PARAMATTHA-DĪPANĪ ITI-VUTTAKAṬṬHAKATHĀ OF DHAMMA-PĀLÂCARIYA

Vols. I, II

Pali Text Society

TEXT SERIES Nos. 40, 41

Paramattha-Dīpanī

Iti-Vuttakaṭṭhakathā

(ITI-VUTTAKA COMMENTARY)

of

Dhammapālâcariya

EDITED BY

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VOLS. I, II

Published by

THE PALI TEXT SOCIETY, LONDON

Distributed by

ROUTLEDGE & KEGAN PAUL LTD.
LONDON, HENLEY & BOSTON
1977

Vol. I *First published* 1931
Vol. II *First published* 1933
Combined reprint 1977

ISBN 0 7100 8551 6

Reprinted through the generosity of
The Institute for Advanced Studies of World Religions
New York

Printed in Great Britain by
UNWIN BROTHERS LIMITED,
THE GRESHAM PRESS, OLD WOKING, SURREY

PREFACE OF VOL. I

THIS edition of the Iti-Vuttakaṭṭhakathā is based upon the following sources:

1. A Sinhalese MS. kindly loaned me by Mrs. Rhys Davids.

2. A Sinhalese printed text published by the Tripiṭaka Publication Press, Colombo, Ceylon, in the Buddhist Era 2471 (A.D. 1928).

The references to both these books have been marked as "C" in footnotes.

3. A Siamese printed text published from the Capital of Siam by the Mahāmakuṭa-Rājavidyālaya in the Buddhist Era 2463 (A.D. 1920), marked as "S" in footnotes.

4. I could not procure a Burmese copy, but references to it, as noted in the printed texts of Ceylon and Siam, have been put in the footnotes, marked as "B" for the convenience of readers. Other references are mostly to the publications of the Pāli Text Society.

I acknowledge with thanks the help received from Mr. Sailendra Nath Mitra, M.A., with Dr. Nalinākṣa Dutt, Ph.D., M.A., Lecturers in Pāli at the University of Calcutta, who have revised the MS. up to Duka-Nipāta-Vaṇṇanā before it was sent for the press, and from my pupil, Mr. Heramba Chandra Chackravarty, M.A,, Lecturer, City College, Calcutta, who has done for me a portion of the transcription work.

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CALCUTTA, INDIA.

December 24, 1933.

NOTE

In Rhys Davids' *Manual of Buddhism*, 1878, etc., the Iti-Vuttaka Commentary is not, in his list of the Piṭaka Commentaries (p. 237), included in Dhammapāla's Paramatthadīpanī, but is placed next to the four Anthology Commentaries so named, and is called Abhidhammatthadīpanī.

I have not traced this separate name in the Commentary itself. Here, after every Nipāta but the first, the work is explicitly included in the Paramatthadīpanī. At the end of the first Nipāta I find substituted Paramatthavibhāvanī. I note that the editor does not discuss this; nor can I explain it.*

At Dr. Bose's request I have read through and re-revised his revised proofs. He is hence not wholly responsible for such errors as may have escaped me, nor is he responsible for readings I have altered. On behalf of the Society I thank him very sincerely for his patient labours.

C. A. F. RHYS DAVIDS,
General Editor.

* But see note at Vol. II, p. iii.

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Paramattha-Dīpanī

Iti-Vuttakaṭṭhakathā

(ITI-VUTTAKA COMMENTARY)

of

Dhammapālâcariya

VOL. I

Paramatthadīpanī nāma Khuddaka-Nikāy'aṭṭhakathā[1]

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA[2]

ITI-VUTTAKA-VAṆṆANĀ

Ārambhakathā[1]

*Mahākāruṇikaṃ nāthaṃ ñeyyasāgara-pāraguṃ
Vande nipuṇagambhīraṃ vicitra-naya-desanaṃ.
Vijjâcaraṇa-sampannā yena niyyanti lokato
Vande tamuttamaṃ dhammaṃ sammā-sambuddhapūjitaṃ.
Sīlâdiguṇasampanno ṭhito maggaphalesu yo
Vande ariya-saṃghaṃ taṃ puññakkhettaṃ anuttaraṃ.
Vedanā-janitaṃ puññaṃ: iti yaṃ ratanattaye
Hat'antarāyo sabbattha hutvâhan tassa tejasā.*
Ekakâdippabhedena desitāni mahesinā
Lobhâdīnaṃ pahānāni dīpanāni visesato.
Suttāni ekato katvā Iti-Vutta-pad'akkharaṃ
Dhammasaṃgāhakā therā saṃgāyiṃsu mahesayo.
Itivuttakam icc'eva nāmena vasino pure
Yaṃ Khuddaka-Nikāyasmiṃ gambhīr'attha-padakkamaṃ.
Tassa gambhīra-ñāṇehi ogāhetabba-bhāvato
Kiñcâpi dukkarā kātuṃ attha-saṃvaṇṇanā mayā

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* *These eight lines are found in other works of* Dhammapāla (*vide* Udān'aṭṭhakathā, p. 1).

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[1] C *omits*. [2] S *omits*.

Sahasaṃvaṇṇanaṃ yasmā dharate Satthu-sāsanaṃ
Pubbâcariya-sīhānaṃ tiṭṭhate va vinicchayo
Tasmā taṃ avalambitvā ogāhetvāna pañca pi
Nikāye.upanissāya Porāṇ' aṭṭhakathā-nayaṃ*
Nissita-vācanāmattaṃ suvisuddhaṃ anākulaṃ
Mahāvihāra-vāsīnaṃ nipuṇ'aṭṭha-vinicchayaṃ
Punappunâgataṃ atthaṃ vajjayitvāna sādhukaṃ
Yathābalaṃ karissāmi Itivuttaka-vaṇṇanaṃ
Iti ākaṃkhamānassa saddhammassa ciraṭṭhitiṃ
Vibhajantassa tass'atthaṃ nisāmayatha sādhavo-ti.

Tattha Itivuttakaṃ nāma Eka-nipāto, Duka-nipāto, Tika-nipāto, Catukka-nipāto-ti catunnipāta-saṅgahaṃ. Taṃ pi Vinaya-Piṭakaṃ, Suttanta-Piṭakaṃ, Abhidhamma-Piṭakan-ti-tīsu Piṭakesu Suttanta-Piṭaka-pariyāpannaṃ. Dīgha-Nikāyo, Majjhima - Nikāyo, Saṃyutta-Nikāyo, Aṅguttara - Nikāyo, Khuddaka-Nikāyo-ti pañcasu Nikāyesu Khuddaka-Nikāya-pariyāpannaṃ. Suttaṃ, Geyyaṃ, Veyyākaraṇaṃ, Gāthaṃ, Udānaṃ, Itivuttakaṃ, Jātakaṃ, Abbhuta-dhammaṃ, Vedal-lan-ti navasu sāsan'aṅgesu Itivuttaka-bhūtaṃ.

Dvâsītiṃ[1] Buddhato gaṇhiṃ, dve-sahassāni bhikkhuto;
Caturâsīti sahassāni ye 'me dhammā pavattino-ti†

evaṃ Dhamma-bhaṇḍâgārikena paṭiññātesu caturasītiyā dhamma-kkhandha-sahassesu katipaya dhamma-kkhandha-saṃgahaṃ. Suttato Ekaka[2]-nipāte tāva sattavīsati suttāni, Duka-nipāte dvāvīsati, Tika-nipāte paññāsa, Catukka-nipāte terasā-ti dvādasâdhika[3]-sutta-sata-saṃgahaṃ. Tassa Nipātesu Ekaka-nipāto ādi, Vaggesu Pāṭibhoga-vaggo, Suttesu Lobha-suttaṃ.

Tassâpi *Vuttaṃ h'etaṃ Bhagavatā*-ti ādikaṃ āyasmatā Ānandena paṭhama-mahāsaṅgīti-kāle vuttaṃ nidānamādi.

* *Six lines up to this are also common to* Udān'aṭṭhakathā (*vide* pp. 1-2) *as well as the following six lines with necessary variations.*
† Theragāthā, 1024.

[1] S dvāsīti. [2] S eka, *here and below.* [3] S dvārasā°.

Sā panâyaṃ paṭhama-mahāsaṅgīti Vinaya-Piṭake tantimārūḷhā eva. Yo pan'ettha Nidāna-kosall'atthaṃ vattabbo Kathā-maggo, so pi Sumaṅgalavilāsiniyā Dīghanikāy'-aṭṭhakathāya vitthārato vutto,* yevā-ti tattha vuttanayen'eva veditabbo.

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* Sum., p. 2 *sqq*.

NIDĀNA-VAṆṆANĀ

Yaṃ pan'etaṃ *vuttaṃ h'etaṃ Bhagavatā*-ti ādikaṃ nidānaṃ, *ekadhammaṃ bhikkhave pajahathā*-ti ādikaṃ suttaṃ, tattha *vuttaṃ Bhagavā*-ti ādini nāmapadāni. *Iti*-ti nipātapadaṃ. *Pajahathā*-ti ettha *pa*-iti upasaggapadaṃ, *jahathā*-ti ākhyātapadaṃ, iminā nayena sabbattha padavibhāgo veditabbo. Atthato pana *vutta*-saddo tāva sa-upasaggo anupasaggo ca vapane vāpasamīkaraṇe kesohāraṇe jīvitavuttiyaṃ pamuttabhāve pāvacana-bhāvena pavattite ajjhesane kathane-ti evaṃ ādisu dissati. Tathā h'esa—

> " Gāvo tassa pajāyanti khette vuttaṃ virūhati
> Vuttānaṃ phalamasnāti yo mittānaṃ na dūbhatī "-ti*

ādisu vapane āgato. " No ca kho paṭivuttan "-ti † ādisu aṭṭhadantakâdīhi vāpasamīkaraṇe. " Kāpaṭhiko māṇavo daharo vuttasiro "-ti‡ ādisu kesohāraṇe. " Pannalomo parada-vutto migabhūtena cetasā viharatī "-ti§ ādisu jīvitavuttiyaṃ. " Seyyathā pi nāma paṇḍupalāso bandhanā pavutto abhabbo haritatāyā "-ti|| ādisu bandhanato pamutta-bhāve. " Yesamidaṃ etarahi porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitan "-ti¶ ādisu pāvacana-bhāvena pavattite. " Loke pana [1]vutto guṇo[1] vutto parāyano "-ti** ādisu ajjhesane. " Vuttaṃ kho pan'etaṃ Bhagavatā: dhammadāyādā me bhikkhave bhavatha, mā āmisa-dāyādā "-ti†† ādisu kathane. Idhâpi kathane daṭṭhabbo. Tasmā *vuttaṃ* kathitaṃ bhāsitan-ti attho. Dutiyo pana *vutta*-saddo vacane ciṇṇa-bhāve ca veditabbo.

Hi-iti jātu[2] vibyattan[3]-ti etasmiṃ atthe nipāto. So idāni

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* J. vi, 14. † Vin. iii, 131. ‡ M. ii, 168. § Vin. ii, 184.
|| Vin. iii, 47. ¶ M. ii, 200; *also* D. i, 104; Vin. i, 245; A. iii, 224.
** (?). †† M. i, 12.

1-1 S pavutto guṇe. [2] C pātubhāvi. [3] C byattan.

vuccamānasuttassa Bhagavato vibyattaṃ[1] bhāsita-bhāvaṃ jote-ti. Vācaka-sadda-sannidhānehi payuttā nipātā. Te hi vattabbamatthaṃ jotenti.

Etan-ti ayaṃ *eta*-saddo—

"Yo ca Buddhañca dhammañca saṃghañca saraṇaṃ gato,
Cattāri ariya-saccāni sammappaññāya passati.
Dukkhaṃ, dukkha-samuppādaṃ, dukkhassa ca atikkamaṃ,
Ariyañc' aṭṭhaṅgikaṃ maggaṃ, dukkh'ūpasama-gāminaṃ.
Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇam-uttamaṃ,
Etaṃ saraṇam-āgamma sabba-dukkhā pamuccatī"-ti*

ādisu yathā-vutte āsanna-paccakkhe āgato.

"Appamattakaṃ kho pan'etaṃ, bhikkhave, oramattakaṃ sīlamattakaṃ, yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyyā"-ti† ādisu pana vakkhamāne āsanna-paccakkhe āgato.[2] Idhā-pi vakkhamāne y'eva daṭṭhabbo. Saṃkhāyana[3]-vasena vakkhamānaṃ hi suttaṃ Dhammabhaṇḍâgārikena vuḍḍhiyaṃ ṭhapetvā tadā *etan*-ti vuttaṃ.

‡*Bhagavatā*-ti ettha Bhagavā-ti garu-vacanaṃ. Gāruñhi loke Bhagavā-ti vadanti. Tathāgato ca sabba-guṇa-visiṭṭhatāya sattānaṃ garu, tasmā Bhagavā-ti veditabbo. Porāṇehi pi vuttaṃ—

Bhagavā-ti vacanaṃ seṭṭhaṃ, Bhagavā-ti vacanam-uttamaṃ
Gāru-gārava-yutto[4] so, Bhagavā tena vuccatī-ti.

Seṭṭha-vācakaṃ hi vacanaṃ seṭṭha-guṇa-sahacaraṇato seṭṭhan-ti vuttaṃ. Athavā, vuccatī-ti vacanaṃ attho. Tasmā Bhagavā-ti vacanaṃ 'seṭṭhan-ti Bhagavā'-ti iminā vacanena

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* Dhp. 28. † D. i, 3.

‡ *The following occur in* Udān'aṭṭhakathā, pp. 23-24; *also cf.* Sumaṅgalavilāsinī, pp. 33-34.

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[1] C byattaṃ. [2] C *omits*. [3] C saṃgāyana. [4] S garu°, *also seq.*

vacanīyo yo attho, so seṭṭho-ti attho. Bhagavā-ti vacanam-uttaman-ti etthā-pi es'eva nayo. Gārava-yutto-ti gāru[1]-gārava-yutto gāru-guṇa-yogato. Gāru-karaṇaṃ vā sātisayaṃ arahatī-ti gārava-yutto,[2] gāravâraho-ti attho. Evaṃ guṇa-visiṭṭha-sattuttama-garu-gāravâdhivacanaṃ etaṃ yadidaṃ Bhagavā-ti. Api ca—

Bhagī bhajī bhāgī vibhattavā iti
Akāsi bhaggan-ti garu-ti bhāgyavā
Bahūhi ñāyehi subhāvitattano
Bhavantago so Bhagavā-ti vuccatī-ti*

Niddese† āgatanayena

Bhāgyavā bhaggavā yutto, bhaggehi ca vibhattavā
Bhattavā vantagamano bhavesu Bhagavā tato-ti

imissā gāthāya ca vasena Bhagavā-ti padass'attho vattabbo. So panâyaṃ attho sabbâkāreṇa Visuddhi-magge Buddhânussatiniddese‡ vutto-ti, tattha vuttanayen'eva veditabbo.

Aparo nayo. Bhagavā[3]-ti Bhagavā, bhāgavā-ti vā Bhagavā. Bhāge vanī-ti Bhagavā, bhage vanī-ti Bhagavā. Bhattavā-ti Bhagavā. Bhage vamī-ti Bhagavā, bhāge vamī-ti Bhagavā.

Bhāgavā bhagavā[3] bhāge bhage ca vani bhattavā
Bhage vami tatthā bhāge vamī-ti Bhagavā jino.

Tattha kathaṃ bhāgavā-ti Bhagavā? Ye te sīlâdayo dhamma-kkhandhā guṇa-koṭṭhāsā, te anañña-sādhāraṇā niratisayā Tathāgatassa atthā[4] upalabbhanti.§ Tathā hi'ssa sīlasamādhi-paññā-vimutti-vimuttiñāṇa-dassanaṁ, hiri-ottappaṃ, saddhā-viriyaṃ, sati-sampajaññaṃ,sīla-visuddhi, citta-visuddhi, diṭṭhi-visuddhi samatho-vipassanā, tīni kusala-mūlāni, tīṇi sucaritāni, tayo sammā-vitakkā, tisso anavajja-saññā, tisso dhātuyo, cattāro satipaṭṭhānā, cattāro samma-ppadhānā, cattāro iddhi-pādā, cattāro ariya-maggā, cattāri ariya-

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* *The meaning of these terms have been explained in* Niddesa i, 142-43; 211-12.

† Niddesa i, 142.

‡ Visuddhi-Magga i, 198-213.

§ *Cf.* UdA. 335-336.

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[1] S garu°, *also below.*

[2] C gārubhāva°.

[3] S bhatavā.

[4] B *and* C atthi.

phalāni, catasso paṭisambhidā, catu-yoni-paricchedaka-ñāṇāni, cattāro ariya-vaṃsā, cattāri vesārajja-ñāṇāni, pañca padhāniy' aṅgāni, pañc'aṅgiko sammā-samādhi, pañca-ñāṇiko sammā-samādhi, pañc' indriyāni, pañca balāni, pañca nissāraṇīyā dhātuyo, pañca vimutt' āyatana-ñāṇāni, pañca vimutti-paripācanīyā paññā, cha anussati-ṭṭhānāni, cha gāravā,[1] cha nissāraṇīyā dhātuyo, cha satata-vihārā, cha anuttariyāni, cha nibbedha-bhāgiyā saññā,[2] cha abhiññā, cha asādhāraṇa-ñāṇāni; satta aparihānīyā dhammā, satta ariya-dhanāni, satta bojjhaṅgā, satta sappurisa-dhammā, satta nijjara-vatthūni, satta saññā, satta dakkhiṇeyya-puggala-desanā, satta khīṇâsava-bala-desanā; aṭṭha paññā-paṭilābha-hetu-desanā, aṭṭha sammattāni, aṭṭha loka-dhammâtikkamo, aṭṭha ārambha-vatthūni, aṭṭha akkhaṇa-desanā, aṭṭha mahāpurisa-vitakkā, aṭṭha abhibhâyatana-desanā, aṭṭha vimokkhā; nava yoniso-manasikāra-mūlakā dhammā, nava pārisuddhi-padhāniy'-aṅgāni, nava sattâvāsa-desanā, nava āghāta-ppaṭivinayā, nava saññā, nava nānatta-desanā,[3] nava anupubba-vihāra-desanā[4]; dasa nātha-karaṇa-dhammā, dasa kasiṇâyatanāni, dasa kusala-kamma-pathā, dasa sammattāni, dasa-ariya-vāsā, dasa asekkha-dhammā, dasa Tathāgata-balāni; ekādasa mett'-ānisaṃsā; dvādasa dhamma-cakkâkārā; terasa dhutaṅga-guṇā[5]; cuddasa Buddha-ñāṇāni; pañca-dasa vimutti-paripācanīyā dhammā; soḷasa-vidhā ānāpāna-sati; sattarasa[6] aparantapanīyā[7] dhammā; aṭṭhārasa Buddha-dhammā; ekūnavīsati paccavekkhaṇa-ñāṇāni; catu-cattāḷīsa ñāṇa-vatthūni; paññāsa uday'abbaya-ñāṇāni; paropaṇṇāsa kusala-dhammā; satta-sattati ñāṇa-vatthūni; catuvīsati-koṭi-sata-sahassa-samāpatti-sañcāri[8]-mahā-vajira-ñāṇaṃ; anantanaya-samanta-paṭṭhāna-pavicaya[9]-paccavekkhaṇa-desanā-ñāṇāni, tathā anantāsu loka-dhātūsu anantānaṃ sattānaṃ āsayâdi-vibhāvana-ñāṇāni cā-ti evamādayo anantā aparimāṇa-bhedā anañña-sādhāraṇā niratisayā guṇa-bhāgā guṇa-koṭṭhāsā vijjanti upalabbhanti. Tasmā yathāvutta-vibhāgā guṇa-bhāgā assa

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[1] UdA. jāgarā. [2] C paññā. [3] S navanānattā.
[4] S °vihārā. [5] C dhutaguṇā. [6] S soḷasa.
[7] S atapanīyā. [8] S °pattiyo-pañca. [9] S °paccaya.

atthī-ti Bhāgavā. Bhāgavā[1]-ti vattabbe[2] ākārassa rassattaṃ katvā Bhagavā-ti vutto. Evaṃ tāva bhāgavā-ti Bhagavā.

Yasmā sīlâdayo sabbe guṇa-bhāgā asesato
Vijjanti sugate tasmā Bhagavā-ti pavuccati.

Kathaṃ bhatavā-ti Bhagavā? Ye te sabbaloka-hitāya ussukamāpannehi manussattâdike aṭṭha dhamme samodhānetvā Sammā-sambodhiyā katamahâbhinīhārehi mahābodhisattehi paripūretabbā dāna-pāramī sīla-nekkhamma-paññā-viriya-khanti-sacca-adhiṭṭhāna-mettā-upekkhā-pāramī-ti dasa pāramiyo, dasa upa-pāramiyo, dasa paramattha-pāramiyo-ti samatiṃsa-pāramiyo, dānâdīni cattāri saṅgaha-vatthūni, cattāri adiṭṭhānāni, atta-pariccāgo, nayana-dhana-rajja-putta-dāra-pariccāgo-ti pañca mahā-pariccāgā, pubba-yogā[3] pubba-cariyā dhamm'akkhānaṃ lok'attha-cariyā ñāt'attha-cariyā Buddh'attha-cariyā-ti evam-ādayo saṃkhepato vā puñña-sambhāra-ñāṇa-sambhārā Buddha-kāraka[4]-dhammā, te mahâbhinīhārato paṭṭhāya kappānaṃ sata-sahassâdhikāni cattāri asaṃkheyyāni, yathā hāna-bhāgiyā saṃkilesa-bhāgiyā ṭhiti-bhāgiyā vā *na* honti atha kho uttar'uttari-visesa-bhāgiyā-ti[5] honti, evaṃ sakkaccaṃ nirantaraṃ anavasesato bhatā-sambhatā assa atthī-ti bhatavā-ti Bhagavā, nirutti-nayena *ta*-kārassa *ga*-kāraṃ katvā. Athavā, bhatavā-ti te yeva yathā-vutte Buddha-kāraka[4]-dhamme vutta-nayena bhari sambhari paripūresī-ti attho. Evam pi bhatavā-ti Bhagavā.

Sammā[6]-sambodhiyā sabbe dāna-pārami ādike
Sambhāre bhatavā[7] nātho tasmā pi Bhagavā mato.

Kathaṃ bhāge vanī-ti Bhagavā? Ye te catuvīsati-koṭi-sahassa-saṃkhā devasikaṃ valañjanaka-samāpatti-bhāgā, te anavasesato lokahit'atthaṃ[8] attano diṭṭhadhammasukhavihār'-atthañca nicca-kappaṃ vanī bhaji sevi bahulamakāsī-ti bhāge vanī-ti Bhagavā. Athavā, abhiññeyyesu dhammesu kusalâdisu khandhâdisu ca ye te pariññeyyâdi-vasena saṃkhepato vā catubbidhā abhisamaya-bhāgā. Vitthārato pana—"Cakkhuṃ[9]

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[1] S *omits.* [2] C vattabbo. [3] S °yogo.
[4] S °kara. [5] C °vā. [6] C Yasmā.
[7] C bhagavā. [8] S °thañca. [9] S Cakkhu.

pariññeyyaṃ—pe—jarāmaraṇaṃ pariññeyyan"-ti* ādinā anekabhedā pariññeyya-bhāgā,[1] "Cakkhussa samudayo pahātabbo—pe—jarāmaraṇassa samudayo pahātabbo"-ti† ādinā pahātabba-bhāgā, "Cakkhussa nirodho sacchikātabbo[2]—pe—jarāmaraṇassa nirodho sacchikātabbo"-ti‡ ādinā sacchikātabba-bhāgā, "Cakkhunirodha-gāminī paṭipadā bhāvetabbā[2]—pe—cattāro satipaṭṭhānā bhāvetabbā"[2]-ti§ ādinā ca anekabhedā bhāvetabba-bhāgā ca dhammā, te sabbe vani bhaji yathârahaṃ gocara-bhāvanā-sevanānaṃ vasena sevi, evampi bhāge vanī-ti Bhagavā. Athavā, ime sīlâdayo dhammakkhandhā sādhāraṇā guṇakoṭṭhāsā guṇa-bhāgā kin-ti? nu kho te veneyya-santānesu patiṭṭhaheyyun-ti mahākaruṇāya vani abhipaṭṭhayi. Sā c'assa abhipaṭṭhanā yathâdhippetaphalâvahā ahosi. Evaṃ bhāge vanī-ti Bhagavā.

Yasmā ñeyya-samāpatti guṇa-bhāge Tathāgato
Bhaji paṭṭhayi sattānaṃ hitāya Bhagavā tato.

Kathaṃ bhage vanī-ti Bhagavā? Samāsato tāva katapuññehi[3] payoga-sampannehi yathā-vibhavaṃ bhajiyantī-ti bhagā, lokiya-lok'uttarā-sampattiyo. Tattha lokiye tāva Tathāgato sambodhito pubbe bodhisatta-bhūto paramukkaṃsa-gate vani bhaji sevi, yattha patiṭṭhāya niravasesato Buddha-kara-dhamme samanento[4] Buddha-dhamme paripācesi. Buddha-bhūto pana te niravajja-sukhamasaññhite anañña-sādhāraṇe lok'uttare pi vani bhaji sevi. Vitthārato pana padesarajja-issariya-cakkavatti-sampatti-devarajjasampatti-ādi-vasena jhāna-vimokkha-samādhi-samāpattiñāṇadassana-magga-bhāvanā-phalasacchikiriyâdi-uttarimanussa-dhamma-vasena ca aneka-vihite anañña-sādhāraṇe bhage vani bhaji sevi. Evaṃ bhage vanī-ti Bhagavā.

Yā tā sampattiyo loke, yā ca lok'uttarā puthū
Sabbā tā bhaji sambuddho tasmā pi Bhagavā mato-ti.

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* Pṭs. i, 23. † (?)
‡ (?) § (?)

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[1] C anekapari°. [2] S *omits.*
[3] C puññehi. [4] C samannānento.

Kathaṃ bhattavā-ti Bhagavā? Bhattā daḷha-bhattikā assa bahū atthī-ti bhattavā.[1] Tathāgato hi mahākaruṇā-sabbaññutañāṇâdi-aparimita-nirupamappabhāva-guṇa-visesa-samaṅgibhāvato sabbasatt'uttamo sabbânattha-parihārapubbaṅgamāya niravasesa-hitasukha-vidhāna-tapparāya niratisayāya payogasampattiyā sadevamanussāya pajāya accant'ūpakāritāya dvattiṃsa-mahāpurisa-lakkhaṇa-asīti-anuvyañjana-byāmappabhâdi-anaññasādhāraṇa-guṇa-visesa-paṭimaṇḍita-rūpakāyatāya yathābhuccaguṇâdhigatena itī-pi so bhagavā-ti ādinaya-ppavattena lokattayavyāpinā suvipulena suvisuddhena ca thutighosena samannāgatattā ukkaṃsapāramippattāsu appicchatā-santuṭṭhitâdīsu suppatiṭṭhitabhāvato dasabala-catuvesārajjâdi-niratisaya-guṇa-visesa-samaṅgibhāvato ca rūpappamāṇo rūpappasanno, ghosappamāṇo ghosappasanno, lūkhappamāṇo lūkhappasanno, dhammappamāṇo dhammappasanno-ti evaṃ catuppamāṇike lokasannivāse sabbathā pi pasādâvaha-bhāvena samanta-pāsādikattā aparimāṇānaṃ sattānaṃ sadevamanussānaṃ ādara-bahumāna-gāravâyatanatāya paramapemaṃ sambhatti-ṭṭhānaṃ. Ye tassa ovāde patiṭṭhitā aveccappasādena samannāgatā honti, kenaci asaṃhāriyā tesaṃ sambhatti samaṇena vā brāhmaṇena vā devena vā māreṇa vā brahmuṇā vā. Tathā hi te attano jīvita-pariccāge pi tattha pasādaṃ na pariccajanti tassa vā āṇaṃ daḷha-bhatti-bhāvato. Ten'evâha:—

Yo ve kataññū katavedī dhīro
Kalyāṇamitto daḷhabhatti ca hotī-ti.

"Seyyathā-pi bhikkhave mahāsamuddo ṭhitidhammo velaṃ nâtivattati, evameva kho bhikkhave yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvita-hetu-pi nâtikkamantī"*-ti ca. Evaṃ bhattavā-ti Bhagavā niruttinayena ekassa *ta*-kārassa lopaṃ katvā itarassa *ga*-kāraṃ katvā.

Guṇâtisaya-yuttassa yasmā lokahitesino
Sambhattā bahavo satthu Bhagavā tena vuccatī-ti.

* Vin. ii, 238.

[1] C bhagavā.

Kathaṃ bhage vamī-ti Bhagavā? Yasmā Tathāgato bodhisatta-bhūto pi purimāsu jātīsu pāramiyo pūrento bhaga-saṃkhātaṃ siriṃ issariyaṃ yasañca vami uggiri[1] kheḷa-piṇḍaṃ viya anapekkho chaḍḍeyi,[2] tathā hi'ssa Somanassa kumāra-kāle,* Hatthi-pāla-kumāra-kāle,† Ayoghara-paṇḍita-kāle,‡ Mūgapakkha-paṇḍita-kāle,§ Cūḷa-sutta-soma-kāle-ti‖ evamâdīsu nekkhamma-pārami-pūraṇa-vasena deva-rajja-sadisāyā rajja-siriyā pariccatta-bhāvānaṃ parimānaṃ n'atthi. Carimatta-bhāve pi[3] hattha-gataṃ cakkavatti-siriṃ deva-lokâdhipacca-sadisaṃ catuddīpîssariyaṃ cakkavatti-sampatti-sannissayaṃ satta-ratana-samujjalaṃ yasañca tiṇāyapi amañ-ñamāno nirapekkho pahāya abhinikkhamitvā sammā-sam-bodhiṃ abhisambuddho, tasmā iti[4] siri-ādike bhage vamī-ti Bhagavā.

Athavā, Bhāni nāma nakkhattāni, tehi samaṃ gacchanti pavattantī-ti bhagā, sineru-yugandhara-uttarakuru-himavan-tâdi-bhājana-lokavisesa-sannissayā sobhā kappa-ṭṭhitiya-bhāvato. Te pi Bhagavā vami tannivāsi-sattâvāsa-samati-kkamanato tappaṭibaddha-cchanda-rāga-ppahānena pajahati, evam pi bhage vamī-ti Bhagavā.

> Cakkavatti-siriṃ yasmā yasaṃ issariyaṃ sukhaṃ
> Pahāsi loka-cittañca[5] sugato Bhagavā tato.

Kathaṃ bhāge vamī-ti Bhagavā? Bhāgā nāma koṭṭhāsā. Te khandhâyatana-dhātvâdi-vasena, tatthâpi rūpa-vedanâdi-vasena atītâdi-vasena ca aneka-vidhā. Te ca Bhagavā sabbaṃ papañcaṃ sabbaṃ yogaṃ sabbaṃ ganṭhaṃ sabbaṃ saṃyoja-naṃ samucchinditvā amatadhātuṃ samadhigacchanto vami uggili anapekkho chaḍḍayi, na paccāgami. Tathā h'esa sabb'atthakameva paṭhaviṃ āpaṃ tejaṃ vāyaṃ cakkhuṃ sotaṃ ghānaṃ jivhaṃ kāyaṃ manaṃ, rūpe sadde gandhe rase phoṭṭhabbe dhamme cakkhu-viññāṇaṃ—pe—mano-viññāṇaṃ,

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* J. iv, 444. † J. iv, 473. ‡ J. iv, 491.
§ J. vi, 30. ‖ J. v, 177.

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1 S uggili. 2 S chaḍḍesi.
3 S purimatta°, *with a fn.* "carimatta-bhāveti yuttataraṃ."
4 C ime. 5 S °citiñca.

cakkhusamphassaṃ—pe—mano-samphassaṃ, cakkhu-samphassajaṃ vedanaṃ—pe—mano-samphassajaṃ vedanaṃ, cakkhu-samphassajaṃ saññaṃ—pe—mano-samphassajaṃ saññaṃ, cakkhu-samphassajaṃ cetanaṃ—pe—mano-samphassajaṃ cetanaṃ, rūpa-taṇhaṃ—pe—dhamma-taṇhaṃ, rūpa-vitakkaṃ—pe—dhamma-vitakkaṃ, rūpa-vicāraṃ—pe—dhamma-vicāran-ti ādinā anupada-dhamma-vibhāga-vasena pi sabb'eva dhamma-koṭṭhāse anavasesato vami uggili anapekkho pariccāgena[1] chaḍḍayi. Vuttaṃ h'etaṃ—"Yantaṃ, Ānanda, cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭhaṃ, taṃ Tathāgato puna paccāgamissatī-ti, n'etaṃ ṭhānaṃ vijjatī"-ti.* Evampi bhāge vamī-ti Bhagavā.

Athavā, bhāge vamī-ti sabbe pi kusalâkusale sāvajjânavajje hīnappaṇite kaṇha-sukka-sappaṭibhāge ca[2] dhamme ariyamagga-ñāṇamukhena vami uggiri[3] anapekkho pariccaji pajahi paresañca tathattāya dhammaṃ desesi. Vuttampi c'etaṃ—"Dhammâpi vo bhikkhave pahātabbā, pageva adhammā. Kullūpamamaṃ vo bhikkhave dhammaṃ desessāmi nittharaṇ'atthāya no gahaṇ'atthāyā"-ti† ādi. Evampi bhāge vamī-ti Bhagavā.

> Khandhâyatanadhātvâdi dhammabhedā mahesinā
> Kaṇhasukkā yato vantā tato pi Bhagavā mato.

Tena vuttaṃ—

> Bhāgavā bhatavā bhāge bhage ca vani bhattavā
> Bhage vami tathā bhāge vamī-ti Bhagavā jino-ti

tena Bhagavatā.

Arahatā-ti kilesehi ārakattā, anavasesârīnaṃ[4] hatattā, saṃsāra-cakkassa vā arāṇaṃ hatattā, paccayâdīnaṃ arahattā, pāpa-karaṇe rahâbhāvā-ti imehi kāraṇehi arahatā arahā.[2] Ayam ettha saṃkhepo. Vitthāro pana Visuddhi-magge‡ vuttanayena veditabbo.

* D. ii, 118-19. † M. i, 134, 135.
‡ *Ibid.*, i, p. 198 *sqq.*, *also cf.* VinA. 112-15; DA. 146; PJ. ii, 441; MA. 52; AṅgA. *ad* A. i, 180.

[1] S pariccaji. [2] S *omits.* [3] S uggli.
[4] S anavasesānaṃ vā kilesārīnaṃ.

Etha ca *Bhagavatā*-ti iminâssa bhāgyavantattādīpanena kappānaṃ anekesu asaṃkheyyesu upacita-puñña-sambhārabhāvato satapuñña-lakkhaṇa-dharassa dvattiṃsa-mahāpurisalakkhaṇa - asiti-anubyañjana-byāmappabhā-ketumālâdi - paṭimaṇḍitā anañña-sādhāraṇā rūpa-kāya-sampatti dīpitā hoti. *Arahatā*-ti iminâssa anavasesa-kilesa-ppahāna-dīpanena āsavakkhaya - padaṭṭhāna-sabbaññuta-ñāṇâdhigama - paridīpakato[1] dasabala-catuvesârajja-cha-asādhāraṇa-ñāṇa-aṭṭhārasâveṇikabuddhadhammâdi acinteyyā parimeyyā[2] dhamma-kāya-sampatti dīpitā hoti. Tadubhayena pi lokiya-parikkhakānaṃ bahu-mata-bhāvo gahaṭṭha-pabbajitehi abhigamanīyatā, tathā abhigatānañca tesaṃ kāyika-cetasika-dukkhâpanayane paṭibala-bhāvo āmisadāna-dhammadānehi upakāritā, lokiya-lokuttarehi guṇehi saṃyojana-samatthatā ca pakāsitā hoti. Tathā *Bhagavatā*-ti iminā caraṇa-dhammesu muddhabhūtā[3] dibbavihārâdi - vihāravisesa-samāyoga-paridīpanena caraṇasampadā-dīpitā hoti. *Arahatā*-ti iminā sabbavijjāsu sikhāppattā āsava-kkhaya-ñāṇâdhigama-paridīpanena vijjā-sampadā-dīpitā hoti. Purimena vā antarāyika-niyyānika-dhammānaṃ aviparīta-vibhattabhāva-dīpanena pacchima-vasārajjadvaya-samāyogo, pacchimena savāsana-niravasesa-kilesappahāna-dīpanena purima-vesārajja-dvaya-samāyogo vibhāvito hoti. Tathā purimena Tathāgatassa paṭiññāsaccavacīsacca-ñāṇasacca-paridīpanena kāmaguṇa-lokiyâdhipaccayasa-lābha-sakkārâdi-pariccāga-paridīpanena ca[2] anavasesakilesâbhisaṃkhāra-pariccāga-paridīpanena ca saccâdhiṭṭhānacāgâdhiṭṭhāna-pārīpūri-pakāsitā hoti. Dutiyena sabba-saṃkhā-rūpa-samādhigama-paridīpanena sammāsambodhi-paridīpanena ca upasamādhiṭṭhāna-paññâdhiṭṭhāna-pāripūripakāsitā hoti.

Tathā hi Bhagavato bodhisatta-bhūtassa lokuttara-guṇe katâbhinīhārassa mahā-karuṇā-yogena yathā-paṭiññaṃ sabbapāramitânuṭṭhānena saccâdhiṭṭhāna-pāramitā, paṭipakkhapariccāgena cāgâdhiṭṭhāna-pāramitā, guṇehi cittavūpasamena upasamādhi-ṭṭhāna-pāramitā-ti[4] evaṃ parahit'ūpāya-kosallato paññâdhiṭṭhānaṃ pāripūri-gataṃ. Tathā yācaka-janaṃ

[1] C °dīpanato. [2] S *omits*.
[3] S muddhabhūta *in fn.* [4] C *hi*.

avisaṃvādetvā dassāmī-ti paṭijānanena paṭiññaṃ avisaṃvādetvā dānena saccâdhiṭṭhānaṃ, deyyadhamma[1]-pariccāgato cāgâdhiṭṭhānaṃ, deyyapaṭiggāhaka-dāna-deyya-parikkhayesu lobha-dosa-moha-bhaya-vūpasamena upasamâdhiṭṭhānaṃ yathârahaṃ yathā-kālaṃ yathā-vidhiñca dānena paññuttaratāya ca paññâdhiṭṭhānaṃ pāripūri-gataṃ. Iminā nayena sesa pāramitāsu pi caturâdhiṭṭhāna-pāripūrī veditabbā. Sabbā hi[2] pāramiyo sacca-ppabhāvitā cāgâbhibyañjitā upasamânubrūhitā paññā-parisuddhā-ti evaṃ caturâdhiṭṭhāna-samudāgatassa Tathāgatassa saccâdhiṭṭhānaṃ. Saccâdhiṭṭhāna-samudāgamena sīla-visuddhi, cāgâdhiṭṭhāna-samudāgamena [3]āpadāsu thāmo veditabbo, paññâdhiṭṭhāna-samudāgamena[3] ājīva-visuddhi, upasamâdhiṭṭhāna-samudāgamena citta-visuddhi, paññâdhiṭṭhâna-samudāgamena diṭṭhi-visuddhi. Tathā saccâdhiṭṭhāna-samudāgamen'assa saṃvāsena sīlaṃ veditabbaṃ. Cāgâdhiṭṭhāna-samudāgamena saṃvohāreṇa soceyyaṃ veditabbaṃ. Upasamâdhiṭṭhāna-samudāgamena [4]āpadāsu thāmo veditabbo. Paññâdhiṭṭhāna-samudāgamena[4] sākacchāya paññā veditabbā. Tathā saccâdhiṭṭhāna-samudāgamena aduṭṭho adhivāseti. Cāgâdhiṭṭhāna-samudāgamena aluddho paṭisevati. Upasamâdhiṭṭhāna-samudāgamena abhīto[5] parivajjeti. Paññâdhiṭṭhāna-samudāgamena amūḷho vinodeti. Tathā saccâdhiṭṭhāna-samudāgamena c'assa nekkhamma-sukha-ppatti. Cāgâdhiṭṭhāna-samudāgamena paviveka-sukha-ppatti. Upasamâdhiṭṭhāna-samudāgamena upasama-sukha-ppatti. Paññâdhiṭṭhāna-samudāgamena sambodhi-sukha-ppatti dīpitā hoti. Saccâdhiṭṭhāna-samudāgamena vā vivekaja-pītisukha-ppatti. Cāgâdhiṭṭhāna-samudāgamena samādhija - pītisukha - ppatti. Upasamâdhiṭṭhāna-samudāgamena pītija-kāyasukha-ppatti.[6] Paññâdhiṭṭhāna-samudāgamena satipārisuddhija-upekkhā-sukha-ppatti. Tathā saccâdhiṭṭhāna-samudāgamena parivāra-sampatti-lakkhaṇa-paccaya-sukha-samāyogo paridīpito hoti avisaṃvādanato. Cāgâdhiṭṭhāna-samudāgamena santuṭṭhilakkhaṇa-sabhāva-sukha-samāyogo alobha-bhāvato. Upasamâdhiṭṭhāna-samu-

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[1] C deyyaphala°. [2] C pi. [3-3] S *omits*.
[4-4] C *omits*. [5] C ahita. [6] C apītija°.

dāgamena[1] katapuññatā-lakkhaṇahetu-sukha-samāyogo kilesehi anabhibhūta-bhāvato. Paññâdhiṭṭhāna-samudāgamena vimuttisampattilakkhaṇa-dukkh'ûpasama-sukhasamāyogo paridīpito hoti, ñāṇa-sampattiyā nibbānâdhigamanato. Tathā saccâdhiṭṭhāna - samudāgamena ariyassa sīla - kkhandhassa anubodha - paṭivedha - siddhi, cāgâdhiṭṭhāna - samudāgamena ariyassa samādhi - kkhandhassa, paññâdhiṭṭhāna - samudāgamena ariyassa paññakkhandhassa, upasamâdhiṭṭhāna-samudāgamena ariyassa vimutti-kkhandhassa anubodha-paṭivedha-siddhi dīpitā hoti. Saccâdhiṭṭhāna-paripūraṇena catu-paccaya-siddhi. Cāgâdhiṭṭhāna-paripūraṇena sabba-nissagga-siddhi. Upasamâdhiṭṭhāna - paripūraṇena indriya - saṃvara - siddhi. Paññâdhiṭṭhāna-paripūraṇena buddhi-siddhi. Tena ca nibbāna-siddhi. Tathā saccâdhiṭṭhāna-paripūraṇena catu-ariya-saccâbhisamaya-paṭilābho, cāgâdhiṭṭhāna-paripūraṇena catu-ariya-vaṃsa-paṭilābho, upasamādhiṭṭhāna-paripūraṇena catu-ariya-vihāra-paṭilābho, paññâdhiṭṭhāna-paripūraṇena catu-ariya-vohāra-patilābho dīpito hoti.

Aparo nayo. *Bhagavatā*-ti etena sattānaṃ lokiyalok'uttara-sampatti-abhikankhā-dīpanena Tathāgatassa mahā-karuṇā pakāsitā hoti. *Arahatā*-ti etena pahāna-bhāvanā-sampatti-dīpanena[2] pahāna-paññā pakāsitā hoti. Tattha paññāya saddhamma-rajjappatti karuṇāya dhamma-saṃvibhāgo. Paññāya saṃsāradukkha-nibbidā, karuṇāya saṃsāradukkha-pahānaṃ.[3] Paññāya saṃsāradukkha-parijānanaṃ, karuṇāya para-dukkha-paṭikārârambho. Paññāya parinibbānâbhimukha-bhāvo, karuṇāya tad-adhigamo. Paññāya sayaṃ taraṇaṃ, karuṇāya paresaṃ tāraṇaṃ. Paññāya Buddhabhāva-siddhi, karuṇāya Buddha-kicca-siddhi. Karuṇāya vā Bodhisatta-bhūmiyaṃ saṃsārâbhimukha-bhāvo, paññāya tattha anabhirati. Tathā karuṇāya paresaṃ ahiṃsanaṃ,[4] paññāya sayaṃ[5] parehi abhāyanaṃ. Karuṇāya paraṃ rakkhanto attānaṃ rakkhati, paññāya attānaṃ rakkhanto paraṃ rakkhati. Tathā karuṇāya aparantapo, paññāya anattantapo. Tena atta-hitāya paṭipannâdīsu catuttha-puggala-bhāvo siddho

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[1] S upasamādha°. [2] S pahānasampatti°.
[3] S °sahanaṃ. [4] S abhiṃsāpanaṃ. [5] S *omits.*

hoti. Tathā karuṇāya lokanāthatā, paññāya atta-nāthatā. Karuṇāya c'assa niratābhāvo,[1] paññāya uṇhamābhāvo.[2] Tathā karuṇāya sabba-sattesu janatânuggaho paññânuggatattā na pana sabbattha viratta-citto, paññāya sabba-dhammesu viratta-citto, karuṇânugatattā na pana sabba-sattânuggahāya pavatto. Yathā hi karuṇā Tathāgatassa sineha-soka-virahitā[3] evaṃ paññā ahaṃkāra-mamaṃkāra-vinimuttā-ti aññamañña-visodhitā parama-visuddhā-ti daṭṭhabbā. Tattha paññā-khettaṃ balāni, karuṇā-khettaṃ vesārajjāni. Tesu bala-samāyogena parehi na abhibhuyyati, vesārajja-samāyogena parehi abhibhavati. Balehi satthusampadā-siddhi, vesārajjehi sāsanasampadā-siddhi. Tathā balehi Buddharatana-siddhi, vesārajjehi dhammaratana-siddhī-ti. Ayam ettha *Bhagavatā arahatā*-ti pada-dvayassa attha-yojanāya mukhamatta-dassanaṃ.

Kasmā pan'ettha *vuttaṃ h'etaṃ Bhagavatā*-ti vatvā puna *vuttan*-ti vuttaṃ? Anussava-paṭikkhepena niyama-dassan'-atthaṃ. Yathā hi kenaci parato sutvā vuttaṃ yadi pi [4]na tantena[4] vuttaṃ, na pi tena ca vuttaṃ parena pi vuttattā, na ca tantena vuttameva api ca kho sutaṃ pi, na evamidha.[5] Bhagavatā hi parato asutvā sayambhūñāṇena attanā adhigataṃ *vuttan*-ti imassa visesa-dassan'atthaṃ dvikkhattuṃ *vuttan*-ti vuttaṃ. Idaṃ vuttaṃ hoti: *vuttaṃ h'etaṃ Bhagavatā* tañca kho Bhagavatā ca[6] vuttaṃ, na aññena vuttameva'na sutan-ti. Adhika-vacanaṃ hi aññamaññamatthaṃ bodhetī-ti, na punarutta-doso. Esa nayo ito paresu pi. Tathā pubba-racanâbhāva-dassan'atthaṃ dvikkhattuṃ *vuttan*-ti vuttaṃ. Bhagavā hi sammā-sambuddhatāya ṭhānuppattika-ppaṭibhāṇena sampatta-parisāya ajjhāsayânurūpaṃ dhammaṃ deseti. Na tassa kāraṇā dānâdīnaṃ viya pubba-racanā-kiccaṃ atthi. Ten'etaṃ dasseti *vuttaṃ h'etaṃ Bhagavatā*, tañca kho na pubba-racanā-vasena takka-pariyāhataṃ vimaṃsânucaritaṃ, api ca kho veneyy'ajjhāsayânurūpaṃ ṭhānaso vuttamevā-ti. Appaṭivattiya-vacana-bhāvassa dassan'atthaṃ vā dvikkhattuṃ *vuttan*-ti vuttaṃ. Yaṃ hi Bhagavatā vuttaṃ vuttam

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[1] C ninnatābhāvo, *also alternative form in* S.
[2] C unnamā°, *also alternative form in* S.
[3] C virahitatt-.
[4-4] C ca jānantena.
[5] C evameva.
[6] S va.

eva taṃ na kenaci paṭikkhipituṃ sakkā akkhara-sampattiyā attha-sampattiyā ca. Vuttaṃ h'etaṃ:—"[1]Ekam samayaṃ[1] Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ[2] dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ [3]kenaci vā[3] samaṇena vā brāhmaṇena vā"-ti.* Aparaṃ pi vuttaṃ:— "Idha bhikkhave āgaccheyya samaṇo vā brāhmaṇo vā nayidaṃ dukkhaṃ ariya-saccaṃ yaṃ samaṇena Gotamena paññattaṃ, ahamidaṃ dukkhaṃ ariya-saccaṃ ṭhapetvā aññaṃ dukkhaṃ ariya-saccaṃ paññāpessāmī-ti n'etaṃ ṭhānaṃ vijjatī"-ti† ādi. Tasmā appaṭivattiya-vacana-bhāva-dassan'atthaṃ dvikkhattuṃ *vuttan*-ti vuttaṃ. Athavā, sotūnaṃ attha-nipphādaka-bhāva-dassan'atthaṃ dvikkhattuṃ *vuttan*-ti vuttaṃ. [4]Yaṃ hi[4] paresaṃ āsayādiṃ ajānantena asabbaññunā adese akāle vā vuttaṃ, taṃ saccaṃ pi samānaṃ sotūnaṃ attha-nipphādane asamatthatāya avuttaṃ nāma siyā pageva asaccaṃ. Bhagavatā pana sammāsambuddha-bhāvato sammadeva paresaṃ āsayâdiṃ desa-kālaṃ attha-siddhiñca jānantena vuttaṃ ekantena sotūnaṃ yathâdhippet'-attha-nipphādanato vuttameva, n'atthi tassa avuttattā pariyāyo. Tasmā sotūnaṃ attha-nipphādaka-bhāva-dassan'-atthaṃ pi dvikkhattuṃ *vuttan*-ti vuttaṃ. Api ca yathā na taṃ sutaṃ nāma yaṃ na viññāt' atthaṃ [5]yaṃ na ca[5] tathattāya paṭipannaṃ. evaṃ na taṃ vuttaṃ nāma yaṃ na sammā patiggahitaṃ. Bhagavato pana vacanaṃ catasso pi parisā sammadeva paṭiggahetvā tathattāya paṭipajjanti. Tasmā sammadeva paṭiggahita-bhāva-dassan' atthaṃ pi dvikkhattuṃ *vuttan*-ti vuttaṃ. Athavā, ariyehi aviruddha-vacanabhāva-dassan'atthaṃ dvikkhattuṃ *vuttan*-ti vuttaṃ. Yathā hi Bhagavā kusalâkusala-sāvajjânavajja-bhede dhamme pavatti-nivattiyo sammati-paramatthe ca avisaṃvādento vadati, evaṃ Dhammasenāpati-pabhūtayo ariyā pi bhagavati dharamāne parinibbute ca tass'eva desanaṃ anugantvā vadanti. na tattha nānā-vadakā. Tasmā *vuttam-arahatā*, tato

* Vin. i, 12; *also cf.* S. v, 423; Pts. ii, 149, *etc.*
† S. v, 428 (*with some variations*).

1-1 S *etaṃ*. 2 C *omits*. 3-3 S *omits*.
4-4 S yaṇhi *in fn*. 5-5 S yañca.

para-bhāge arahatā ariya-saṃghenâpī-ti. Evaṃ ariyehi aviruddha-vacana-bhāva-dassan' atthaṃ pi evaṃ vuttaṃ. Athavā, purimehi Sammā-sambuddhehi vuttanaya-bhāva-dassan'atthaṃ pi dvikkhattuṃ *vuttan*-ti vuttaṃ. Sati pi hi[1] jāti-gottâyu-ppamāṇâdi-visese dasa-balâdi-guṇehi viya dhamma-desanāya buddhānaṃ viseso n'atthi. Aññamaññaṃ attanā ca te pubbenâparaṃ aviruddhaṃ yeva vadanti. Tasmā *vuttaṃ h'etaṃ* yathā Buddhe hi attanā ca pubbe idāni pi amhākaṃ Bhagavatā tath'eva *vuttaṃ arahatā*-ti. Evaṃ purima-Buddhehi attanā ca suttantaresu vuttanaya-bhāva-dassan'-atthaṃ pi dvikkhattuṃ *vuttaṃ*. Tena Buddhānaṃ desanāya sabbattha avirodho dīpito hoti. Athavā, *vuttan*-ti yadetaṃ dutiyaṃ padaṃ[1] mahatta-bhāva-vacanaṃ[2] daṭṭhabbaṃ. Idaṃ vuttaṃ hoti: *vuttaṃ h'etaṃ Bhagavatā arahatā* pi[1] vuttaṃ *ekadhammaṃ bhikkhave*-ti ādikaṃ idāni vuccamāna-vacananti. Athavā, *vuttan*-ti yadetaṃ dutiya-padantara-vacan'atthaṃ,[3] atha kho vacan'atthaṃ[4] daṭṭhabbaṃ, ten'evaṃ[5] nidasseti: *vuttaṃ h'etaṃ Bhagavatā*, tañca kho na vuttamattaṃ, na kathitamattaṃ, atha kho veneyyānaṃ kusalamūlaṃ desitan-ti[6] attho. Athavā, yadetaṃ *vuttan*-ti dutiyaṃ padaṃ taṃ vattanatthaṃ.[7] Ayaṃ hi'ssa attho: *vuttaṃ h'etaṃ Bhagavatā arahatā*, tañca kho na vuttamattaṃ, apica tadattha-jātaṃ vuttaṃ caritan-ti. Tena yathā-vādī Bhagavā tathā-kārī-ti dasseti. Athavā, *vuttaṃ Bhagavatā* vuttaṃ[8] *arahatā* vuttaṃ yuttenā-ti attho. Athavā, *vuttan*-ti saṃkhepa-kathaṃ uddisanaṃ sandhāyâha. Puna *vuttan*-ti vitthāra-kathā-niddisanaṃ. Bhagavā hi saṃkhepato ca vitthārato ca dhammaṃ deseti. Athavā, Bhagavatā[9] dūrutta-vacanâbhāva-dassan'atthaṃ *vuttaṃ h'etaṃ Bhagavatā*-ti vatvā puna *vuttan*-ti vuttaṃ. Sabbadā ñāṇânugata-vacī-kammatāya hi Bhagavato savāsana-pahīna-śabba-dosassa akkhalitabyapathassa kadāci pi dūruttaṃ nāma n'atthi. Yathā keci loke satisammosena davā vā ravā vā kiñci vatvā attha-paṭiladdha-saññā pubbe

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[1] S *omits*.
[2] C arahanta vuttabhāva°.
[3] C dutiyaṃ padaṃ taṃ na padantara vaca°.
[4] C ṭhapanatthaṃ.
[5] C tenetaṃ.
[6] C ropitaṃ ti.
[7] C pavattanatthaṃ.
[8] S vuttavacanaṃ.
[9] C bhagavato.

vuttaṃ avuttaṃ[1] vā karonti paṭisaṃkharonti, na ca paṭisaṃkharonti vā, na evaṃ Bhagavā. Bhagavā pana niccakālaṃ samāhito a-sammosa-dhammo a-sammoha-dhammo ca sabbaññuta-ñāṇa-samupaguḷhāya[2] paṭibhāṇa-paṭisambhidāya upanīta-mattaṃ[3] aparimita-kālaṃ sambhata-puññasambhāra-samudāgatehi anañña-sādhāraṇehi visada-visuddhehi karaṇa-viññū-visesehi sotâyatana-rasâyatana-bhūtaṃ suṇantānaṃ amatavassaṃ vassanto viya sotabba-sāraṃ savanânuttariyaṃ catu-ariya-saccaṃ pakāsento karavikarutamañjunā sareṇa sabhāva-niruttiyā vineyy'-ajjhāsayânurūpaṃ vacanaṃ vadati. N'atthi tattha vālagga-mattaṃ pi akkhalitaṃ,[4] kuto pana dūruttâvakāso. Tasmā yaṃ Bhagavatā vuttaṃ, taṃ vuttameva, na avuttaṃ dūruttaṃ vā kadāci hotī-ti dassan'atthaṃ *vuttaṃ h'etaṃ Bhagavatā*-ti vatvā puna *vuttamarahatā*-ti vuttan-ti na ettha punarutta-doso-ti. Evamettha punarutta-saddassa sātthakatā veditabbā.

Iti me sutan-ti ettha *iti*-ti ayaṃ *iti*-saddo hetu-parisamāpannâdi-pad'attha-pariyāya-pakāra-nidassanâvadhāraṇâdi-anek' attha-ppabhedo. Tathā h'esa-"Ruppatī-ti kho bhikkhave tasmā rūpan-ti vuccatī"-ti* ādisu hetu-atthe dissati. "Tasmā[5] me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā. Kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā-ti"† ādisu parisamāpanne. "*Iti* vā *iti* evarūpā nacca-gīta-vādita-visūkadassanā paṭivirato"-ti‡ ādisu ādi-atthe. "Māgandhiyo-ti tassa brāhmaṇassa saṃkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byanjanamabhilāpo"-ti§ ādisu pad'attha-pariyāye. "Iti kho bhikkhave sappaṭibhayo bālo appaṭibhayo paṇḍito, sa-upaddavo bālo anupaddavo paṇḍito, sa-upasaggo bālo anupasaggo paṇḍito"-ti|| ādisu pakāre. "Sabbaṃ[1] atthī-ti kho Kaccāna ayameko anto, sabbaṃ[1] na'tthī-ti kho Kaccāna ayaṃ dutiyo anto"-ti¶ ādisu ni-

* S. iii, 86. † M. i, 12. ‡ D. i, 5.
§ Niddesa i, 191 (*only the first three words*).
|| A. i, 101. ¶ S. ii, 17.

[1] S *omits*. [2] C °sampabbuḷho sayaṃ.
[3] S °matthaṃ. [4] S avakkha°. [5] S °mātiha.

dassane. "Atthi idappaccayā jarāmaraṇan-ti[1] ? Iti ce vadeyya—'jātipaccayā jarāmaraṇan-ti' icc'assa vacanīyan-ti"* ādisu avadhāraṇe, sanniṭṭhāne-ti attho.

†Svāyamidha pakāra-nidassanâvadhāraṇesu daṭṭhabbo. Tattha pakār'atthena *iti*-saddena etamatthaṃ dīpeti: Nānānaya-nipuṇam-anek'-ajjhāsaya-samuṭṭhānaṃ attha-byāñjana-sampannaṃ vividha-pāṭihāriyaṃ dhammattha-desanā-paṭivedha-gambhīraṃ sabba-sattānaṃ sakasaka-bhāsânurūpato sotapatham-āgacchantaṃ tassa Bhagavato vacanaṃ sabbappakāreṇa ko samattho viññātuṃ ? Sabbathāmena pana sotukamyataṃ[2] jānetvā pi *iti me sutaṃ*, mayā pi ekena pakāreṇa sutan-ti. Ettha ca[3] ekatta-nānatta-abyāpāra-dhammatā-saṃkhātā, nandiyāvaṭṭa-tipukkhala-sīhavikīlita-disālocana-aṅkusa-saṃkhātā ca visayâdi-bhedena nānā-vidhā nayā nānā-nayā vā[4] pāligatiyo. tā ca paññatti-anupaññatti-ādi-vasena, saṃkilesa-bhāgiyâdi-lokiyâdi-tadubhaya-vomissatâdi-vasena, kusalâdi-vasena, khandhâdi-vasena, saṅgahâdi-vasena, samaya-vimuttâdi-vasena, ṭhapanâdi-vasena, kusala-mūlâdi-vasena, tika-paṭṭhānâdi-vasena ca nānappakārā-ti nānā-nayā. Tehi nipuṇam saṇhaṃ sukhuman-ti nānānaya-nipuṇaṃ. Āsayo ca[5] ajjhāsayo. So ca sassatâdi-bhedena apparajakkhatâdi-bhedena ca aneka-vidho, att'ajjhāsayâdiko eva vā aneko ajjhāsayo anek'ajjhāsayo. So samuṭṭhānaṃ uppatti-hetu etassā-ti anek'ajjhāsaya-samuṭṭhānaṃ. Kusalâdi-attha-sampattiyā tabbibhāvana-byañjana-sampattiyā saṃkāsana - ppakāsana - vivaraṇa-vibhajana - uttānīkaraṇa - paññatti-vasena chahi attha-padehi akkhara-pada-byañjanâkāra-nirutti-niddesa-vasena, chahi byañjana-padehi ca samannāgatattā atthabyañjana-sampannaṃ. Iddhi-ādesanânusāsanī-bhedena tesu ca ekekassa visayâdi-bhedena vividhaṃ bahu-vidhaṃ

* D. ii, 55.

† *For the following compare* Sumaṅgala-Vilāsinī, pp. 27-31: *also repeated in* Udānaṭṭhakathā, pp. 9-18 (*with some variations*). *Cf.* KhA. 100; MA. 3.

[1] C *has the following after this*: "iti putthena satā Ānanda, atthiti'ssa vacaniyaṃ. Kiṃpaccayā jarāmaraṇanti ?" *Also in* S. *fn*.
[2] C sotukāmataṃ. [3] S *omits*. [4] S nayā vā. [5] S va.

pāṭihāriyaṃ etassā-ti vividha-pāṭihāriyaṃ. Tattha paṭipakkha-haraṇato vā[1] rāgâdi-kilesâpanayanato pāṭihāriyan-ti atthe sati Bhagavato paṭipakkhā rāgâdayo na santi ye haritabbā, puthujjanānaṃ pi vigat'ūpakkilese aṭṭhaguṇa-samannāgate citte hata-ppaṭipakkhe iddhi-vidhaṃ pavattati, tasmā tattha pavatta-vohārena ca na sakkā idha pāṭihāriyanti vuttaṃ. Yasmā pana mahā-kāruṇikassa Bhagavato veneyya-gatā ca kilesā paṭipakkhā. tasmā tesaṃ haraṇato pāṭihāriyaṃ. Athavā. Bhagavato sāsanassa ca paṭipakkhā titthiyā; tesaṃ haraṇato pāṭihāriyaṃ. Te hi diṭṭhi-haraṇavasena ca diṭṭhi-ppakāsane asamattha-bhāvena iddhi-ādesanânusāsanī hi haritā apanītā hontī-ti. Paṭī-ti vā pacchā-ti attho. Tasmā samāhite citte vigat'ūpakkilese katakiccena ca pacchāharitabbaṃ pavattetabban-ti paṭihāriyaṃ. Attano vā upakkilesesu catuttha-jjhāna-maggena haritesu pacchāharaṇaṃ paṭihāriyaṃ. Iddhi-ādesanânusāsaniyo ca vigat'ūpakkilesena katakiccena ca sattahit'atthaṃ puna pavattetabbā. hatesu ca attano upakkilesesu para-santāne upakkilesaharaṇāni hontī-ti pāṭihāriyāni bhavanti. Paṭihāriyameva pāṭihāriyaṃ. Paṭihāriye vā iddhi-ādesanânusāsanī-samudāye bhavaṃ ekekaṃ pāṭihāriyan-ti vuccati. Paṭihāriyaṃ vā. catuttha-jjhānaṃ maggo ca paṭipakkha-haraṇato. Tattha jātaṃ [2]tasmiṃ vā[2] nimitta-bhūtaṃ tato vā āgatan-ti pāṭihāriyaṃ. Yasmā pana [3]tantitanti-attha-tanti-desanā[3] vā tadabhisamaya[4]-saṃkhātā hetu-phala-tadubhaya-paññatti-paṭivedha-saṃkhātā vā dhammattha-desanā-paṭivedha-gambhīrā anupacita-sambhārehi sasâdīhi viya mahā-samuddo dukkhogāḷhā alabbha-neyya-patiṭṭhā ca. Tasmā tehi catūhi gambhīra-bhāvehi yuttan-ti dhammattha-desanā-paṭivedha-gambhīraṃ. Eko eva Bhagavato dhamma-desanā-ghoso ekasmiṃ khaṇe pavattamāno nānā-bhāsānaṃ sattānaṃ attano[5] bhāsānam vasena apubbaṃ acarimaṃ gahaṇ'ūpago hutvā atthâdhigamāva hoti. Acinteyyo hi buddhānaṃ[1] buddhânubhāvo-ti.

[1] S *omits*. [2-2] C *omits*.
[3-3] C tanti atthadesanā, *also* tantitantidesanā, *in fn*.
[4] C tabbhohārâbhi°. [5] *Duplicated in* C.

Sabba-sattānaṃ saka-saka-bhāsânurūpato sotapatham-āgacchatī-ti veditabbaṃ.

Nidassan'atthena: Nâhaṃ sayambhū, na mayā idaṃ sacchikatan-ti attānaṃ parimocento *iti me sutaṃ*, mayā pi evaṃ sutan-ti. Iminā idāni vattabbaṃ sakala-suttaṃ nidasseti.

Avadhāran'atthena: " Etadaggam, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahu-ssutānaṃ, [1]yadidaṃ Ānando,[1] gatimattānaṃ, sati-mattānaṃ, dhiti-mattānaṃ, upaṭṭhākānaṃ. yadidaṃ Ānando-ti "* evaṃ Bhagavatā—' Āyasmā Ānando attha-kusalo dhamma-kusalo byañjana-kusalo nirutti-kusalo pubbâpara-kusalo-ti '† evaṃ Dhamma-senāpatinā ca pasatthabhāvânurūpaṃ attano dhāraṇa-balaṃ dassento sattānaṃ sotukamyataṃ janeti, *iti me sutaṃ*, tañca kho atthato vā byañjanato vā anūnamanadhikaṃ, evameva na aññathā-ti daṭṭhabban-ti. Aññathā-ti Bhagavato sammukhā sutâkārato aññathā, na pana Bhagavatā desitâkārato. Acinteyyânubhāvā hi Bhagavato desanā, sā na sabbâkāreṇa sakkā viññātun-ti vutto vāyam'attho. Sutâkārā-virujjhanam-eva hi dhāraṇa-balaṃ. Na h'ettha atthantaratā-parihāro dvinnaṃ pi atthānaṃ eka-visayattā. Itarathā hi thero Bhagavato desanāya sabbathā paṭiggahaṇe samattho asamattho vā-ti[2] āpajjeyyā-ti.

Me-saddo tīsu atthesu dissati. Tathāhi'ssa—' Gāthâbhigītaṃ me abhojaneyyan "-ti‡ ādisu *me*[3] mayā-ti attho. " Sādhu me, bhante, Bhagavā saṃkhittena dhammaṃdesetū "§ ti ādisu mayhan-ti attho. " Dhamma-dāyādā me, bhikkhave, bhavathā-ti "|| ādisu mamā-ti attho. Idha pana ' mayā sutan '-ti ca ' mama sutan '-ti ca attha-dvaye yujjati. Ettha ca ' yo paro na hoti so attā '-ti evaṃ vattabbe niyaka'jjhatta-saṃkhāte saka-santāne vattanato tividho pi *me*-saddo yadipi ekasmiṃ yeva atthe dissati, karaṇa-sampadānâdi-visesa-saṃkhāto pan'assa vijjat'evâyaṃ attha-bhedo-ti āha *me*-saddo tīsu atthesu dissatī-ti.

* A. i, 24-5. † A. iii, 201. ‡ S. i, 167; Sn. 81.
§ S. iii, 35; iv, 63. || M. i, 12.

1-1 S *omits*. 2 C vā; *also* cā-ti *alternative form in* S. 3 S *omits*.

Sutan-ti ayaṃ *suta*-saddo sa-upasaggo ca anupasaggo ca gamana-vissuta-kilinn'ūpacitânuyutta-sotaviññeyya-sota-dvārânusāraviññātâdi anek'attha-ppabhedo. Kiñcâpi hi kiriyā-visesako upasaggo, jotaka-bhāvato pana sati pi tasmiṃ *suta*-saddo eva tantamatthaṃ vadatī-ti anupasaggassa *suta*-saddassa atth'uddhāreṇa sa-upasaggo pi udāhariyati. Tattha-"Senāya pa*suto*"-ti* ādisu gacchanto-ti attho. "*Suta*-dhammassa passato"-ti† ādisu vissuta-dhammassā-ti attho. "Avas*sutā* avas*sut*assā"-ti‡ ādisu kilesena kilinnâkilinnassā-ti attho. "Tumhehi puññaṃ pa*sutaṃ* anappakan"-ti§ ādisu upacitan-ti attho. "Ye jhāna-pa*sutā* dhīrā"-ti|| ādisu jhānânuyuttā-ti attho. "Diṭṭhaṃ *sutaṃ* mutan"-ti¶ ādisu sota-viññeyyan-ti attho. "*Suta*-dharo *suta*-sannicayo"-ti** ādisu sota-dvārânusāra-viññāṇa-dharo-ti attho. Idha pan'assa sota-dvārânusāreṇa upadhāritan-ti vā upadhāraṇan-ti vā attho. *Me*-saddassa hi mayā-ti atthe sati, *iti me sutaṃ*, mayā sota-dvārânusāreṇa upadhāritan-ti attho. Mamā-ti atthe sati, *iti mama sutaṃ*, sota-dvārânusareṇa upadhāraṇan-ti attho.

Evam-etesu tīsu padesu, yasmā *suta*-sadda-sannidhānena[1] [2]ca tena[2] *iti*-saddena savana-kiriyā-jotakena bhavitabbaṃ, tasmā *itī*-ti sotaviññāṇâdi-viññāṇakicca-nidassanaṃ. *Me*-ti vutta-viññaṇa-samaṅgī-puggala-nidassanaṃ. Sabbāni pi vākyāni evaṃkār'attha-sahitāni yeva avadhāraṇa-phalattā.[3] Tena *sutan*-ti assavana-bhāva-ppaṭikkhepato anūnâviparīta-ggahaṇa-nidassanaṃ. Yathā hi sutaṃ sutan-ti vattabbataṃ arahati, taṃ sammā sutaṃ anūna-ggahaṇaṃ aviparīta-ggahaṇañca hotī-ti. Athavā, sadd'antar'atthā-mohana-vasena[4] saddo atthaṃ vadatī-ti. Yasmā *sutan*-ti etassa asutaṃ na hotī-ti ayam-attho, tasmā *sutan*-ti assavana-bhāva-ppaṭikkhepato anūnâviparīta-ggahaṇa-nidassanaṃ. Idaṃ vuttaṃ hoti: *iti me sutaṃ*, na diṭṭhaṃ, na sayambhū-ñāṇena sacchikataṃ, na aññathā vā upaladdhaṃ, tañca sammadevā-ti. Avadhā-

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* (?) † Vin. i, 3. ‡ Vin. iv, 213.
§ Khuddakapāṭha, 6; KhA. 215. || Dhp. 27, 181.
¶ M. i, 4, 135; A. ii, 23; Sn. 1086. ** M. i, 213; A. ii, 23.

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[1] C °dhāne. [2 2] C payuttena.
[3] C °phalanti. [4] C °tthājotanavasena.

raṇ'atthe vā *iti*-sadde ayamattha-yojanā-ti:—tadapekkhassa *suta*-saddassa niyam' attho sambhavatī-ti asavana-bhāvappaṭikkhepo anūnâviparīta-ggahaṇa-nidassanatā ca veditabbā. Evaṃ savanahetu savanavisesa-vasena padattayassa attha-yojanā katā-ti daṭṭhabbaṃ.

Tathā *itī*-ti sota-dvārânusāreṇa pavattāya viññāṇa-vīthiyā nānattha-byañjana-ggahaṇato nāna-ppakāreṇa ālambaṇe pavatti-bhāva-ppakāsanaṃ ākār'attho *iti*-saddo-ti katvā. *Me*-ti atta-ppakāsanaṃ. *Sutan*-ti dhamma-ppakāsanaṃ yathā-vuttāya viññāṇa-vithiyā pariyatti-dhamm-ārammaṇattā. Ayaṃ h'ettha saṃkhepo:—nāna-ppakāreṇa ārammaṇe pavattāya viññāṇa-vīthiyā kāraṇa-bhūtāya mayā na aññaṃ kataṃ, ayaṃ dhammo suto-ti. Tathā *itī*-ti nidassita-ppakāsanaṃ nidassan' attho *iti*-saddo-ti katvā, nidassetabbassa nidassitabba-bhāvâbhāvato. Tasmā *iti*-saddena sakalaṃ pi suttaṃ paccāmaṭṭhan-ti[1] veditabbaṃ. *Me*-ti puggala-ppakāsanaṃ. *Sutan*-ti puggala-kicca-ppakāsanaṃ. *Suta*-saddena hi labbhamānā savana-kiriyā savana-viññāṇa-ppabandha-ppaṭibaddhā. Tattha ca puggala-vohāra-sahite[2] dhamma-ppabandhe savana-kiriyā labbhati. Tassâyaṃ saṃkhep'-attho:—yaṃ suttaṃ niddisissāmi taṃ mayā *iti sutan*-ti. Tathā *itī*-ti yassa citta-santānassa nānârammaṇassa pavattiyā nānattha-byañjana-ggahaṇaṃ hoti, tassa nānâkāra-niddeso, ākār'attho *iti*-saddo-ti katvā. *Itī*-ti hi ayaṃ ākāra-paññatti dhammānaṃ tantaṃ pavatti-ākāraṃ upādāya paññāpetabbasabhāvattā. *Me*-ti kattu-niddeso. *Sutan*-ti visaya-niddeso. Sotabbo hi dhammo savana-kiriyā kattu-puggalassa savana-kiriyā-vasena pavatti-ṭṭhāṇaṃ hoti. Etāvatā nāna-ppakāra-ppavattena citta-santānena taṃ samaṅgino kattu-visaya-ggahaṇe sanniṭṭhānaṃ dassitaṃ hoti. Athavā, *itī*-ti puggala-kicca-niddeso. Sutānaṃ hi dhammānaṃ gahitâkārassa nidassanassa avadhāraṇassa vā pakāsana-bhāvena *iti*-saddena tad-ākārâdi-dhāraṇassa puggala-vohār' ūpādāna-dhamma-byāpāra-bhāvato puggala-kiccaṃ nāma niddiṭṭhaṃ hotī-ti. *Sutan*-ti viññāṇa-kicca-niddeso. Puggala-vādino pī hi savana-kiriyā viññāṇa-nirapekkhā na hotī-ti. *Me*-ti

[1] C parama.°

[2] C °rahite.

ubhaya-kicca-yutta-puggala-niddeso. *Me*-ti hi sadda-ppavatti ekanten'eva suta-visesa-visayā viññāṇa-kiccañca tatth' eva samodahitabban-ti. Ayaṃ pan'ettha saṃkhepo:—mayā savana-kicca-viññāṇa-samaṅginā puggalena viññāṇa-vasena laddha-savana-kicca-vohāreṇa[1] *sutan*-ti.

Tathā[2] *iti*-ti ca *me*-ti ca sacchikaṭṭha-paramattha-vasena avijjamāna-paññatti. Sabbassa hi saddâdhigamanīyassa atthassa paññatti-mukhen'eva paṭipajjitabbattha[3] sabba-paññattīnañca[4] vijjamānâdīsu chasveva paññattīsu avirodho.[5] Tasmā yo māyā-marīci-ādayo viya abhūt' attho anussavâdīhi gahetabbo viya anuttam' attho[6] ca[7] na hoti, so rūpa-saddâdiko ruppanânubhāvanâdiko[8] ca paramattha-sabhāvo sacchikaṭṭha-paramattha-vasena vijjati. Yo[9] pana *iti*-ti ca *me*-ti ca vuccamāno[10] ākārâdi-[11]attho, so[11] a-paramattha-sabhāvo sacchikaṭṭha-paramattha-vasena anupalabbhamāno avijjamāna-paññatti nāma. Kim-ettha taṃ paramatthato atthi, yaṃ *iti*-ti vā *me*-ti vā niddesaṃ labhetha? *Sutan*-ti vijjamāna-paññatti. Yaṃ hi taṃ sotena upaladdhaṃ, taṃ paramatthato vijjamānan-ti. Tathā *iti*-ti sotapatham-āgate dhamme upādāya tesaṃ upadhāritâkārâdīnaṃ paccāmasana-vasena. *Me*-ti santati-pariyāpanne khandhe kāraṇâdi-visesa-visiṭṭhe upādāya vattabbato upādāya-paññatti. *Sutan*-ti diṭṭhâdīni upanidhāya vattabbato upanidhāya-paññatti. Diṭṭhâdi-sabhāva-rahite saddâyatane pavattamāno pi suta-vohāro dutiyaṃ tatiyan-ti ādiko[12] viya [13]paṭhamâdīni yaṃ[13] diṭṭha-muta-viññāta-nirapekkhaṃ, na taṃ *sutan*-ti viññeyyattā diṭṭhâdīni upanidhāya vattabbo hotī-ti[14] asutaṃ na hotī-ti hi[15] *sutan*-ti pakāsito yam-attho-ti.[16]

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[1] S °ssavanakicca°. [2] C tattha.
[3] S paṭipatti-. [4] S paññattīnañca.
[5] C avarodho. [6] C anumān'attho.
[7] C pi. [8] C °nānusavanādi°. [9] C so. [10] C pavucca°.
[11-11] C *omits*. [12] C ādi. [13-13] C paṭhamādin nissāya.
[14] *After this* C *has* —"sutatthā niddisiyanti. Sutanti vacanena asammosan dīpeti sutākārassa yathāvato dīpanato, na hi sammūḷho nānā-ppakāra-paṭibhedasamattho hoti, lobhappahānādi-vasena nānā-ppakārā duppaṭivedhatthā suttantā-ti," *much of which occur below with variations and order changed.*
[15] S *omits*. [16] C hotīti.

Ettha ca *iti*-ti vacanena a-sammohaṃ dīpeti. Paṭividdhā hi atthassa pakāra-visesā *iti*-ti idha āyasmatā Ānandena paccāmaṭṭhā, ten' assa asammoho dīpito hoti. [1]Na hi sammūḷho nāna-ppakāra-ppaṭivedha-samattho hoti. Lobha-ppahānâdi-vasena nāna-ppakārā duppaṭividdhā ca sutan-ti niddisiyanti. *Sutan*-ti vacanena asammohaṃ dīpeti sutâkārassa yathāvato dassiyamānattā.[1] Yassa hi sutam muṭṭhaṃ hoti, na so kālantare 'mayā sutan'-ti paṭijānāti. Icc' assa asammohena sammohâbhāvena paññāya eva vā savana-kāla-sambhūtāya taduttari-kāla-paññā-siddhi. Tathā asammohena[2] satisiddhi. Tattha paññā-pubbaṅgamāya satiyā byañjanâvadhāraṇa-samatthatā. Byañjanānaṃ hi paṭivijjhitabbo ākāro nâtigambhīro yathāsuṇuta-dhāraṇam-eva tattha karaṇīyan-ti satiyā byāpāro adhiko. Paññā tattha guṇa-bhūtā hoti, paññāya sati[3]-pubbaṅgamā-ti katvā. Sati-pubbangamāya paññāya attha-paṭivedha-samatthatā. Atthassa hi paṭivijjhitabbo ākāro gambhīro-ti, paññāya byāpāro adhiko. Sati tattha guṇa-bhūtā hoti, satiyā pubbaṅgamā-ti katvā. Tadubhaya-samatthatā-yogena attha-byañjana-sampannassa dhamma-kosassa anupālana-samatthatāya Dhamma-bhaṇḍâgārikatā-siddhi.

Aparo nayo. *Iti*-ti vacanena yoniso-manasikāraṃ dīpeti. Tena vuccamāna-ākāra-nidassanâvadhāraṇ' atthānaṃ upari vakkhamānānaṃ nāna-ppakāra-ppaṭivedha-jotakānaṃ aviparītakānaṃ aviparīta-saddhamma-visayattā. Na hi ayonisomanasikaroto nāna-ppakāra-ppaṭivedho sambhavati. *Sutan*-ti vacanena avikkhepaṃ dīpeti. Nidāna-pucchā-vasena pakaraṇa-ppattassa vakkhamānassa suttassa savanaṃ na samādhānam-antarena sambhavati, vikkhitta-cittassa savanâbhāvato. Tathā hi vikkhitta-citto puggalo sabba-sampattiyā vuccamāno pi 'na mayā sutaṃ, puna bhaṇathā'-ti vadati. Yonisomanasikāreṇa c'ettha atta-sammāpaṇidhiṃ pubbe kata-puññatañca sādheti, sammā-appaṇihitattassa pubbe akata-puññassa vā tad-abhāvato. Avikkhepena saddhamma-savanaṃ sappuris' ūpassayañca sādheti, asutavato sappuris' ūpassaya-

[1-1] *This portion occurs in* C *in the quotation noted above under fn.* 14. *The order is not maintained, and there are variations also.*

[2] S °*mocena*. [3] S *omits*.

rahitassa ca tad-abhāvato. Na hi vikkhitta-citto saddhammaṃ sotuṃ sakkoti, na ca sappurise anupassayamānassa savanaṃ atthi.

Aparo nayo. Yassa citta-santānassa nānâkāra-ppavattiyā nānattha-byañjana-ggahaṇaṃ hoti, tassa nānâkāra-niddeso-ti vuccati.[1] Yasmā ca so Bhagavato vacanassa attha-byañjana-ppabheda-pariccheda-vasena sakala-sāsana-sampatti-ogāhaṇena niravasesa-parahita-pāripūri-kāraṇa-bhūto, evaṃ bhaddako ākāro na sammā-appaṇihit' attano pubbe akata-puññassa vā hoti, tasmā *ittha*-ti iminā bhaddakena ākāreṇa pacchima-cakka-dvaya-sampattiṃ attano dīpeti: *sutan*-ti savana-yogena purima-cakka-dvaya-sampattiṃ. Na hi appaṭirūpe dese vasato sappuris' ūpassaya-rahitassa vā savanaṃ atthi. Icc' assa pacchima-cakka-dvaya-siddhiyā āsaya-suddhi siddhā hoti. Sammā paṇihitatto pubbe ca kata-puñño visuddhâsayo hoti, tad-avisuddhi-hetūnaṃ kilesānaṃ dūrībhāvato. Evam[2] hi vuttaṃ—

" Sammā paṇihitaṃ cittaṃ seyyaso naṃ tato kare "-ti.*

" Kata-puñño'si tvaṃ, Ānanda: padhānam-anuyuñja: khippaṃ hohisi[3] anāsavo "-ti† ca. Purima-cakka-dvaya-siddhiyā payoga-suddhi. Paṭirūpa-desa-vasena hi sappuris' ūpassayena ca sādhūnaṃ diṭṭhânugati-āpajjanena pi visuddhappayogo hoti. Tāya ca āsaya-suddhiyā adhigama-byatti-siddhi, pubbe eva taṇhā-diṭṭhi-saṃkilesānaṃ visodhitattā. Payoga-suddhiyā āgama-byatti-siddhi. Suparisuddha-kāya-vacī-payogo hi vippaṭisārâbhāvato a-vikkhitta-citto pariyattiyaṃ visārado hoti. Iti payog' āsaya-suddhassa āgamâdhigama-sampannassa vacanaṃ aruṇ'uggamanaṃ viya suriyassa udayato, yoniso-manasikāro viya ca kusala-dhammassa arahati Bhagavato vacanassa pubbaṅgamaṃ bhavitun-ti ṭhāne nidānaṃ ṭhapento *iti me sutan*-ti ādim-āha.

Aparo nayo. *Ittha*-ti iminā pubbe vutta-nayena nāna-ppakāra-ppaṭivedha-dīpakena attano attha-paṭisambhidā-paṭi-

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* Dh. 6, 43. † D. ii, 144.

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[1] C vuttaṃ. [2] C tathā. [3] C hohi.

bhāṇa-paṭisambhidā-sampatti-sabhāvaṃ dīpeti. *Sutan*-ti iminā *iti*-sadda-sannidhānato vakkhamānâpekkhāya vā sotabba-bheda-paṭivedha-dīpakena dhamma-nirutti-paṭisambhidā-sampatti-sabhāvaṃ dīpeti. *Itī*-ti ca idaṃ vuttanayen' eva yoniso-manasikāra-dīpakaṃ vacanaṃ bhāsamāno —'*ete mayā dhammā manasânupekkhitā, diṭṭhiyā suppaṭividdhā*'-ti dīpeti. Pariyatti-dhammā hi 'idha sīlaṃ kathitaṃ, idha samādhi, idha paññā ettakā ettha anusandhiyo'-ti ādinā nayena,[1] manasā anupekkhitā anussavâkāra-parivitakka-parisambandhitāya dhamma-nijjhāna-khanti-bhūtāya ñāta-pariññā-saṃkhātāya vā diṭṭhiyā tattha tattha vutta-rūpârūpa-dhamme 'iti rūpaṃ, ettakaṃ rūpan'-ti ādinā nayena suṭṭhu vavaṭṭhapetvā paṭividdhā attano ca paresañca hita-sukhâvahā hontī-ti. *Sutan*-ti idaṃ savana-yoga-dīpakaṃ vacanaṃ bhāsamāno, 'bahū mayā dhammā sutā dhatā vacasā paricitā'-ti dīpeti. Sotâvadhāna-ppaṭibaddhā hi pariyatti-dhammassa savana-dhāraṇa-paricayā. Tad-ubhayena pi dhammassa svākkhāta-bhāvena attha-byañjana-pāripūriṃ dīpento savane ādaraṃ janeti. Attha-byañjana-paripuṇṇaṃ hi dhammaṃ ādareṇa asuṇanto mahato hitāya paribāhiro hotī-ti ādaraṃ janetvā sakkaccaṃ dhammo sotabbo-ti.[2]

Iti me sutan-ti iminā pana sakalena vacanena āyasmā Ānando Tathāgata-ppaveditaṃ dhamma-vinayaṃ attano adahanto asappurisa-bhūmiṃ atikkamati, sāvakattaṃ paṭijānanto sappurisa-bhūmiṃ okkamati, tathā[1] asaddhammā cittaṃ vuṭṭhāpeti, saddhamme cittaṃ patiṭṭhāpeti, 'kevalaṃ sutam-ev' etaṃ mayā, tass' eva pana Bhagavato vacanan'-ti dīpento attānaṃ parimoceti, Satthāraṃ apadisati, Jina-vacanaṃ appeti, dhamma-nettiṃ paṭṭhapeti. Api ca, *iti me sutan*-ti attanā uppādita-bhāvaṃ appaṭijānanto, purima-vacanaṃ[3] vivaranto, 'sammukhā paṭiggahitam idaṃ mayā tassa Bhagavato catu-vesārajja-visāradassa dasabala-dharassa āsabhaṇṭhānaṭṭhāyino sīha-nāda-nadino sabba-satt' uttamassa dhamm' issarassa dhamma-rājassa dhammâdhipatino dhamma-dīpassa dhamma-saraṇassa saddhamma-vara-cakkavattino Sammā-sambuddhassa, 'na ettha atthe vā dhamme vā pade

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[1] C *omits*. [2] S *omits*. [3] C °savanaṃ, *also in fn*., S.

vā byañjane vā kaṅkhā vā vimati vā kattabbā'-ti sabba-deva-manussānaṃ imasmiṃ dhamma-vinaye assaddhiyaṃ vināseti, saddhā-sampadaṃ uppādeti. Ten' etaṃ vuccati—

Vināsayati assaddhaṃ, saddhaṃ vaḍḍheti sāsane
Iti[1] *me sutam* icc' evaṃ vadaṃ Gotama-sāvako-ti.

Etthâha-'kasmā pan' ettha yathā aññesu suttesu *evam me sutaṃ, ekaṃ samayaṃ Bhagavā*[2]-ti ādinā kāla-dese apadisitvā va nidānaṃ bhāsitaṃ, evaṃ na bhāsitan'-ti? Apare tāva āhu-'na pana thereṇa bhāsitattā.' Idaṃ hi nidānaṃ āyasmatā Ānandena na paṭhamaṃ bhāsitaṃ. Khujjuttarāya pana Bhagavatā upāsikāsu ca[2] bahussuta-bhāvena etad-agge ṭhapitāya sekkha-paṭisambhida-ppattāya ariya-sāvikāya Sāmāvatī-pamukhānaṃ pañcannaṃ itthī-satānaṃ paṭhamaṃ bhāsitaṃ.* Tatrâyaṃ anupubbi-kathā:—

Ito kira kappa-sata-sahassa-matthake Padumuttaro nāma Sammā-sambuddho loke uppajjitvā pavattita[3]-vara-dhamma-cakko Haṃsavatiyaṃ viharati.† Ath' eka-divasaṃ Haṃsavatiyaṃ ekā kuladhītā Satthu dhamma-desanaṃ[4] sotuṃ gacchantīhi upāsikāhi saddhiṃ ārāmaṃ gatā Satthāraṃ ekaṃ upāsikaṃ bahu-ssutānaṃ etad-agge ṭhapentaṃ disvā, adhikāraṃ katvā taṃ ṭhān' antaraṃ paṭṭhesi. Satthā pi naṃ byākāsi,—'anāgate Gotamassa nāma Sammā-sambuddhassa sāvikā[5] upāsikā[5] bahussutānaṃ aggā bhavissasī'-ti. Tassā yāvajīvaṃ kusalaṃ katvā deva-loke nibbattitvā, puna manussesū-ti, evaṃ deva-manussesu saṃsarantiyā kappa-sata-sahasse[6] atikkante,[7] atha imasmiṃ Bhadda-kappe amhākaṃ Bhagavato kāle deva-lokato cavitvā Ghosita-seṭṭhissa gehe dhātiyā kucchismiṃ paṭisandhiṃ gaṇhi. Uttarātissā nāmaṃ akaṃsu. Sā jāta-kāle khujjā ahosī-ti Khujjuttarā tveva paññāyittha. Sā aparabhāge Ghosita-seṭṭhinā rañño Udenassa Sāmāvatiyā dinna-kāle tassā paricārika-bhāvena dinnā rañño Udenassa antepure vasati. Tena ca samayena Kosambiyaṃ

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* *Vide* Dh. A. i, (Pt. ii.), pp. 208-10; Divy. 529-30; 575-76; PJ. ii, 543; A. A. i, 418 *ff.* † J. i, 37.

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[1] S evaṃ. [2] S *omits*. [3] C pavatta°. [4] S desanaṃ. [5] C °kānaṃ. [6] C °ssaṃ. [7] C °kantaṃ.

Ghosita-seṭṭhi-Kukkuṭa-seṭṭhi-Pāvārika-seṭṭhino Bhagavantaṃ uddissa tayo vihāre kāretvā janapada-cārikaṃ carante Tathāgate Kosambī-nagaraṃ sampatte Buddha-ppamukhassa bhikkhu-saṃghassa[1] vihāre niyyādetvā mahā-dānāni pavattesuṃ. Māsamattaṃ pi atikkami.* Atha nesaṃ etad-ahosi—'Buddhā nāma sabba-lokânukampakā aññesaṃ pi okāsaṃ dassāmā'-ti. Kosambī-nagara-vāsino pi janassa okāsaṃ akaṃsu. Tato paṭṭhāya nāgarā vīthisabhāgena gaṇasabhāgena mahā-dānaṃ denti. Ath' eka-divasaṃ Satthā bhikkhu-saṃgha-parivuto Mālākāra-jeṭṭhakassa gehe nisīdi. Tasmiṃ khaṇe Khujjuttarā Sāmāvatiyā pupphāni gahetuṃ aṭṭha kahāpaṇe ādāya taṃ gehaṃ agamāsi. Mālākāra-jeṭṭhako taṃ disvā, 'Amma Uttare, ajjat uyhaṃ pupphāni dātuṃ khaṇo n'atthi, ahaṃ Buddha-ppamukhaṃ bhikkhu-saṃghaṃ parivisāmi, tvaṃ pi parivesanāya sahāyikā hohi, evaṃ kate[2] paresaṃ veyyāvacca-karaṇato muccissasī'-ti āha. Tato Khujjuttarā Buddhānaṃ bhattagge veyyāvaccaṃ akāsi. Sā[3] Satthārā upanisinna-kathā-vasena kathitaṃ sabbaṃ dhammaṃ uggaṇhi, anumodanaṃ pana sutvā sotāpatti-phale patiṭṭhāsi. Sā[4] aññesu divasesu cattāro va[5] kahāpaṇe datvā pupphāni gahetvā gacchati. Tasmiṃ pana divase diṭṭha-sacca-bhāvena parasantake cittaṃ anuppādetvā aṭṭhâpi kahāpaṇe datvā [6]pacchiṃ pūretvā[6] pupphāni gahetvā Sāmāvatiyā santikaṃ agamāsi. Atha naṃ sā pucchi,—'Amma Uttare, tvaṃ aññesu divasesu na bahūni pupphāni āharasi, ajja bahukāni, kinno rājā uttaritaraṃ pasanno'-ti? Sā musā vattuṃ abhabbatāya, atīte attanā kataṃ anigūhitvā sabbaṃ kathesi. 'Atha kasmā ajja bahūni āharitānī'-ti ca vuttā,—'ajjâhaṃ Sammā-Sambuddhassa dhammaṃ sutvā amataṃ sacchâkāsiṃ, tasmā tumhe na vañcemī'-ti āha. Taṃ sutvā,—'Are duṭṭha-dāsi, ettakaṃ kālaṃ tayā gahite kahāpaṇe dehī'-ti atajjetvā pubba-hetunā codiyamānā, 'amma tayā pītaṃ amataṃ amhe pi pāyehī'-ti vatvā, 'tena hi maṃ

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* *Vide* A.A. i, 438-40.

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[1] S saṃghassa. [2] C ito. [3] S *omits*.
[4] C tā. [5] C *omits*. [6-6] S *omits*.

nahāpehī'-ti vutte, soḷasahi gandhodaka-ghaṭehi nahāpetvā, dve maṭṭha-sāṭake dāpesi. Sā ekaṃ nivāsetvā, ekaṃ ekaṃsaṃ[1] pārupitvā, āsanaṃ paññāpetvā, āsane nisīditvā, vicitra-vijjaniṃ ādāya nīcâsanesu nisinnāni pañca mātugāma-satāni āmantetvā, sekkha-paṭisambhidāsu ṭhatvā, Satthārā desitaniyāmen' eva tāsaṃ dhammaṃ desesi. Desanâvasāne tā sabbā sotāpatti-phale patiṭṭhahiṃsu. Tā sabbā pi Khujjuttaraṃ vanditvā,—'Amma, ajja paṭṭhāya tvaṃ kiliṭṭhakammaṃ mā kari, amhākaṃ mātuṭṭhāne ācariya-ṭṭhāne tiṭṭhāhī'-ti garu-ṭṭhāne ṭhapayiṃsu.

Kasmā pan' esā dāsī hutvā nibbattā-ti[2]? Sā kira Kassapa-Sammā-sambuddha-kāle Bārāṇasiyaṃ seṭṭhi-dhītā hutvā nibbattā, ekāya khīṇâsava-ttheriyā upaṭṭhāka-kulaṃ gatāya 'etamme ayye pasādhana-peḷikaṃ dethā'-ti veyyāvaccaṃ kāresi. Therī pi 'adentiyā mayi āghātaṃ uppādetvā niraye nibbattissati, dentiyā paresaṃ dāsī hutvā nibbattissati' niraya-santāpato dāsībhāvo seyyo-ti anudayaṃ paṭicca, tassā vacanaṃ akāsi. Sā tena kammena pañca jāti-satāni paresaṃ dāsī-yeva hutvā nibbatti.

Kasmā pana khujjā ahosi? Anuppanne kira Buddhe Bārāṇasi-rañño gehe vasanti ekaṃ rāja-kulūpakaṃ Pacceka-Buddhaṃ thokaṃ khujja-dhātukaṃ disvā attanā sahavāsīnaṃ mātu-gāmānaṃ purato parihāsaṃ karonti yathā-vajjaṃ keḷivasena khujjâkāraṃ dassesi. Tasmā khujjā hutvā nibbatti.

Kiṃ pana katvā mahā-paññā jātā-ti? Anuppanne kira[2] Buddhe Bārāṇasi-rañño gehe vasantī aṭṭha pacceka-Buddhe Rāja-gehato Uṇhapāyāsassa pūre patte parivattetvā parivattetvā gaṇhante disvā attano santakāni aṭṭha danta-valayāni idha ṭhapetvā gaṇhathā-ti adāsi. Te tathā katvā olokesuṃ. 'Tumhākaññev'etāni pariccattāni gahetvā gacchathā'-ti āha. Te nandamūlakapabbhāraṃ agamaṃsu. Ajjā pi tāni valayāni arogān'eva. Sā tassa nissandena mahāpaññā jātā.

Atha naṃ Sāmāvatī-pamukhāni pañca itthī-satāni, 'Amma, tvaṃ divase divase[2] Satthu-santikaṃ gantvā Bhagavatā-desitaṃ dhammaṃ sutvā amhākaṃ desehī'-ti vadiṃsu. Sā tathā korontī apara-bhāge Tipīṭaka-dharā jātā. Tasmā

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[1] C *omits*. [2] S *omits*.

naṃ Satthā "Etadaggaṃ bhikkhave mama sāvikānaṃ bahussutānaṃ upāsikānaṃ yad idaṃ Khujjuttarā"-ti* etad-agge ṭhapesi. Iti upāsikā bahussuta-bhāvena Satthārā etad-agge ṭhapītā paṭisambhidappattā Khujjuttarā ariya-sāvikā Satthari Kosambiyaṃ viharante kālena kālaṃ Satthu-santikaṃ gantvā, dhammaṃ sutvā, antepuraṃ gantvā, Sāmāvatīpamukhānaṃ pañcannaṃ itthī-satānaṃ ariya-sāvikānaṃ Satthārā-desita-niyāmena yathā-sutaṃ dhammaṃ kathenti attānaṃ parimocetvā Satthu-santike suta-bhāvaṃ pakāsentī *vuttaṃ h'etaṃ Bhagavatā vuttam-arahatā-ti me sutan-ti* ādi[1] nidānaṃ āropesi.

Yasmā pana tasmiṃ yeva nagare Bhagavato sammukhā sutvā tad ahe'va tāya tāsaṃ bhāsitaṃ, tasmā ekaṃ samayaṃ Bhagavā Kosambiyaṃ viharatī-ti kāla-desaṃ apadisituṃ payojana-sambhavo va n'atthi vā supākaṭa-bhāvato. Bhikkhuniyo-passā santike imāni suttāni gaṇhiṃsu. Evaṃ paramparāya bhikkhūsu pi tāya āropitaṃ nidānaṃ pākaṭaṃ ahosi. Ath' āyasmā Ānando Tathāgatassa parinibbānato apara-bhāge Sattapaṇṇa-guhāyaṃ Ajātasattunā kārāpite saddhammamaṇḍape Mahākassapa-ppamukhassa vasigaṇassa majjhe nisīditvā dhammaṃ saṅgāyanto imesaṃ suttānaṃ nidānassa dvaḷhakaṃ[2] pariharanto tāya āropita-niyāmen'eva nidānaṃ āropesī-ti. Keci pan' ettha bahūpakāre papañcenti. Kiṃ tehi?

Api ca nānā-nayehi saṅgīti-kārā dhamma-vinaye saṅgāyiṃsu. Anubuddhā hi dhamma-saṅgāhaka-mahātherā. Te sammadeva dhamma-vinayassa saṅgāyanâkāraṃ jānantā katthaci 'evam-me sutan'-ti ādinā. katthaci 'tena samayenā'-ti ādinā, katthaci gāthā-bandha-vasena nidānaṃ ṭhapentā, kathaci sabbena sabbaṃ nidānaṃ aṭhapentā vagga-saṅgahâdivasena dhamma-vinayaṃ saṅgāyiṃsu. Tattha idha *vuttaṃ h'etan-ti* ādinā nidānaṃ ṭhapetvā saṅgāyiṃsu. (Kiñci) suttageyyâdi-vasena nav' aṅgam-idaṃ Buddha-vacanaṃ yathā-c'etaṃ evaṃ sabbesam-pi Sammā-sambuddhānaṃ. *Vuttaṇh'-etaṃ* appakañca nesaṃ ahosi suttaṃ geyyan-ti-ādi. Tattha

* A. i, 26.

[1] S *omits*. [2] S dvedhātaṃ.

Iti-vuttak'aṅgassa aññaṃ kiñci na paññāyati tabbhāva-nimittaṃ ṭhapetvā *vuttaṃ h' etaṃ—pe—me sutan*-ti imaṃ[1] vacanaṃ. Tenâhu aṭṭhakathâcariyā *vuttañ-h' etaṃ Bhagavatā*-ti ādi-naya-ppavattā dvādas-uttara-sata-suttantā Iti-vuttakan-ti. Tasmā Satthu adhippāyaṃ jānantehi dhamma-saṅgāhakehi ariya-sāvikāya pi vā imesaṃ suttānaṃ Iti-vuttak' aṅga-bhāva-ñāpanatthaṃ iminā va nayena nidānaṃ ṭhapitan-ti veditabbaṃ.

Kim-atthaṃ pana dhamma-vinaya-saṅgahe kariyamāne nidāna-vacanaṃ vuttaṃ[2]? Nanu Bhagavatā bhāsita-vacanass' eva saṅgaho kātabbo-ti? Vuccate, desanāya ṭhiti-asammosa-saddheyyabhāva-sampādanatthaṃ. Kāla-desa-desaka-parisā-padesehi upanibandhitvā ṭhapitā hi desanā cira-ṭhitikā hoti, asammosa-dhammā saddheyyā ca. Desa-kāla-kattu-hetu-nimittehi upanibandho viya vohāra-vinicchayo. Ten' eva ca āyasmatā Mahā-Kassapena Brahmajāla-Mūla-pariyāya-suttâdīnaṃ desanâdi-pucchāsu[3] katāsu tāsaṃ visajjanaṃ karontena Dhamma-bhaṇḍâgārikena *evam-me sutan*-ti ādinā nidānaṃ bhāsitaṃ. Idha pana desa-kāla-ggahaṇe kāraṇaṃ vuttam-eva.

Api ca Satthu-sampatti-pakāsan' atthaṃ nidāna-vacanaṃ. Tathāgatassa hi Bhagavato pubba-racanânumānâgama-takkâ-bhāvato Sammā-sambuddha-bhāvasiddhi. Na hi Sammā-sambuddhassa pubba-racanâdīhi attho atthi sabbattha appa-ṭihata-ñāṇa-cāratāya eka-ppamāṇattā ca ñeyya-dhammesu. Tathā ācariyamuṭṭhi-dhammamacchariya[4] sāsana-sāvakânug-gaha-bhāvato khīṇâsava-bhāva-siddhi. Na hi sabbaso khīnâsa-vassa te sambhavantī-ti suvisuddhassa parânuggaha-vutti. Evaṃ desaka-saṃkilesa-bhūtānaṃ diṭṭhisīla-sampadā-dūsakānaṃ avijjā-taṇhānaṃ accantâbhāva-saṃsūcakehi ñāṇa-sampadā-pahāna-sampadâbhibyañjakehi ca sambuddha-visuddha-bhāvehi purima-vesārajja-dvaya-siddhi, tato ca antarāyika-niyyānika-dhammesu asammoha-bhāva-siddhito pacchima-vesārajja-dvaya-siddhī-ti. Bhagavato catu-vesā-rajja-samannâgamo atta-hita-para-hita-sannissayo nidā-

[1] C idaṃ. [2] C *omits*. [3] S desâdi°.
[4] After this S prefers in fn. the word "abhīvato," and "ca" after *bhāvato* below.

na-vacanena pakāsito hoti, tattha tattha sampatta-parisāya ajjhāsayânurūpaṃ ṭhānuppatti-paṭibhāṇena dhamma-desanā-dīpanato. Idha pana anavasesa-kāma-dosa-ppahāna-vidhāya desanā-dīpanato cā-ti yojetabbaṃ. Tena vuttaṃ Satthu-sampatti-pakāsanatthaṃ nidāna-vacanan-ti. Ettha ca *Bhagavatā arahatā*-ti imehi padehi yathā-vutta-attha-vibhāvanatā heṭṭhā dassitā eva.

Tathā sāsana-sampatti-pakāsanatthaṃ nidāna-vacanaṃ. Nanu ñāṇa-karuṇā-pariggahita-sabba-kiriyassa hi Bhagavato n'atthi niratthakā paṭipatti atta-hitā vā. Tasmā paresaṃ eva atthāya pavatta-sabba-kiriyassa hi Sammā-sambuddhassa hi sakalaṃ pi kāya-vacī-mano-kammaṃ yathā-pavattaṃ vuccamānaṃ diṭṭha-dhammika-samparāyika-paramatthehi yathârahaṃ sattānam-anusāsanaṭṭhena sāsanaṃ sabba-racanā[1] kāla[2]-desa-desaka-parisā-padesehi tattha tattha nidāna-vacanehi yathârahaṃ pakāsiyati. Idha pana desaka-parisā-padesehī-ti yojetabbaṃ. Tena vuttaṃ sāsana-sampatti-pakāsanatthaṃ nidāna-vacanan-ti.

Api ca Satthuno pamāṇa-bhāva-ppakāsanena sāsanassa pamāṇa-bhāva-dassanatthaṃ nidāna-vacanaṃ. Tañc'assa pamāṇa-bhāva-dassanaṃ heṭṭhā vuttanayânusāreṇa *Bhagavatā arahatā*-ti imehi padehi bhāvitan-ti veditabbaṃ. Idam-ettha nidāna-vacana-ppayojanassa mukhamatta-nidassanan-ti.

Nidāna-vaṇṇanā niṭṭhitā.

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[1] C na pubba-racanā. [2] C Ta idaṃ kāla°.

EKA-NIPĀTA-VAṆṆANĀ

I, 1. Idāni *ekadhammaṃ bhikkhave pajahathā*-ti ādinā nayena Bhagavatā nikkhittassa suttassa vaṇṇanāya okāso anupatto. Sā pan'esā atthavaṇṇanā, yasmā suttanikkhepaṃ vicāretvā vuccamānā pākaṭā hoti, tasmā sutta-nikkhepaṃ tāva vicāressāma.

*Cattāro hi suttanikkhepā[1];-att'ajjhāsayo, par'ajjhāsayo, pucchāvasiko, atth'uppattiko-ti. Yathā hi aneka-sata-sahassa-bhedāni pi suttantāni saṃkilesa-bhāgiyâdi-paṭṭhāna-nayena soḷasa-vidhataṃ nâtivattanti, evaṃ att'ajjhāsayâdi-suttanik-khepa-vasena cattubbidhataṃ nâtivattantī-ti. Tattha yathā att'ajjhāsayassa atth'uppattiyā ca par'ajjhāsayapucchāhi saddhiṃ saṃsaggabhedo sambhavati, att'ajjhāsayo ca par'-ajjhāsayo ca pucchā-vasiko ca atth'uppattiko ca par'ajjhāsayo ca atth'uppattiko ca pucchâvasiko cā-ti att'ajjhāsaya-pucchânusandhi-sambhavato,[2] evaṃ yadi hi[3] atth' uppattiyā att' ajjhāsayena-pi saṃsagga-bhedo sambhavati, att'-ajjhāsayādīhi pana purato ṭhitehi atth' uppattiyā saṃsaggo n'atthī-ti, niravaseso paṭṭhāna-nayo na sambhavati. Tadanto-gadhattā vā sambhavantānaṃ sesa-nikkhepānaṃ mūla-nikkhepa-vasena cattāro sutta-nikkhepā vuttā-ti veditabbaṃ.

Tatrâyaṃ vacan'attho:—Nikkhipīyatī-ti nikkhepo. Sut-taṃ eva nikkhepo sutta-nikkhepo. Athavā, nikkhepanaṃ nikkhepo. Suttassa nikkhepo sutta-nikkhepo. Sutta-desanā-ti attho. Attano ajjhāsayo att'ajjhāsayo. So assa atthi kāraṇa-bhūto-ti att'ajjhāsayo. Attano ajjhāsayo etassā-ti vā att'ajjhāsayo. Par'ajjhāsaye pi es'eva nayo. Pucchāya vaso-ti pucchāvaso. So etassa atthī-ti pucchāvasiko. Sutta-desanāya vatthu-bhūtassa atthassa uppatti atth'uppatti. Atth'uppatti eva atth'uppattikā.[4] Sā etassa atthī-ti atth'up-

* *Vide* Udān'aṭṭhakathā, p. 29 *ff.*

[1] S nikkhepā. [2] C ajjhāsaya°. [3] C pi. [4] C °pattiko.

pattiko. Athavā, nikkhipīyati suttaṃ etenâ-ti nikkhepo, att'ajjhāsayâdi eva. Etasmiṃ pana attha-vikappe attano ajjhāsayo att'ajjhāsayo. Paresaṃ ajjhāsayo par'ajjhāsayo. Pucchiyatī-ti pucchā, pucchitabbo attho. Pucchā-vasena pavattaṃ dhamma-patiggāhakānaṃ vacanaṃ pucchāvasaṃ. Tad-eva nikkhepa-saddâpekkhāya pucchāvasiko-ti[1] pulliṅga-vasena vuttaṃ. Tathā atth'uppatti eva atth'uppattiko-ti evam-ettha attho veditabbo.

Api-ca paresaṃ indriya-paripākâdi-kâraṇa-nirapekkhattā att'ajjhāsayassa visuṃ sutta-nikkhepa-bhāvo yutto. Ten'-evâha—'Kevalaṃ attano ajjhāsayen' evā '-ti? Dhamma-tanti-ṭhapan'atthaṃ pavattita-desanattā. Par'ajjhāsaya-pucchā-vasikānaṃ pana paresaṃ ajjhāsaya-pucchānaṃ desanā-nimitta-hetu-bhūtānaṃ[2] uppattiyaṃ pavattitānaṃ katham-atth'uppattiyaṃ anavarodho, pucchāvasik'atth'uppattikānaṃ vā par'ajjhāsayânuparodhena pavattitānaṃ kathaṃ par'ajjhā-saye anavarodho-ti na codetabbametaṃ? Paresaṃ abhinīhāra-paripucchâdi-vinimutass'eva sutta-desanā-kāraṇ'uppādassa atth'uppatti-bhāvena gahitattā par'ajjhāsaya-pucchāva-sikānaṃ visuṃ gahaṇaṃ. Tathā-hi Brahmajāla-Dhammadā-yāda-suttâdīnaṃ* vaṇṇâvaṇṇa-āmis'uppādâdi-desanā-nimittaṃ aṭṭh'uppatti[3] vuccati. Paresaṃ pucchā vinā ajjhāsayameva nimittaṃ katvā desito par'ajjhāsayo. Pucchā-vasena desito pucchāvasiko-ti pākaṭo'yamattho-ti.[4] Yāni Bhagavā parehi anajjhiṭṭho kevalaṃ attano ajjhāsayen'eva katheti seyyathīdaṃ *Ākaṃkheyya-suttaṃ*,† *Tuvaṭṭaka-suttan*‡-ti evamâdīni tesaṃ att'ajjhāsayo nikkhepo. Yāni pana—"Paripakkā kho Rāhulassa vimutti-paripācanīyā dhammā, yannūnâhaṃ Rāhulaṃ uttariṃ āsavānaṃ khaye veneyyan"-ti§ evaṃ paresaṃ ajjhāsayaṃ khantiṃ abhinīhāraṃ bujjhana-bhāvañca oloketvā par'ajjhāsaya-vasena kathitāni, seyya-thīdaṃ-*Rāhulovāda-suttaṃ*,|| *Dhammacakka-ppavattana-suttan*¶-ti evamâdīni, tesaṃ par'ajjhāsayo nikkhepo. Bhagavantaṃ

* *Vide* D. i, 1; M. i, 12 *ff*.
† M. i, 33.
‡ Sn. 173.
§ M. iii, 277.
|| M. iii, 277; S. iv, 105.
¶ Vin. i, 10; S. v, 420.

[1] C *omits*. [2] C desanāpavattihetu°. [3] S *omits*. [4] S °attho.

pana upasaṅkamitvā kho[1] devā, manussā, catasso parisā, cattāro vaṇṇā, tathā tathā pañhaṃ pucchanti,—"Bojjhaṅgā bojjhaṅgā-ti, bhante, vuccanti," "nīvaraṇā nīvaraṇā-ti vuccantī"-ti* ādinā. Evaṃ puṭṭhena Bhagavatā yāni kathitāni *Bojjhanga-saṃyuttâdīni*,† tesaṃ pucchāvasiko nikkhepo. Yāni pana tāni uppannaṃ kāraṇaṃ paṭicca kathitāni, seyyathīdaṃ [2]*Dhamma-dāyāda-suttaṃ*. *Maṃsūpamaṃ*[2] *Dārukkhandhūpaman*-ti‡ evamâdīni, tesaṃ atth'uppattiko nikkhepo. Evam-imesu catūsu sutta-nikkhepesu imassa suttassa par'ajjhāsayo nikkhepo. Para'jjhāsaya-vasena h'-etaṃ nikkhittaṃ. Kesaṃ ajjhāsayena? Lobhe anādīnavadassīnaṃ[3] puggalānaṃ. Keci pana att'ajjhāsayo-ti vadanti.

Tattha *eka-dhammaṃ bhikkhave*-ti ādīsu *eka*-saddo atth'eva aññ'atthe—"Sassato attā ca loko ca, idameva saccaṃ moghamaññanti itth'eke abhivadantī"-ti§ ādīsu. Atthi seṭṭhe—"Cetaso ekodi-bhāvan"-ti‖ ādīsu. Atthi asahāye—"Eko vūpakaṭṭho"-ti¶ ādīsu. Atthi saṃkhāyaṃ—"Eko ca kho, bhikkhave, khaṇo ca samayo ca brahmacariya-vāsāyā"-ti** ādīsu. Idhâpi saṃkhāyameva daṭṭhabbo.

Dhamma-saddo pariyatti-sacca-samādhi-paññā-pakati-puññā-patti-suññatā-ñeyya-sabhāvâdīsu dissati. Tathā hi'ssa—"Idha bhikkhū dhammaṃ pariyāpuṇātī"-ti†† ādīsu pariyatti attho. "Diṭṭhadhammo"-ti‡‡ ādisu saccāni. "Evaṃ dhammā te Bhagavanto ahesun"-ti§§ ādisu samādhi.

"Saccaṃ dhammo dhiti cāgo
Sa ve pecca na socatī"-ti‖‖ ādisu paññā.

"Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā upajjatī"-ti¶¶ ādisu pakati. "Dhammo have rakkhati dhammacā-

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* S. v, 72 ff. † S. v, 63.
‡ M. i, 12; S. ii, 97; S. iv, 179, 181.
§ M. ii, 233; cf. D. i, 187. ‖ M. i, 21; D. i, 37.
¶ M. i, 391; S. i, 140. ** A. iv, 227.
†† A. iii, 177. ‡‡ Vin. i, 12. §§ D. ii, 10.
‖‖ S. i, 215. ¶¶ M. iii, 250.

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[1] S *omits*. [2-2] C °dāyādāsutta-Maṃsūpamaṃ.
[3] C ādīnava°.

rin"-ti* ādisu puññaṃ. "Tiṇṇaṃ dhammānaṃ aññatareṇa vadeyya, pārājikena vā saṃghâdisesena vā pācittiyena vā"-ti† ādisu āpatti. "Tasmiṃ kho pana samaye dhammā hontī"-ti‡ ādisu suññatā. "Sabbe dhammā sabbâkāreṇa Buddhassa Bhagavato ñāṇamukhena āpāthaṃ āgacchantī"-ti§ ādisu ñeyyo. "Kusalā dhammā akusalā dhammā"-ti|| ādisu sabhāvo attho. Idhâpi sabhāvo. Tasmā *ekadhamman*-ti eka saṃkilesa-sabhāvan-ti adhippāyo. Eko ca so dhammo cā-ti ekadhammo, taṃ ekadhammaṃ.

Bhikkhave-ti bhikkhu ālapati. Kimatthaṃ pana Bhagavā dhammaṃ desento bhikkhu ālapati, na dhammameva desetī-ti? Sati-janan'atthaṃ. Bhikkhū hi aññaṃ cintentā pi dhammaṃ paccavekkhantā pi kamma-ṭṭhānaṃ manasikarontā pi nisinnā honti, tena[1] paṭhamaṃ anālapetvā dhamme desiyamāne ayaṃ desanā kiṃ-nidānā kiṃ-paccayā-ti sallakkhetuṃ na sakkonti. Ālapitena pana[2] satiṃ upaṭṭhapetvā sallakkhetuṃ sakkonti, tasmā sati-jananatthaṃ *bhikkhave*-ti ālapati. Tena ca tesaṃ bhikkhūnaṃ sīlavatâdi-guṇa-yoga-siddhena hīnâdhika-jana-sevita-vattaṃ pakāsento uddhata-ninnabhāve niggahaṃ karoti. Bhikkhave-ti iminā karuṇā-vipphārasomahadaya-nayana-nipāta-pubbaṅgamena vacanena te attano mukhâbhimukhe karonto ten'eva kathetu-kamyatā-dīpakena vacanena nesaṃ sotu-kamyataṃ janeti. Ten'eva ca sambodhan'aṭṭhena sādhukaṃ savane manasikāre pi niyojeti. Sādhukaṃ savana-manasikārâyattā[3] hi sāsana-sampatti. Aññesu pi deva-manussesu pi[2] parisa-pariyāpannesu vijjamānesu kasmā bhikkhū eva āmantesī-ti? Jeṭṭha-seṭṭhâsanna-sadāsannihita-bhāvato. Sabbaparisa-sādhāraṇā hi Bhagavato dhammadesanā. Parisāya ca jeṭṭhā bhikkhū paṭhamuppannattā. Seṭṭhā anāgāriyabhāvaṃ ādiṃ katvā satthu-cariyânuvidhāyakattā sakala-sāsana-ppaṭiggāhakattā ca. Āsannā tattha nisinnesu samīpavuttiyā. Sadā sannihitā satthu santikâvacarattā vicarattā.[2] Api ca te dhammadesanāya

* Th. i, 303.
† Vin. iii, 189.
‡ *Cf.* Dhs. *para.* 147, 505, 534.
§ Nid. ii, 451.
|| Dhs. p. 1.

[1] C te. [2] S *omits.* [3] C °kārāsatthā.

bhājanaṃ yathânusiṭṭhaṃ paṭipatti-sabhāvato savisesato ca. Ekacce bhikkhū sandhāya ayaṃ desanā-ti te eva ālapi.

Pajahathā-ti ettha pahānaṃ nāma tadaṅgapahānaṃ, vikkhambhanappahānaṃ, samucchedappahānaṃ, paṭipassaddhippahānaṃ, nissaraṇappahānan-ti pañca-vidhaṃ. Tattha yaṃ dīpâloken'eva tamassa paṭipakkha-bhāvato alobhâdīhi lobhâdikassa nāmarūpe-paricchedâdi-vipassanā-ñāṇehi tassa[1] anatthassa pahānaṃ. Seyyathīdaṃ pariccāgena lobhâdimalassa, sīlena pāṇâtipātâdi-dussīlyassa, saddhâdīhi assaddhiyâdikassa, nāmarūpavavaṭṭhānena sakkāyadiṭṭhiyā, paccayapariggahena ahetu-visamahetu-diṭṭhīnaṃ, tass'eva aparabhāgena kaṃkhāvitaraṇena kathaṃkathībhāvassa, kalāpasammasanena 'ahaṃ mamā'-ti gāhassa, maggâmaggavavaṭṭhānena amagge magga-dassanāya, udayadassanena uccheda-diṭṭhiyā, vaya-dassanena sassata-diṭṭhiyā, bhayadassanena sabhayesu abhayasaññāya, ādīnava-dassanena assādasaññāya, nibbidânupassanena abhiratisaññāya, muñcitukamyatā-ñāṇena amuñcitukamyatāya, upekkhā-ñāṇena anūpekkhāya, anulomena dhammaṭṭhitiyā, nibbānena paṭilomabhāvassa, gotrabhunā saṃkhāra-nimitta-bhāvāya pahānametaṃ tadaṅgappahānaṃ nāma. Yaṃ pana upacārappanâbhedena samādhinā pavattibhāva-nivāraṇato ghaṭappahāren'eva udaka piṭṭhe sevālassa tesaṃ tesaṃ nīvaraṇâdi-dhammānaṃ pahānaṃ, etaṃ vikkhambhanappahānaṃ nāma. Yaṃ catunnaṃ ariyamaggānaṃ bhāvitattā taṃ taṃ maggavato attano santāne diṭṭhigatānaṃ pahānāyā-ti ādinā nayena vuttassa samudaya-pakkhiyassa kilesagaṇassa accantaṃ appavattibhāvena samucchindanaṃ, idaṃ samuccheda-ppahānaṃ nāma. Yaṃ pana phalakkhaṇe paṭipassaddhattaṃ kilesānaṃ, etaṃ paṭipassaddhi-ppahānaṃ nāma. Yaṃ pana sabbasaṃkhataṃ nissaṭato pahīna-sabbasaṃkhataṃ nibbānaṃ, etaṃ nissaraṇappahānaṃ nāma. Evaṃ pañcavidhena pahānena anāgāmikabhāvakarassa pahānassa adhippetattā idha samucchedappahānan-ti veditabbaṃ. Tasmā *pajahathā*-ti pariccajatha samucchindathā-ti attho.

Ahan-ti Bhagavā attānaṃ niddisati. *Vo*-ti ayaṃ *vo*-saddo

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[1] S *twice*.

paccatta-upayoga-karaṇa-sāmivacana - padapūraṇa - sampadānesu dissati. Tathā hi—" Kacci pana vo, Anuruddhā, samaggā sammodamānā "-ti* ādisu paccatte āgato. " Gacchatha, bhikkhave, paṇāmemi vo "-ti† ādisu upayoge. " Na vo mama santike vatthabban "-ti† ādisu karaṇe. " Sabbesaṃ vo, Sāriputta, subhāsitan "-ti‡ ādisu sāmivacane. " Ye hi vo ariyā parisuddhakāyakammantā "-ti§ ādisu padapūraṇe. " Vanapattha[1]-pariyāyaṃ vo, bhikkhave, desissāmī "-ti‖ ādisu sampadāne. Idhâpi sampadāne eva daṭṭhabbo.

Pāṭibhogo-ti paṭibhū. So hi dhāraṇakaṃ paṭicca dhanikassa, dhanikaṃ paṭicca dhāraṇakassa paṭinidhibhūto dhanikasantakassa, tato haraṇâdisaṃkhātena bhuñjanena bhogo-ti paṭibhogo. Paṭibhogo eva *pāṭibhogo*. *Anāgāmitāyā*-ti anāgāmibhāvatthāya. Paṭisandhiggahaṇa-vasena hi kāmabhāvassa anāgamanato anāgāmi. Yo yassa dhammassa adhigamena anāgāmī-ti vuccati, saphalo so tatiyamaggo *anāgāmi* nāma.

Iti Bhagavā veneyya-damana-kusalo veneyy'ajjhāsayânukūlaṃ tatiyamaggâdhigamaṃ lahunā upāyena ekadhammapūraṇatā-mattena[2] thiraṃ katvā dassesi yathā taṁ Sammāsambuddho. Bhinna-bhūmikâpi hi paṭigha-saṃyojanâdayo tatiya-magga-vajjhā kilesā kāmarāga-ppahānaṃ nâtivattantī-ti.

Kasmā pan'ettha Bhagavā attānaṃ pāṭibhoga-bhāve ṭhapesi? Tesaṃ bhikkhūnaṃ anāgāmimaggâdhigamāya ussāhajananatthaṃ. Passati hi Bhagavā mayā[3] *ekadhammaṃ bhikkhave pajahatha, ahaṃ vo pāṭibhogo anāgāmitāyā*-ti vutte ime bhikkhū addhā naṃ ekadhammaṃ pahāya sakkā tatiyabhūmiṃ samadhigantuṃ yato Dhammasāmi paṭhamamāha *ahaṃ pāṭibhogo*-ti ussāhajātā tathattāya paṭipajjitabbaṃ maññissantī-ti, tasmā ussāhajananatthaṃ anāgāmitāya tesaṃ bhikkhūnaṃ attānaṃ pāṭibhoga-bhāve ṭhapesi.

Katamaṃ ekadhamman-ti ettha[4] *kataman*-ti pucchāvacanaṃ. Pucchāvacanaṃ nāmesā pañcavidhā: adiṭṭhajotanā-pucchā, diṭṭhasaṃsandanā-pucchā, vimaticchedanā-pucchā, anumati-

* M. i, 206. † M. i, 457. ‡ M. i, 219.
§ M. i, 17. ‖ M. i, 104.

[1] S vanasaṇḍe. [2] S *omits*. [3] C *omits*. [4] C tattha.

pucchā, kathetukamyatā-pucchā-ti.* Tattha pakatiyā lakkhaṇaṃ aññātaṃ hoti adiṭṭhaṃ atulitaṃ atiritaṃ aviditaṃ avibhūtaṃ avibhāvitaṃ. Tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhūt'atthāya vibhāvan'atthāya pañhaṃ pucchati, ayaṃ adiṭṭha-jotanā-pucchā. Pakatiyā lakkhaṇaṃ ñātaṃ hoti diṭṭhaṃ tulitaṃ tiritaṃ vibhūtaṃ vibhāvitaṃ, so aññehi paṇḍitehi saddhiṃ saṃsandan'atthāya pañhaṃ pucchati, ayaṃ diṭṭhasaṃsandanā-pucchā. Pakatiyā saṃsayapakkhanno hoti vimatipakkhanno dveḷhakajāto 'evaṃ nu kho, na nu kho, kinnu kho, kathaṃ nu kho'-ti, so vimaticchedan'atthāya pañhaṃ pucchati, ayaṃ vimaticchedanā-pucchā. Bhagavā hi anumatiggahaṇ'atthaṃ pañhaṃ pucchati—"Taṃ kiṃ maññatha bhikkhave? Rūpaṃ niccaṃ vā aniccaṃ vā"-ti† ādinā ayaṃ anumati-pucchā. Bhagavā hi[1] bhikkhūnaṃ kathetukamyatāya pañhaṃ pucchati—"Cattāro'me bhikkhave āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnam vā anuggahāya: kata 'me cattāro"-ti‡ ayaṃ kathetukamyatā-pucchā.

Tattha purimā tisso pucchā buddhānaṃ n'atthi. Kasmā n'atthi? Tīsu hi addhāsu kiñci saṃkhataṃ addhāvinimuttaṃ vā asaṃkhataṃ sammāsambuddhānaṃ adiṭṭhaṃ atulitaṃ atiritaṃ avibhūtaṃ avibhāvitaṃ nāma n'atthi, tena nesaṃ[2] adiṭṭhajotanāpucchā n'atthi. Yaṃ pana tehi attano ñāṇena paṭividdhaṃ, tassa aññena samaṇena vā brāhmaṇena vā devena vā Mārena vā brahmunā vā saddhiṃ saṃsandana-kiccaṃ n'atthi, tena nesaṃ[2] diṭṭha-saṃsandanā-pucchâpi n'atthi. Yasmā pana Buddhā bhagavanto akathaṃ-kathī tiṇṇavicikicchā sabbadhammesu vigatasaṃsayā, tena nesaṃ vimaticchedanā-pucchā pi n'atthi. Itarā pana dve pucchā atthi. Tāsu ayaṃ kathetu-kamyatā-pucchā-ti veditabbā.

Idāni tāya pucchāya puṭṭhamatthaṃ sarūpato dassento *lobhaṃ bhikkhave ekadhamman*-ti ādimāha.

Tattha lubbhanti tena sayaṃ vā lubbhati, lubbhanamattameva vā tan-ti *lobho*. Svāyaṃ ārammaṇaggahaṇa-lakkhaṇo makkaṭālepo viya, abhisaṅgaraso tattakapāle pakkhittamaṃ-

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* *Vide* Manoratha-Pūraṇī, p. 101 *sqq*. † M. i, 138. ‡ S. ii, 11.

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[1] S *omits*. [2] C tesaṃ.

sapesi viya, apariccāgapaccupaṭṭhāno telañjanarāgo viya, saṃyojanīyesu dhammesu assādadassanapadaṭṭhāno taṇhā-nadī-bhāvena vaḍḍhamāno yattha samuppanno sīghasotā nadī viya mahāsamuddaṃ apāyameva taṃ sattaṃ gahetvā gacchatī-ti daṭṭhabbo. Kiñcâpi ayaṃ *lobha*-saddo sabbalobhasāmaññavacano, idha pana kāma-rāga-vacano-ti veditabbo. So hi anāgāmimagga-vajjho.

Puna *bhikkhave*-ti ālapanaṃ dhammassa paṭiggāhakabhāvena abhimukhībhūtānaṃ tattha ādara-janan'atthaṃ.

Pajahathā-ti iminā pahānâbhisamayo vihito. So ca pariññā-sacchikiriyā-bhāvanâbhisamayehi saddhiṃ eva pavattati na visun-ti. Catusaccâdhiṭṭhānāni cattāri pi sammādiṭṭhiyā kiccāni vihitān'eva honti. Yathā ca *lobhaṃ pajahathā*-ti vutte pahānekaṭṭhabhāvato dosâdīnaṃ pi pahānaṃ atthato vuttameva hoti, evaṃ samudaya-saccavisaye sammādiṭṭhikicce pahānâbhisamaye vutte tassā sahakārīkāraṇabhūtānaṃ sammāsaṅkappâdīnaṃ sesamagg'aṅgānaṃ pi samudayasaccavisaya-kiccaṃ atthato vuttameva hotī-ti, paripuṇṇo ariyamaggabyāpāro idha kathito-ti daṭṭhabbaṃ. Iminā nayena satipaṭṭhānâdīnaṃ pi bodhipakkhiyadhammānaṃ byāpārassa idha vuttabhāvo. Yathârahaṃ vitthāretabbaṃ.

Api c'ettha *lobhaṃ pajahathā*-ti etena pahāna-pariññā vuttā. Sā ca tīraṇapariññâdhiṭṭhānā tīraṇapariññā ca ñātapariññâdhiṭṭhānā-ti adhiṭṭhāna-bhāvena tisso pi pariññā bodhitā honti. Evamettha saha-phalena catu-sacca-kammaṭṭhānaṃ paripuṇṇaṃ katvā pakāsitan-ti daṭṭhabbaṃ. Athavā, *lobhaṃ pajahathā-ti* sahaphalena ñāṇadassana-visuddhi desitā. Sā ca paṭipadāñāṇadassana - visuddhi - sannissayā—pe—cittavisuddhi-sīla-visuddhi-sannissayā cā-ti nānantarika-bhāvena sahaphalena sabbâpi satta visuddhiyo vibhāvitā-ti veditabbaṃ. Evametāya visuddhika-bhāvanāya pariññā-ttayaṃ sampādanena lobhaṃ pajahitukāmena—

> Anatthajanano lobho, lobho cittappakopano
> Bhayamantarato jātaṃ taṃ jano nâvabujjhati.
> Luddho atthaṃ na jānāti, luddho dhammaṃ na passati,
> Andhatamaṃ tadā hoti, yaṃ lobho sahate naraṃ.*

* It. § 88.

"Ratto kho āvuso rāgena abhibhūto pariyādinna-citto pāṇam pi hanati, adinnaṃ pi ādiyati, sandhiṃ pi chindati, nillopaṃ pi harati, ekāgārikaṃ pi karoti, paripanthe pi tiṭṭhati, paradāraṃ pi gacchati, musâpi bhaṇati, tadapi tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ avedayataṃ taṇhânugatānaṃ paritasitaṃ vipphanditameva."*

"Tanhādutiyo puriso dīghamaddhāna-saṃsaraṃ
Itthabhāv'aññathābhāvaṃ saṃsāraṃ nâtivattati"†
"N'atthi rāgasamo aggi, n'atthi dosasamo kali"‡
"Kāmarāgena ḍayhāmi, cittaṃ me pariḍayhati."§
"Ye rāgarattânupatanti sotaṃ.
Sayaṃ kataṃ makkaṭako va jālan"-ti|| ca.

Evamādi suttapadânusāreṇa nānānayehi lobhassa ādīnavaṃ paccavekkhitvā taṃ pahānāya paṭipajjitabbaṃ.

Api ca cha dhammā kāmarāgassa pahānāya saṃvattanti: asubhanimittassa uggaho, asubha-bhāvanânuyogo, indriyesu guttadvāratā, bhojane mattaññutā, kalyāṇa-mittatā, sappāya-kathā. Dasavidhaṃ hi asubhanimittaṃ uggaṇhantassâpi kāmarāgo pahiyyati, kāyagatāsatibhāvanā-vasena saviññāṇake, uddhamātakâdi-vasena aviññāṇake asubhe, asubha-bhāvanânuyogam-anuyuttassâpi, manachaṭṭhesu indriyesu saṃvaraṇa-vasena satikavāṭena pīhitadvārassâ pi, catunnaṃ pañcannaṃ vā ālopānaṃ okāse sati udakaṃ pīvitvā yāpanasīlatāya bhojane mattaññuno pi. Ten'evâha—

Cattāro pañca ālope abhutvā udakaṃ pive
Alaṃ phāsuvihārāya pahitattassa bhikkhuno¶-ti.

Asubha-kammaṭṭhāna-bhāvanārate kalyāṇamitte sevantassâpi ṭhānanisajjâdisu dasa-asubha-nissita-sappāyakathāya pi pahiyyati. Ten'evâha—"Atthi bhikkhave asubhanimittaṃ, tattha yoniso manasikāro bahulīkāro ayamāhāro anuppannassa vā kāmacchandassa anuppādāya uppannassa vā kāmacchandassa pahānāyā"-ti.** Evaṃ pubba-bhāge

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* A. i, 156-9; Vin. ii, 153; D. i, 52. † A. ii, 10.
‡ Dh. 30. § S. i, 188. || Dh. 50. ¶ Th. 983.
** *Cf.* S. v, 105 (*with* anāhāro *for* āhāro, uppādāya *for* anuppādāya, *and* pahānāya *in the end*); *also* A. i, 4.

kāmarāga-saṃkhātassa lobhassa pahānāya paṭipanno vipassanaṃ ussukkāpetvā tatiya-maggena[1] taṃ anavasesato samucchindati. Tena vuttaṃ *lobhaṃ bhikkhave ekadhammaṃ pajahatha, ahaṃ vo pāṭibhogo anāgāmitāyā*-ti.

Etthâha-ko pan'ettha lobho pahīyati, kiṃ atīto atha anāgato udāhu paccuppanno-ti ? Kiñc'ettha na tāva atīto lobho pahīyeyya anāgato vā tesaṃ abhāvato. Na hi niruddhaṃ anuppannaṃ vā atthī-ti vuccati, vāyāmo ca aphalo āpajjati. Atha paccuppanno evaṃpi aphalo vāyāmo tassa sarasabhañgattā,[2] saṃkiliṭṭhā ca maggabhāvanā āpajjati cittavippayutto vā lobho siyā, na câyaṃ nayo icchito-ti. Vuccate tena[3] vuttanayena atītânāgata-paccuppanno lobho pahīyati. Seyyathâpi idha taruṇo rukkho asañjātaphalo taṃ puriso kudhāriyā mūle chindeyya tassa rukkhassa chede asati yāni phalāni nibbatteyyuṃ tāni rukkhassa chinnattā ajātāni eva na jāyeyyuṃ, evameva ariya-maggâdhigame asati uppajjanāraho lobho ariyamaggâdhigamena paccayaghātassa katattā na uppajjati. Ayaṃ hi aṭṭhakathāsu bhūmiladdhuppanno-ti vuccati. Vipassanāya hi ārammaṇabhūtā pañcakkhandhā, tassa uppajjanaṭṭhānatāya bhūmi nāma. Sā bhūmi tena laddhā-ti katvā bhūmiladdhuppanno. Ārammaṇâdhiggahituppanno avikkhambhituppanno asamūhatuppanno-ti ca ayameva pavuccati.[4]

Tatthā-ti tasmiṃ sutte. Ekaṃ[5] sutta-jātaṃ[6] idāni gāthābandha-vasena vuccatī-ti.[7] [8]Kena pana vuccati[8] ? Bhagavatā ca.[9] Aññesu hi tādisesu ṭhānesu saṅgītikārehi upanibandhā gāthā honti. Idha pana Bhagavatā va gāthā-rucikānaṃ puggalānaṃ ajjhāsaya-vasena vuttamevatthaṃ gahetvā gāthā bhāsitā.

Tattha *yena lobhena luddhāse sattā gacchanti duggatin*-ti yena ārammaṇa-ggahaṇa-lakkhaṇena tato eva abhisaṅgarasena lobhena luddhā ajjhattika-bāhiresu āyatanesu giddhā gadhitā. *Se*-ti hi nipātamattaṃ. Akkharacintakā pana īdisesu ṭhānesu sekārâgamaṃ icchanti. Taṭhā luddhattā eva kāyasucaritâdīsu kiñci sucaritaṃ akatvā kāyaduccaritâdīni ca

[1] C °neva. [2] C na pabhaṅgattā, *also in* S *fn.* [3] S na.
[4] C vuccati. [5] C etanti.
[6] C etaṃ atthajātaṃ. [7] C vuccamānaṃ.
[8-8] C iti vuccati—etena puna vuccatīti. [9] S va.

upacinitvā rūpâdisu satta-visattatāya sattā-ti laddhanāmā pāṇino dukkhassa nipphattiṭṭhānatāya duggatī-ti saṃkhyaṃ gataṃ nirayaṃ tiracchānayoniṃ pittivisayañca paṭisandhiggahaṇa-vasena gacchanti uppajjanti.

Taṃ[1] *lobhaṃ sammadaññāya pajahanti vipassino*-ti taṃ yathāvuttaṃ lobhaṃ sabhāvato samudayato atthañgamato assādato ādīnavato nissaraṇato-ti imehi ākārehi sammā aviparītaṃ hetunā ñāṇena aññāya ñāta-tīraṇapariññā-saṃkhātāya paññāya jānitvā rūpâdike pañc'upādāna-kkhandhe aniccâdīhi vividhehi ākārehi passanato vipassino avasiṭṭhakilese vipassanāpaññāpubbañgamāya maggapaññāya samuccheda-ppahāna-vasena pajahanti, na puna attano santāne uppajjituṃ denti.

Pahāya na punāyanti imaṃ lokaṃ kudācanan-ti evaṃ (saha) jeṭṭhakappahānekaṭṭhehi avasiṭṭha-kilesehi saddhiṃ taṃ lobhaṃ anāgāmi-maggena pajahitvā puna pacchā imaṃ kāmadhātu-saṃkhātaṃ lokaṃ paṭisandhiggahaṇa-vasena kadācipi na āgacchanti, orambhāgiyānaṃ saṃyojanānaṃ suppahīnattā. Iti Bhagavā anāgāmiphalena desanaṃ niṭṭhāpesi.

Ayampi attho-ti nidānâvasānato pabhūti yāva gāthāpariyosānā iminā suttena pakāsito attho. *Api*-saddo idāni vakkhamāna-suttattha-sampiṇḍano. Sesaṃ vuttanayameva.

Imasmiṃ sutte samudaya-saccaṃ sarūpen'eva āgataṃ. Pahānāpadesena maggasaccaṃ. Itaraṃ saccadvayaṃ tadubhaya-hetutāya niddhāretabbaṃ. Gāthāya pana dukkhasamudaya-magga-saccāni yathārutta-vasen'eva ñāyanti. Itaraṃ niddhāretabbaṃ. Esa nayo ito paresu-pi suttesu.

Paramatthadīpaniyā Khuddaka-Nikāy'aṭṭhakathāya Itivuttaka-vaṇṇanāya paṭhama-sutta-vaṇṇanā niṭṭhitā.

2. *Vuttaṃ h'etaṃ—pe—dosan-ti* dutiya-suttaṃ. Tatrâyaṃ apubba-pada-vaṇṇanā. Yathā ettha evaṃ ito paresu-pi sabbattha apubba-pada-vaṇṇanaṃ yeva karissāma. Yasmā idaṃ suttaṃ dosabahulānaṃ puggalānaṃ ajjhāsayaṃ olo-

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[1] C yaṃ.

ketvā dosavūpasaman'attham desitaṃ, tasmā *dosaṃ bhikkhave ekadhammaṃ pajahathā*-ti āgataṃ.

Tattha *dosan*-ti—" Anatthaṃ me acarī-ti āghāto jāyatī "-ti* ādinā nayena sutte vuttānaṃ navannaṃ atthaṃ me nâcarī-ti ādīnañca tappaṭipakkhato siddhānaṃ [1]navannaṃ cā-ti[1] aṭṭhārasannaṃ khāṇukaṇṭakâdinā aṭṭhānena saddhiṃ ekūnavīsatiyā aññatarâghātavatthu-sambhavaṃ āghātaṃ. So hi dussan ti tena, sayaṃ vā dussati, dussanamattameva vā tan-ti doso-ti vuccati. So caṇḍikkalakkhaṇo pahatâsiviso viya visappanaraso visanipāto viya attano nissayadahanaraso vā dāvaggi viya dussanapaccupaṭṭhāno laddhokāso viya sapatto yathāvutta-āghāta-vatthu-padaṭṭhāno visa-saṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo. *Pajahathā*-ti samucchindatha.

Tattha ye ime—" Pañc'īme bhikkhave āghātappaṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo. Katame pañca ? Yasmiṃ bhikkhave puggale āghāto jāyetha, mettā tasmiṃ puggale bhāvetabbā—pe—karuṇā—pe—muditā[2]—pe[2]—upekkhā—pe[2]—asatimanasikāro tasmiṃ puggale āpajjitabbo, evaṃ tasmiṃ puggale āghāto paṭivinetabbo. [3]Yasmin bhikkhave puggale āghāto jāyetha,[3] kammassakatāeva vā tasmiṃ puggale adhiṭṭhātabbā kammassako ayamâyasmā kammadāyādo bhavissatī "-ti† evaṃ pañca āghatāppaṭivinayā vuttā eva—" Pañc'ime āvuso āghātappaṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo. Katame pañca ? Idhâvuso ekacco puggalo aparisuddhakāyasamācāro hoti, aparisuddhavacīsamācāro, evarūpe pi āvuso puggale āghāto paṭivinetabbo "-ti,‡ evamādinā pi nayena pañca āghātappaṭivinayā vuttā. Tesu yenakenaci āghātappaṭivinayavidhinā paccavekkhitā-ti.[2] Api ca yo[4]— " Ubhatodaṇḍakena ce pi bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatrâpi yo mano padoseyya na me so tena[2] sāsana-karo ti."§ Satthu ovādo—

* Vibhaṅga, p. 362. † A. iii, 185-6.
‡ A. iii, 186. § M. i, 129.

[1-1] C °mevāti. [2] S *omits.* [3-3] S *omits.*
[4] C *omits.*

"Tass'eva tena pāpiyo yo kuddhaṃ paṭikujjhati
Kuddhaṃ appaṭikujjhanto saṅgāmaṃ jeti dujjayaṃ
Ubhinnamatthaṃ carati attano ca parassa ca
Paraṃ saṃkupitaṃ ñatvā yo sato upasammati"-ti.*

"Satt'ime bhikkhave dhammā sapattakantā sapattakaraṇā kodhanaṃ āgacchanti itthiṃ vā purisaṃ vā. Katame satta? Idha bhikkhave sapatto sapattassa evaṃ icchati-'aho vatāyaṃ dubbaṇṇo assā' ti. Taṃ kissa hetu? Na bhikkhave sapatto sapattassa vaṇṇavatāya nandati. Kodhanâyaṃ bhikkhave purisapuggalo kodhâbhibhūto kodhapareto kiñcâpi so hoti sunahāto suvilitto kappitakesamassu odātavatthavâsano, atha kho dubbaṇṇo va hoti kodhâbhibhūto. Ayaṃ bhikkhave paṭhamo dhammo sapattakanto sapattakaraṇo kodhanamāgacchati itthiṃ vā purisaṃ vā.

"Puna ca paraṃ bhikkhave sapatto sapattassa evaṃ icchati-'aho vatâyaṃ dukkhaṃ sayeyyā' ti—pe[1]—'na pacurattho assā' ti—pe—'na bhogavā assā' ti—pe—'na yasavā assā' ti—pe—na mittavā assā' ti—pe—'kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyā' ti. Taṃ kissa hetu? Na bhikkhave sapatto sapattassa sugatigamanena nandati, kodhanāyaṃ bhikkhave purisapuggalo kodhâbhibhūto kodhapareto kāyena duccaritaṃ carati vācāya duccaritaṃ carati manasā duccaritaṃ carati, so kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bhedā parammaraṇā—pe—nirayaṃ uppajjati kodhâbhibhūto"-ti.†

"Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati."‡ —pe . . .

"Kodhaṃ jahe vippajaheyyaṃ mānaṃ
Saṁyojanaṃ sabbamatikkameyya."§

Pe . . . "Anatthajanano kodho, kodho cittappakopano."‡

* S. i, 163, 222.
† A. iv, 94-6.
‡ A. iv, 96.
§ Dh. 33, 221.

[1] S *omits, here and below.*

"Kodhaṃ ghatvā sukkaṃ seti kodhaṃ ghatvā na socati.
Kodhassa visamūlassa madhuraggassa brahamaṇā"-ti.*
"Ekâparādhaṃ khama bhūripañña
Na paṇḍitā kodhabalā bhāvantī"-ti †

evamādinā nayena dosa ādīnave vutta-ppaṭipakkhato dosa-ppahāne ānisaṃse ca paccavekkhitvā pubbabhāge dosaṃ tadaṅgappahānâdi-vasena pajahitvā vipassanaṃ ussukkāpetvā tatiya-maggena sabbaso dosaṃ samucchindatha pajahathā-ti tesaṃ bhikkhūnaṃ tattha niyojanaṃ. Tena vuttaṃ *dosaṃ bhikkhave ekadhammaṃ pajahathā*-ti.

Duṭṭhāse-ti āghātena dūsita-cittatāya paduṭṭhā. Sesam-ettha yaṃ vattabbaṃ taṃ paṭhama-sutta-vaṇṇanāyaṃ vuttanayameva.

Dutiyasuttavaṇṇanā.

3. Tatiye: *Mohan*-ti aññāṇaṃ. Taṃ hi—"Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇan"‡-ti ādinā nayena Vibhaṅge anekabhedaṃ pi. Muyhanti tena sayaṃ vā muyhati muyhamattamevā vā tan-ti *moho*-ti vuccati. So cittassa andha-bhāva-lakkhaṇo aññāṇa-lakkhaṇo vā, asampaṭivedharaso ārammaṇa-sabhāva-cchādanaraso vā, sammoha-ppaṭipatti-paccupaṭṭhāno andhakāra-paccupaṭṭhāno vā, ayonisomanasikārapadaṭṭhāno sabbâkusalānaṃ mūlan-ti daṭṭhabbo.

Idāni[1] *pajahathā*-ti padassa—

"Mūḷho atthaṃ na jānāti, mūḷho dhammaṃ na passati,
Andhatamaṃ tadā hoti yaṃ moho sahate naraṃ."§

"Anatthajanano moho—pe . . ."§
"Avijjā bhikkhave pubbaṅgamā akusalānaṃ dhammānaṃ eva samāpattiyā."||

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* S. i, 161, *with* chetvā *for* ghatvā. † J. iv, 313. ‡ Vibh. 362.
§ It. 84. || It. 34.

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[1] C idhâpi.

"Mohasambandhano loko bhabbarūpo'va dissati"*

"Moho nidānaṃ kammānaṃ samudayāya"†

"Mūḷho kho brāhmaṇa mohena abhibhūto pariyādinnacitto diṭṭhadhammikaṃ pi bhayaṃ veraṃ pasavati, samparāyikaṃ pi bhayaṃ veraṃ pasavatī"-ti‡ ca ādinā nayena yo koci kāmacchandâdi-kilesa-dhammehi nibbattetabbo anattho sabbo so mohahetuko-ti ca mohe ādīnavaṃ tappaṭipakkhato moha-ppahāne ānisaṃsañca paccavekkhitvā kāmacchandâdi-ppahāna-kkamen'eva pubbabhāge tadaṅgâdivasena mohaṃ pajahantā tatiyamaggena yathāvuttalobhados'ekaṭṭhaṃ mohaṃ samucchedavasena *pajahathā*-ti attho daṭṭhabbo. Anāgāmimaggavajjho eva hi moho idhâdhippeto-ti.

Mūḷhāse-ti kusalâkusala-sāvajjânavajjâdi-bhede attano hitâhite sammūḷhā. Sesaṃ vuttanayameva.

Tatiyasuttavaṇṇanā.

4. Catutthe. *Kodhan*-ti dosaṃ. Doso eva hi kodhapariyāyena bujjhanakānaṃ puggalānaṃ ajjhāsaya-vasena evaṃ vutto, tasmā dutiya-sutte vuttanayen'eva c'ettha attho veditabbo. Api ca kujjhanalakkhaṇo kodho, āghāta-karaṇaraso cittassa byāpattibhāva-paccupaṭṭhāno, cetaso pūtibhāvo daṭṭhabbo[1]-ti. Ayamapi viseso veditabbo.

Catutthasuttavaṇṇanā.

5. Pañcame. *Makkhan*-ti paraguṇamakkhanaṃ. Yadi pi hi so gūthaṃ gahetvā paraṃ paharanto viya attano kāyaṃ[2] paṭhamataraṃ makkhati yeva, tathā pi paresaṃ guṇamakkhanâdhippāyena pavattetabbatāya paraguṇamakkhano-ti vuccati. Tathā hi so udakapuñjanī viya nahātassa sarīragataṃ udakaṃ paresaṃ guṇe makkheti, puñjati, vinā-

* Udāna, 79. † A. i, 134.

‡ *For the first part see* A. i, 157 *ff.*

[1] C padaṭṭhānoti. [2] C karaṃ.

seti. Paresaṃ hi pākaṭānaṃ nāma mahantānaṃ pi kāraṇaṃ khepanato dhaṃsanato *makkho*-ti vuccati. So paraguṇamakkhanalakkhaṇo tesaṃ vināsanaraso tadavacchādanapaccupaṭṭhāno. Atthato pana paresaṃ guṇamakkhanâkāreṇa pavatto domanassa-sahagatacittuppādo-ti daṭṭhabbaṃ. *Pajahathā*-ti tattha vuttappabhedañca dose ca vuttanayaṃ ādīnavaṃ ādīnavappahānen'ev'assa ānisaṃsaṃ paccavekkhitvā, pubba-bhāge tadaṅgâdivasena pajahantā, vipassanaṃ ussukkāpetvā vā, tatiyamaggena anavasesaṃ samucchindathā-ti attho.

Makkhāse[1]-ti makkhitaparaguṇā[2] paresaṃ guṇānaṃ makkhitāro. Tato eva attano pi dhaṃsitaguṇā-ti attho. Sesaṃ vuttanayameva.

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe: *Mānan*-ti jātiādivatthukaṃ cetaso uṇṇamanaṃ. So hi-'Seyyo'hamasmī'-ti* ādinā nayena maññanti tena sayaṃ vā maññati mānanaṃ sampaggaho-ti vā māno-ti vuccati. Svāyaṃ 'seyyo'hamasmī'-ti māno, 'sadiso'hamasmī'-ti māno, hīno'hamasmī-ti māno-ti evaṃ tividho hoti.[3] Puna seyyassa seyyo'hamasmī-ti māno, seyyassa sadiso, seyyassa hīno, sadisassa seyyo, sadisassa sadiso, sadisassa hīno, hīnassa seyyo, hīnassa sadiso, hīnassa hīno-'hamasmī-ti, māno-ti evaṃ navavidho pi uṇṇati-lakkhaṇo ahaṃkāraraso sampaggaharaso vā, uddhamātabhāvapaccupaṭṭhāno ketukamyatāpaccupaṭṭhāno vā, diṭṭhivippayuttalobhapadaṭṭhāno ummādo viyā-ti daṭṭhabbo. *Pajahathā*-ti tassa sabbassa pi attukkaṃsana-paravambhana-nimittatā, garuṭṭhāniyesu abhivādana-paccuṭṭhāna-añjalīkamma-sāmīcikammâdīnaṃ akaraṇe kāraṇatā, jātimada-purisamadâdibhāvena pamādâpattihetubhāvo-ti evamādibhedaṃ ādīnavaṃ tappaṭipakkhato nirabhimānatāya ānisaṃsañca paccavekkhitvā, rājasabhaṃ anuppatta-caṇḍālo viya sabrahmacārīsu nīcacittataṃ paccupaṭṭhapetvā, pubbabhāge tadaṅgâdivasena

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* S. iii, 48-9, *also for* "tividho māno" *foll.* and Vibh. 346; etc.

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[1] S Makkhitāseti. [2] C makkhitā guṇā. [3] S *omits*.

taṃ pajahantā vipassanaṃ vaḍḍhetvā anāgāmimaggena samucchindathā-ti attho. Anāgāmimaggavajjho eva hi māno idhâdhippeto.

Mattāse-ti jātimada-purisamadâdi-vasena mānena pamādâpattihetubhūtena mattā attānaṃ paggahetvā madantā.[1] Sesaṃ vuttanayameva.

Imesu pana paṭipāṭiyā chasu suttesu gāthāsu vā anāgāmiphalaṃ pāpetvā desanā niṭṭhāpitā.

Tattha ye ime avihā atappā sudassā sudassī akaniṭṭhā-ti uppatti-bhava-vasena pañca anāgāmino. Tesu avihesu uppannā avihā nāma. Te antarāparinibbāyī, upahaccaparinibbāyī, asaṃkhāraparinibbāyī, sasaṃkhāraparinibbāyī, uddhaṃsoto-akaniṭṭhagāmī-ti pañcavidhā. Tathā atappā sudassā sudassino. Akaniṭṭhesu pana uddhaṃsoto-akaniṭṭhagāmī parihāyati. Tattha yo avihâdisu uppajjitvā, āyuvemajjhaṃ anatikkamitvā, arahattappattiyā kilesa-parinibbānena parinibbāyati, ayaṃ antarāparinibbāyī nāma. Yo pana avihâdisu ādito pañcakappasatâdibhedaṃ āyuvemajjhaṃ atikkamitvā parinibbāyati, ayaṃ upahacca-parinibbāyī nāma. Yo asaṃkhāreṇa adhimatta-ppayogaṃ akatvā appadukkhena kilesa-parinibbānena parinibbāyati, ayaṃ asaṃkhāra-parinibbāyī nāma. Yo pana sasaṃkhāreṇa adhimattappayogaṃ katvā kicchena kasireṇa parinibbāyati, ayaṃ sasaṃkhāra-parinibbāyī nāma. Itaro pana avihâdisu uddhaṃ gahita-bhāvena uddhamassa taṇhā-sotaṃ maggasotameva cā-ti uddhaṃsoto. Avihâdisu uppajjitvā arahattaṃ pattuṃ asakkonto tattha tattha yāvatâyukaṃ ṭhatvā paṭisandhiggahaṇa-vasena akaniṭṭhaṃ gacchatī-ti akaniṭṭhagāmī.

Ettha ca uddhaṃsoto-akaniṭṭhagāmī, [2]uddhaṃsoto-na-akaniṭṭhagāmī, na-uddhaṃsoto-akaniṭṭhagāmī, na-uddhaṃsoto-na-akaniṭṭhagāmī-ti[3] catukkaṃ veditabbaṃ. Kathaṃ? Yo avihāto paṭṭhāya cattāro devaloke sodhetvā, akaniṭṭhaṃ gantvā parinibbāyati, ayaṃ 'uddhaṃsoto-akaniṭṭhagāmī' nāma. Yo pana heṭṭhā tayo devaloke sodhetvā, sudassīdevaloke ṭhatvā parinibbāyati, ayaṃ 'uddhaṃsoto-na-akaniṭṭhagāmī' nāma. Yo ito akaniṭṭhameva gantvā pari-

[1] C carantā. [2-3] C *omits*.

nibbāyati, ayaṃ 'na-uddhaṃsoto-akaniṭṭhagāmī' nāma. Yo pana heṭṭhā catūsu devalokesu ṭhatvā tattha tatth'eva parinibbāyati, ayaṃ 'na-uddhaṃsoto-na-akaniṭṭhagāmī' nāmā-ti.

Tattha avihesu uppajjitvā kappasatato oraṃ parinibbāyiko, dvinnaṃ kappasatānaṃ matthake parinibbāyiko, pañcakappasate asampattamatte parinibbāyiko-ti tayo antarā-parinibbāyināma.[1] Vuttañh'etaṃ—"Uppannaṃ vā samanantarā apattaṃ vā vemajjhanti."* *Vā*-saddena hi pattamaggo[2] pi saṅgahito-ti.

Evaṃ tayo antarā-parinibbāyino eko upahacca-parinibbāyī, eko uddhaṃsoto. Tesu asaṃkhāra-parinibbāyino pañca, sasaṃkhāra-parinibbāyino pañcā-ti dasa honti. Tathā atappāsu sudassāsu sudassīsū-ti cattāro dasakā cattāḷīsaṃ. Akaniṭṭhe pana uddhaṃsotassa abhāvato tayo antarā-parinibbāyino eko upahacca-parinibbāyī.

Asaṃkhāra-parinibbāyino cattāro, sasaṃkhāra-parinibbāyino cattāro-ti aṭṭha. Evamete aṭṭha-cattāḷīsaṃ anāgāmino. Te pana[3] sabbe-pi imesu avisesa-vacanena gahitā-ti daṭṭhabbo.[4]

Chaṭṭhasuttavaṇṇanā.

7. Sattame: *Sabban*-ti anavasesaṃ. Anavasesa-vācako hi ayaṃ *sabba*-saddo. So yena yena sabbatthaṃ gacchati tassa tassa anavasesataṃ dīpeti, yathā sabbaṃ rūpaṃ, sabbā vedanā, sabbasakkāya-pariyāpannesu dhammesū-ti. So panâyaṃ *sabba*-saddo sappadesa-nippadesa-visayatāya duvidho. Tathā h'esa sabba-sabbam, padesa-sabbaṃ, āyatana-sabbaṃ, sakkāya-sabban-ti catūsu visayesu diṭṭha-ppayogo. Tattha—"Sabbe dhammā sabbâkārena Buddhassa bhagavato ñāṇamukhe āpāthamāgacchantī"-ti† ādisu sabba-sabbasmiṃ āgato. "Sabbesaṃ vo Sāriputta subhāsitaṃ pariyāyenā"-ti‡ ādisu padesa-sabbasmiṃ. "Sabbaṃ vo bhikkhave desessāmi cakkhuñc'eva rūpañca—pe—manañc'eva dhamme cā"-ti§

* Puggalapaññatti, p. 16. † Nid. ii, 451.
‡ M. i, 219. § S. iv, 15 (*with variations*).

[1] S °yino. [2] C °matto. [3] C *omits*. [4] S °bbaṃ.

ettha āyatana-sabbasmiṃ. "Sabbadhamma-mūlapariyāyaṃ vo bhikkhave desessāmī"-ti* ādisu sakkāya-sabbasmiṃ. Tattha sabba-sabbasmiṃ āgato nippadesa-visayo. Itaresu tīsu-pi āgato sappadesa-visayo. Idha pana sakkāya-sabbasmiṃ veditabbo. Vipassanāya ārammaṇabhūtā tebhūmika-dhammā hi idha *sabban*-ti anavasesato gahitā.

Anabhijānan-ti—"Ime dhammā kusalā, ime akusalā, ime sāvajjā, ime anavajjā"-ti† ādinā,—"Ime pañcakkhandhā, imāni dvādasâyatanāni, imā aṭṭhārasa dhātuyo, idaṃ dukkhaṃ ariyasaccam, ayaṃ dukkha-samudayo ariyasaccan"-ti‡ ca ādinā sabbe abhiññeyya-dhamme aviparita-bhāvato na abhijānanto abhivisiṭṭhena ñāṇena [1]na jānanto.[1]

Aparijānan-ti na parijānanto. Yo hi sabbaṃ tebhūmika-dhammajātaṃ parijānāti, so tīhi pariññāhi parijānāti,—ñāta-pariññāya, tīraṇapariññāya, pahānapariññāya. Tattha katamā ñātapariññā? Sabbaṃ tebhūmikaṃ nāmarūpaṃ, idaṃ rūpaṃ, ettakaṃ rūpaṃ, na ito bhiyyo idaṃ nāmaṃ, ettakaṃ nāmaṃ na ito bhiyyo-ti bhūtappasādâdibhedaṃ rūpaṃ phassâdi-bhedaṃ nāmañca lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānato vavaṭṭhapeti, kammâvijjâdikañc'assa paccayaṃ pariggaṇhati, ayaṃ ñātapariññā. [2]Katamā tīraṇapariññā[2]? Evaṃ ñātaṃ katvā taṃ sabbaṃ tīreti aniccato dukkhato rogato-ti dvācattāḷīsāya ākārehi, ayaṃ tīraṇapariññā. Katamā pahānapariññā? Evaṃ tīrayitvā aggamaggena sabbasmiṃ chandarāgaṃ pajahati, ayaṃ pahānapariññā. Diṭṭhivisuddhi-kaṃkhā-vitaraṇavisuddhiyo pi ñātapariññā. Maggâmagga-paṭipadā-ñāṇadassana-visuddhiyo kalāpasammasanâdi-anuloma-pariyosānā vā paññā tīraṇapariññā. Ariyamaggena pajahanaṃ pahānapariññā. Yo sabbaṃ parijānāti so imāhi tīhi pariññāhi parijānāti.§ Idha pana virāgappahānānaṃ paṭikkhepa-vasena visuṃ gahitattā ñātapariññāya tīraṇa-pariññāya ca vasena parijānanā veditabbā. Yo pan'evaṃ na parijānāti, taṃ sandhāya vuttaṃ *aparijānan*-ti.

Tattha cittaṃ avirājayan-ti tasmiṃ abhiññeyye visese pariñ-

* M. i, 1. † *Cf.* A. i, 190. ‡ Vbh. 401 *foll.*, 99 *foll.*
§ *Cf.* Nd. i, 53; J. vi, 259; Visu. 606.

[1-1] C ajānanto. [2-2] C *omits*; MSS. *read throughout* tir-.

ñeyye attano cittasantānaṃ na virājayaṃ na virajjanto yathā tattha rāgo na hoti, evaṃ virāgânupassanaṃ na uppādento-ti attho. *Appajahan*-ti vipassanā-paññā-sahitāya magga-paññāya tattha pahātabba-yuttakaṃ kilesavaṭṭaṃ anavasesato na pajahanto. Yathā c'etaṃ evaṃ abhijānanâdayo pi missaka-magga-vasena veditabbā. Pubba-bhāge hi nānācitta-vasena ñāta-tīraṇa-pahāna-pariññāhi kamena abhijānanâdīni sampādetvā, maggakāle ekakkhaṇen'eva kicca-vasena taṃ sabbaṃ nipphādentaṃ ekameva ñāṇam pavattatī-ti. *Abhabbo dukkhakkhayāyā*-ti nibbānāya sakalassa vaṭṭadukkhassa khepanāya abhabbo[1] nâlaṃ na samattho-ti attho.

Sabbañca kho-ti ettha *ca*-saddo byatireke. *Kho*-saddo avadhāraṇe. Tadubhayena abhijānanâdito laddhabbaṃ visesaṃ dukkhakkhayassa ekantakāraṇaṃ dīpeti.

*Abhijānan*âdīsu yaṃ vattabbaṃ taṃ vuttameva. Tattha pana paṭikkhepa-vasena vuttaṃ idha vidhānavasena veditabbaṃ. Ayameva viseso.

Apica, *Abhijānan*-ti upādānakkhandhapañcaka-saṃkhātaṃ sakkāya-sabbaṃ sarūpato paccayato ca ñāṇassa abhimukhīkaraṇa-vasena abhijānanto hutvā, abhāvâkārâdi-pariggahena taṃ aniccâdi-lakkhaṇehi paricchijjamāna-vasena parijānanto. *Virājayan*-ti sammadevassa aniccatâdi-avabodhanena uppannabhayâdīnaṃ ca nibbidâdi-ñāṇânubhāvena attano [2]cittaṃ virattaṃ karonto[2] tattha aṇumattaṃ pi rāgaṃ anuppādento. *Pajahan*-ti vuṭṭhānagāminī-vipassanā-sahitāya maggapaññāya samudayapakkhiyaṃ kilesa-vaṭṭaṃ pajahanto samucchindanto. *Bhabbo dukkhakkhayāyā*-ti evaṃ kilesamala-ppahānena ca sabbassa kamma-vaṭṭassa parikkhīṇattā, anavasesa-vipākavaṭṭakhepanāya sakala-saṃsāra-vaṭṭadukkha-parikkhaya-bhūtāya vā anupādisesāya nibbānadhātuyā *bhabbo* ekantena taṃ pāpuṇitun-ti evamettha attho daṭṭhabbo.

Yo sabbaṃ sabbato ñatvā-ti yo yuttayogo āraddhavipassako sabbaṃ tebhūmikadhammajātaṃ sabbato, sabbabhāgena kusalâdi-kkhandhâdi-vibhāgato, dukkhâdi-pīḷanâdi-vibhāgato ca. Athavā *sabbato*-ti sabbasmā kakkhala-phusanâdi-lakkhaṇâdito aniccâdito cā-ti sabbâkārato jānitvā, vipassanāpub-

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[1] C nabhabbo. [2-2] C citte akaranto.

baṅgamena magga-ñāṇena paṭivijjhitvā, vipassanā-ñāṇena vā jānanahetu. *Sabbatthesu na rajjatī*-ti sabbesu atītâdivasena anekabheda-bhinnesu sakkāya-dhammesu na rajjati, ariya-maggâdhigamena rāgaṃ na janeti. Iminassa taṇhāgāhassa abhāvaṃ dassento tannimittatā diṭṭhimānaggāhānaṃ—'etaṃ mama, eso'hamasmi, eso me attā'-ti* imassa micchāgāha-dvayassā pi abhāvaṃ dasseti. *Sa ve*-ti ettha *sa*-iti nipāta-mattaṃ. *Ve*-ti byattaṃ. Ekaṃsenā-ti vā etasmiṃ atthe nipāto. *Sabbaṃ pariññā*-ti sabbaparijānanato yathā-vuttassa sabbassa pariññâbhisamaya-vasena parijānanato. *So*-ti yathā-vutto yogâvacaro ariyo eva vā. *Sabbaṃ dukkhaṃ upaccagā*-ti sabbaṃ vaṭṭa-dukkhaṃ *accagā* atikkami samatikkanto-ti attho.

Sattamasuttavaṇṇanā.

8. Aṭṭhame apubbaṃ n'atthi. Kevalaṃ mānavasena desanā pavattā. Gāthāsu pana *Mānupetā ayaṃ pajā*-ti kamma-kilesehi pajātattā[1] *pajā*-ti laddhanāmā ime sattā manana-lakkhaṇena mānena upetā upagatā mānagatā. *Māna-ganṭhā bhave ratā*-ti kimi-kīṭa-paṭaṅgâdi-attabhāve pi mānena ganṭhitā, māna-saṃyojanena saṃyuttā, tato eva dīgharattaṃ paribhāvitā, ahaṅkāra-vasena 'etaṃ mamā'-ti saṃkhāresu ajjhosāna-bahulattā, tattha nicca-sukha-attâdi-vipallāsa-vasena kāmâdi-bhave ratā. *Mānaṃ aparijānantā*-ti tasmā taṃ tīhi pariññāhi na parijānantā arahatta-magga-ñāṇena vā anatikkamantā. 'Mānaṃ apariññāyā'-ti keci paṭhanti. *Āgantāro punabbhavan*-ti puna āyatiṃ uppattibhavaṃ punap-punaṃ bhavato vā, punabbhava-saṃkhātaṃ saṃsāraṃ aparâpara-parivattana-vasena gantāro upagantāro honti. Bhavato na parimuccantī-ti attho. *Ye ca mānaṃ pahantvāna*[2] *vimuttā mānasaṃkhaye*-ti ye pana arahatta-maggena sabbaso mānaṃ pajahitvā mānassa accanta-saṃkhaya-bhūte arahatta-phale nibbāṇe vā tadekaṭṭha-sabbakilesa-vimuttiyā vimuttā suṭṭhu muttā. *Te mānaganṭhâbhibhūtā*[3] *sabbaṃ ganṭhaṃ*[4] *upaccagun-*

* M. i, 135.

[1] S *omits, but notes* "pajāyatī-ti" *in fn.*
[2] *Cf. Text*, p. 5, *fn.* 1.
[3] C °bhūno; *vide Text*, p. 5, *fn.* 3.
[4] C dukkhaṃ; *vide Text, and fn.* 4.

ti te parikkhīṇa-bhava-saṃyojanā arahanto sabbaso māna-gaṇṭhaṃ[1] mānasaṃyojanaṃ samuccheda-ppahānena abhibhavitvā ṭhitā, anavasesaṃ vaṭṭa-dukkhaṃ atikkamiṃsū-ti attho.

Evametasmiṃ sattamasutte ca arahattaṃ kathitan-ti.

Aṭṭhamasuttavaṇṇanā.

9, 10. Navama-dasamesu apubbaṃ n'atthi. Desanā-vilāsena tathā bujjhanakānaṃ veneyyānaṃ ajjhāsaya-vasena vā tathā desitānī-ti daṭṭhabbaṃ.

Navama-dasama-suttavaṇṇanā.
Paṭhama-vagga-vaṇṇanā niṭṭhitā.

II, 1-3. Dutiyavagge pi paṭhamâdīni tīṇi suttāni vuttanayān'eva. Tathā desanā-kāraṇaṃ pi vuttameva.

4. Catutthe: *Nâhaṃ bhikkhave*-ti ādisu *na*-kāro paṭisedh'attho. *Ahan*-ti Bhagavā attānaṃ niddisati. *Aññan*-ti idāni vattabbaṃ avijjānīvaraṇato aññaṃ. *Ekanīvaraṇaṃ pī*-ti ekaṃ nivāraka-dhammaṃ pi. *Samanupassāmī*-ti dve samanupassanā: diṭṭhi-samanupassanā ca ñāṇa-samanupassanā ca. Tattha—" Rūpaṃ attato samanupassatī "-ti* ādinā āgatā ayaṃ diṭṭhi-samanupassanā nāma. " Aniccato samanupassati no niccato "-ti† ādinā pana āgatā ayaṃ ñāṇa-samanupassanā nāma. Idhâpi ñāṇa-samanupassanā va adhippetā. *Samanupassāmī*-ti ca padassa *na*-kāreṇa sambandho. Idaṃ vuttaṃ hoti:—' nâhaṃ bhikkhave sabbaññuta-ñāṇasaṃkhātena samanta-cakkhunā sabba-dhamme hatthâmalakaṃ viya olokento '-pi *aññaṃ ekanīvaraṇaṃ pi samanupassāmī*-ti.

Yena nīvaraṇena nivutā pajā dīgharattaṃ sandhāvanti saṃsarantī-ti yena nivāraka-sabhāvattā nīvaraṇena dhamma-sabhāvaṃ jānituṃ passituṃ paṭivijjhituṃ adatvā chādetvā

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* A. ii, 214. † A.A. i, 20; *cf.* Pṭs. ii, 232.

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[1] C °ganthaṃ, *here and above*.

pariyonaddhitvā andhakāreṇa[1] nivutā satta anādisaṃsāre aparimāṇe kappe mahantesu c'eva khuddakesu ca bhavâdisu aparâparuppatti-vasena sabbato dhāvanti c'eva saṃsaranti ca. Ārammaṇantara-saṅkamana-vasena vā sandhāvanaṃ, bhavantara-saṅkamana-vasena saṃsaraṇaṃ. Kilesānaṃ balava-bhāvena vā sandhāvanaṃ, dubbala-bhāvena saṃsaraṇam, khaṇika-maraṇa-vasena vā ekajātiyaṃ sandhāvanaṃ, vohāramaraṇa-vasena anekāsu jātīsu saṃsaraṇaṃ. Citta-vasena vā sandhāvanaṃ. 'Cittamassa vidhāvatī'-ti vuttaṃ. Kammavasena saṃsaraṇaṃ. Evaṃ sandhāvana-saṃsaraṇānaṃ viseso veditabbo.

Yathayidan-ti yathā idaṃ. *Ya*-kāro padasandhikaro, sandhi-vasena rassattaṃ.

Avijjānīvaraṇan-ti ettha pūretuṃ ayutt'aṭṭhena kāyaduccaritâdi avindiyaṃ nāma. Aladdhabban-ti attho. Taṃ avindiyaṃ vindatī-ti *avijjā*. Vīparītato kāyasuccaritâdi vindiyaṃ nāma. Taṃ vindiyaṃ na vindatī-ti *avijjā*. Khandhānaṃ rās'aṭṭhaṃ, āyatanānaṃ āyatan'aṭṭhaṃ, dhātūnaṃ suññ'aṭṭhaṃ, indriyānaṃ ādhipateyy'aṭṭhaṃ, saccānaṃ tath'aṭṭhaṃ, dukkhâdīnaṃ pīḷanâdi-vasena vuttaṃ. Catubbidhaṃ[2] atthaṃ aviditaṃ karotī-ti pi *avijjā*. Antavirahite saṃsāre satte javāpetī-ti vā *avijjā*. Paramatthato vā avijjamānesu itthī-purisâdisu javati pavattati, vijjamānesu khandhâdisu na javati nappavattatī-ti *avijjā*. Api ca, cakkhu-viññāṇâdīnaṃ vatth'ārammaṇa-paṭicca-samuppanna-dhammānaṃ chādanato pi *avijjā*. Avijjā va nīvaraṇan-ti *avijjānīvaraṇaṃ*.

Avijjā-nīvaraṇena hi bhikkhave nivutā pajā dīgharattaṃ sandhāvanti saṃsarantī-ti idaṃ purimass'eva daḷhīkaraṇatthaṃ vuttaṃ. Purimaṃ vā *yathayidaṃ bhikkhave avijjānīvaraṇan*-ti evaṃ opammadassana-vasena vuttaṃ. Idaṃ nīvaraṇânubhāvadassana-vasena. Kasmā pan'ettha avijjā eva vuttā, na aññe dhammā-ti? Ādīnavappaṭicchādanena kāmacchandâdīnaṃ visesapaccaya-bhāvato. Tathāhi tāya paṭicchāditâdinavavisaye kāmacchandâdayo pavattanti.

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[1] S ṭhānena.

[2] *Actually we have enumeration in the previous sentence of five kinds.*

N'atth'añño-ti ādikā gāthā vuttassa ca atthassa saṅgaṇhana-vasena bhāsitā. Tattha *nivutā*-ti nivāritā paliguṇṭhitā paṭic-chāditā-ti attho. *Ahorattan*-ti divā c'eva rattiñca. Sabba-kālan-ti vuttaṃ hoti. *Yathā mohena āvutā*-ti yena pakāreṇa avijjānīvaraṇa-saṃkhātena mohena āvaritā paṭic-chāditā suviññeyyaṃ pi ajānantiyo pajā saṃsāre saṃsaranti, tathārūpo *añño ekadhammo* pi ekanīvaraṇaṃ pi n'atthī-ti yojetabbaṃ. *Ye ca mohaṃ pahantvāna tamokkhandhaṃ padālayun*-ti ye pana ariyasāvakā pubbabhāge tadaṅgâdip-pahāna-vasena heṭṭhimamaggehi taṃ taṃ maggavajjhaṃ mohaṃ pajahitvāna aggamaggena vajirūpamañāṇena moha-saṃkhātameva tamorāsiṃ padālayiṃsu anavasesato samuc-chindiṃsu. *Na te puna saṃsarantī*-ti te arahanto

Khandhānañca paṭipāṭi dhātu-āyatanāna ca
Abbocchinnaṃ vattamānā saṃsāro-ti pavuccatī-ti*

evaṃ vutte imasmiṃ saṃsāre na saṃsaranti na paribbha-manti. Kiṃ kāraṇā? *Hetu tesaṃ na vijjatī*-ti yasmā saṃsā-rassa hetu mūlakāraṇaṃ avijjā, sā tesaṃ na vijjati, sabbaso n'atthi samucchinnattā-ti.

Catutthasuttavaṇṇanā.

5. Pañcame: Yassa vijjati, taṃ puggalaṃ dukkhehi kammavipākehi[1] bhavayonigati-viññāṇaṭṭhiti-sattāvāse yā bhavantarâdīhi samyojetī-ti *samyojanaṃ*. Taṇhāyan'aṭṭhena *taṇhā*. [2]Tasanti paritasanti vā tāyā-ti *taṇhā*.[2] *Saṃyuttā*-ti cakkhvâdisu abhinivesa-vatthūsu bandhā. Sesaṃ vuttana-yameva.

Kāmañc'ettha avijjāya pi samyojanabhāvo taṇhāya ca nīvaraṇabhāvo atthi yeva, tathâpi avijjāya paṭicchāditâdīna-vehi bhavehi taṇhā satte saṃyojetī-ti imassa visesassa dassa-n'atthaṃ purimasutte avijjā-nīvaraṇabhāven'eva, idha ca taṇhā *saṃyojana*-bhāven'eva vuttā. Kiñca[3]? Nīvaraṇa-saṃyojana-

* PJ. ii, 426. *See* Udān'aṭṭhakathā, p. 270, *fn*. 5-7.

[1] B kammaṃ vā vipākehi.
[2-2] S tapati paraṃ paritapati tapanti tāyā-ti taṇhā, *fn*.
[3] S kiñci.

ppadhānadassan'attham. Yathā hi nīvaraṇabhāvena avijjā saṃkilesa-dhammānaṃ padhānabhūtā pubbaṅgamā ca, evaṃ saṃyojana-bhāvena nesaṃ taṇhā-ti tadadhinapadhānabhāvaṃ dassetuṃ suttadvaye evamete dhammā vuttā. Api ca, visesena avijjā nibbānasukhaṃ nivāretī-ti nīvaraṇan-ti vuttā. Taṇhā saṃsāra-dukkhena satte saṃyojetī-ti *saṃyojanan*-ti. Dassana-gamanantarāya-karaṇato vā vijjācaraṇavipakkhato dvayaṃ dvidhā vuttaṃ. Vijjāya hi ujuvipaccanikabhūtā avijjā nibbānadassanassa avīparitadassanassa ca visesato antarāyakarā. Caraṇadhammānaṃ Ujuvipaccanīkabhūtā taṇhā gamanassa sammāpaṭipattiyā antarāyakarā-ti. Evamayaṃ avijjāya nivuto andhīkato taṇhāya sabbaso[1] bandho[2] assutavā puthujjano andho viya bandho mahākantāraṃ saṃsārakantāraṃ nâtivattati. Anatthajanana-hetudvayassa[3] dassan'atthaṃ pi dvayaṃ dvidhā vuttaṃ. Avijjāgato hi puggalo bālabhāvena atthaṃ parihāpeti anatthañca attano karoti, akusalo viya āturo asappāyakiriyāya. Jānanto [4]pi bālo bālabhāvena atthaṃ parihāpeti, anatthañca karoti, jānanto[4] viya rogī[5] asappāyāsevī. Makkaṭâlepopamasuttañc'etassa* atthassa sādhakaṃ. Paṭiccasamuppādassa mūlakāraṇa-dassan'atthamettha dvayaṃ dvidhā vuttaṃ. Visesena hi sammohassa balavabhāvato avijjākhettaṃ atīto addhā. Paṭṭhanāya balavabhāvato taṇhākhettaṃ anāgato addhā. Tathā hi bālajano sammohabahulo atītamanusocati, tassa avijjāpaccayā saṃkhārā-ti sabbaṃ netabbaṃ. Paṭṭhanābahulo anāgataṃ pajappati, tassa taṇhāpaccayā upādānanti-ādi sabbaṃ netabbaṃ. Eten'eva vā pubbantâparato[6] aparanta-ppaṭisandhānevassa yathākkamamaṃ mūlakāraṇatā dassitā-ti veditabban-ti. †Gāthāsu. *Taṇhādutiyo*-ti taṇhāsahāyo. Taṇhā hi nirudaka-kantāre maricikāya udakasaññā viya pīpāsâbhibhūtaṃ appaṭikāra-dukkhâbhibhūtaṃ pi sattaṃ assāda-sandassana-vasena sahāyakiccaṃ karoti, bhavâdisu anibbindaṃ katvā paribbhamāpeti, tasmā *taṇhā*

* S. v, 148. † (*Sic.*) *For these* Gāthās, *see* A. ii, 10.

[1] C saṃvuto. [2] C baddho *here and below.*
[3] C °uppattihetu°. [4-4] S *omits.*
[5] S karoti. [6] C °tâharaṇena.

purisassa *dutiyā*-ti vuttā. Nanu ca aññepi kilesâdayo bhavâbhinibbattiyā paccayā va? Saccametaṃ. Na pana tathā visesapaccayo yathā taṇhā. *Taṇhā*[1] hi kusalehi vinā akusalehi kāmâvacarâdi-kusalehi ca vinā rūpâvacarâdi-kusalehi bhava-nibbattiyā visesapaccayo, yato samudaya-saccan-ti vuccatī-ti.

Itthabhāv'aññathābhāvan-ti itthabhāvo ca aññathābhāvo ca itthabhāv'aññathābhāvo, so etassa atthī-ti itthabhāv'aññathābhāvo, saṃsāro-ti. Tattha[2] *itthabhāvo* manussattaṃ. *Aññathābhāvo* tato avasiṭṭhasattāvāsā. *Itthabhāvo* vā tesaṃ tesaṃ sattānaṃ paccuppanno attabhāvo. *Aññathābhāvo* anāgatattabhāvo. Evarūpo vā añño-pi attabhāvo *itthabhāvo*. Na evarūpo *aññathābhāvo*. Taṃ *itthabhāv'aññathābhāvaṃ saṃsāraṃ* khandhadhātu-āyatana-paṭipāṭiṃ nâtivattati na atikkamati.

Evamādīnavaṃ[3] *ñatvā taṇhā-dukkhassa sambhavan*-ti evaṃ[4] sakalavaṭṭadukkhassa sambhavaṃ samudayaṃ taṇhaṃ ādīnavaṃ ñatvā ādīnavato ñatvā-ti attho. Athavā *Evamādīnavaṃ ñatvā*-ti evaṃ yathāvuttaṃ saṃsāraṃ nâtivattanaṃ ādīnavaṃ dosaṃ ñatvā. *Taṇhā-dukkhassa sambhavan*-ti taṇhaṃ vuttanayena vaṭṭa-dukkhassa padhāna-kāraṇan-ti ñatvā.

Vītataṇho anādāno sato bhikkhu paribbaje-ti evaṃ tīhi pariññāhi parijānanto vipassanaṃ vaḍḍhetvā, magga-paṭipāṭiyā taṇhaṃ vigamento aggamaggena sabbaso vītataṇho vigatataṇho tato eva catūsu upādānesu kassaci pi abhāvena āyatiṃ paṭisandhi-saṃkhātassa vā ādānassa abhāvena anādāno sati-vepullappattiyā sabbattha satokāritāya *sato* bhinnakileso bhikkhu *paribbaje* careyya,[5] khandha-parinibbānena vā saṃkhāra-ppavattito apagaccheyyā-ti attho.

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe: **Sekkhassā*-ti ettha ken'atthena *sekkho*? Sekkha-dhamma-paṭilābhato *sekkho*. Vuttañh'etaṃ—"Kit-

* *Vide* MA. i, 40-1; *and for this Sutta, cf.* M. i, 4.

[1] C tathā.
[2] C taṃ tattha.
[3] S etamā°
[4] S etaṃ, *here and below.*
[5] C vajeyya.

tāvatā nu kho, bhante, sekkho hotī-ti? Idha, bhikkhu, sekkhāya diṭṭhiyā samannāgato hoti . . . pe . . . sekkhena samādhinā samannāgato hoti. Ettāvatā kho, bhikkhave, *sekkho* hotī"-ti.* Api ca, sikkhatī-ti *sekkho*. Vuttampi c'etaṃ —"Sikkhatī-ti kho, bhikkhave, tasmā sekkho-ti vuccati. Kiñca sikkhati? Adhisīlaṃ pi sikkhati, adhicittaṃ pi sikkhati, adhipaññaṃ pi sikkhati. Sikkhatī-ti kho, bhikkhave, tasmā *sekkho*-ti vuccatī-ti."† Yoyaṃ[1] pi kalyāṇaputhujjano anuloma-paṭipadāya paripūrikārī sīlasampanno indriyesu guttadvāro bhojane mattaññū, jāgariyânuyogamanuyutto pubbarattâpararattaṃ, bodhipakkhiyānaṃ dhammānaṃ bhāvanânuyogamanuyutto viharati, ajja vā sve vā aññataraṃ sāmaññaphalaṃ adhigamissāmī-ti, so-pi vuccati sikkhatī-ti *sekkho*-ti. Imasmiṃ atthe na paṭivekkhanto va sekkho adhippeto, atha kho kalyāṇa-puthujjano-pi.

Appattamānaso-ti[2] appattaṃ mānasaṃ etenā-ti appattamānaso.

Mānasan-ti—

"Antalikkhacaro pāso yvâyaṃ carati mānaso"-ti‡ ettha rāgo mānasan-ti vutto. "Cittaṃ, mano, *mānasan*"-ti§ ettha cittaṃ.

"Appattamānaso sekkho kālaṃ kayirā jane sutā"-ti‖ ettha arahattaṃ. Idhâpi arahattameva adhippetaṃ. Tena appattârahattassā-ti vuttaṃ hoti.

Anuttaran-ti seṭṭhaṃ, asadisan-ti attho. Catūhi yogehi khemaṃ anūpaddūtan-ti *yogakkhemaṃ*. Arahattameva adhippetaṃ.

Patthayamānassā[3]-ti dve patthanā: taṇhā-patthanā ca, chanda-patthanā ca—

"Patthayamānassa pajappitāni
Paveditaṃ vā pi pakappitesū"-ti¶

ettha taṇhā-patthanā.

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* S. v, 14. † A. i, 231.
‡ S. i, 111; Vin. i, 21. § Dhs. 10.
‖ S. i, 121. ¶ Sn. 176; 902.

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[1] C Yo. [2] S *omits*. [3] S paṭṭhaya°, *here and below*.

"Chinnaṃ pāpīmato sotaṃ viddhastaṃ vinaḷīkataṃ
Pāmujjabahulā hotha, khemaṃ paṭṭhetha bhikkhavo"-ti*

ettha kattukamyatā-kusala-cchanda-patthanā. Ayameva idhâdhippetā. Tena *patthayamānassā*-ti taṃ yogakkhemaṃ kattukāmassa tanninnassa tapponassa tappabbhārassā-ti attho.

Viharato-ti ekaṃ iriyāpathadukkhaṃ aññena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harato. Athavā, "Sabbe saṃkhārā aniccā-ti adhimuccanto saddhāya viharatī"-ti† ādinā *Niddesa*-nayena c'ettha attho daṭṭhabbo.

Ajjhattikan-ti niyak'ajjhattasaṃkhāte ajjhatte bhavaṃ ajjhattikaṃ. *Aṅgan*-ti kāraṇaṃ. *Iti karitvā*-ti evaṃ karitvā.[1] *Na aññaṃ ekaṅgampi samanupassāmī*-ti ettha ayaṃ saṃkhep'attho,—bhikkhave ajjhattaṃ attano santāne samuṭṭhitaṃ kāraṇan-ti katvā, *aññaṃ* ekakāraṇaṃ pi na samanupassāmī-ti. *Evaṃ bahupakāraṃ yathayidaṃ yonisomanasikāro*-ti upāyamanasikāro, pathamanasikāro, aniccâdisu aniccâdinayen'eva manasikāro, aniccânulomikena vā cittassa āvajjanā anvāvajjanā ābhogo samannāhāro manasikāro, ayaṃ *yonisomanasikāro*.

Idāni yonisomanasikārassa ānubhāvaṃ dassetuṃ *yoniso bhikkhave bhikkhu manasikaronto akusalaṃ pajahati, kusalaṃ bhāveti*-ti vuttaṃ.

Tattha *yonisomanasikaronto*-ti: "Idaṃ dukkhaṃ ariyasaccaṃ, ayaṃ dukkha-samudayo ariyasaccaṃ, ayaṃ dukkha-nirodho ariyasaccaṃ, ayaṃ dukkha-nirodhagāminī paṭipadā ariyasaccan"-ti‡ catūsu ariyasaccesu *yonisomanasikāraṃ* pavattento.

Tatrâyaṃ attha-vibhāvanā: Yadi pi idaṃ suttaṃ avisesena sekkhapuggala-vasena āgataṃ. Catu-magga-phala-vasena, sādhāraṇa-vasena, pana saṃkhepen'eva kammaṭṭhānaṃ kathayissāma. Yo §catu-sacca-kammaṭṭhāniko yogâvacaro,

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* M. i, 227. † Nid. i, 235, 328; ii, 141.
‡ *Cf.* D. iii, 277; ii, 304; A. i, 176; iii, 12; M. i, 64, 184-5; iii, 248; S. v, 414, *etc.* § *Vide* MA. i, 72-3.

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[1] C katvā.

taṇhāvajjā tebhūmikā khandhā dukkhaṃ, taṇhā dukkhasamudayo, ubhinnaṃ appavatti nirodho, nirodhasampāpako maggo-ti, evaṃ pubbe eva ācariyasantike uggahita-catusaccakammaṭṭhāno, so aparena samayena vipassanā-maggaṃ samārūḷho samāno te-bhūmike khandhe idaṃ dukkhan-ti yonisomanasīkaro-ti upāyena pathena samannāharati c'eva vipassati ca. Vipassanā hi idha manasikārasīsena vuttā. Yā panâyantassa dukkhassa samuṭṭhāpikā sabhāvatā taṇhā, ayaṃ dukkhasamudayo-ti yonisomanasikāro-ti. Yasmā pana idaṃ dukkhaṃ, ayaṃ samudayo, idaṃ ṭhānaṃ patvā nirujjhanti, nappavattanti, tasmā yadidaṃ nibbānaṃ nāma ayaṃ dukkhanirodho-ti yonisomanasikāro-ti. Nirodhasampāpakaṃ aṭṭhaṅgikaṃ maggaṃ ayaṃ dukkhanirodhagāminpaṭipadā-ti yonisomanasikāro-ti upāyena pathena samannāharati c'eva, vipassati ca.

Tatrâyaṃ upāyo abhiniveso nāma khandhe[1] hoti, na vivaṭṭe. Tasmā ayamattho: "Imasmiṃ kāye paṭhavīdhātu āpodhātū"-ti* ādinā nayena cattāri mahā-bhūtāni tadanusāreṇa upādā-rūpāni ca pariggahetvā ayaṃ rūpa-kkhandho-ti vavaṭṭhapeti. Taṃ vavaṭṭhāpayato uppanne tadārammaṇe cittacetasika-dhamme ime cattāro arūpa-kkhandhā-ti vavaṭṭhapeti. Tato ime pañca-kkhandhā dukkhan-ti vavaṭṭhapeti. Te pana saṃkhepato-nāmañca, rūpañcā ti, dve bhāgā honti. Idañca nāmarūpaṃ sahetu-sappaccayaṃ uppajjati, tassa ayaṃ avijjā-bhavataṇhâdiko hetu ayaṃ āhārâdiko paccayo ti hetu-paccaye vavaṭṭhapeti. So tesaṃ paccayānañca paccay'-uppannānañca yāthāva-sarasa-lakkhanaṃ vavaṭṭhapetvā, ime dhammā ahutvā bhavanti hutvā nirujjhanti tasmā aniccā-ti anicca-lakkhaṇaṃ āropeti. Udayabbaya-patipīḷitattā dukkhā-ti dukkhā-lakkhaṇaṃ āropeti. Avasavattanato anattā-ti anatta-lakkhaṇaṃ āropeti. Evaṃ ti-lakkhaṇāni āropetvā vipassanto udayabbaya-ñāṇ'uppattiyā uppanne obhāsâdike vipassan'ūpakkilese amaggo udayabbaya-ñāṇameva ariyamaggassa upāyabhūto pubbabhāga-maggo-ti maggâmaggaṃ

* D. ii, 294; M. i, 57.

[1] MA. vaṭṭe.

vavaṭṭhapetvā puna udayabbaya-ñāṇāṃ paṭipāṭiyā bhaṅga-ñāṇâdīni ca uppādento sotāpatti-maggâdayo pāpuṇāti. Tasmiṃ khaṇe cattāri saccāni ekappaṭivedhen'eva paṭivijjhati, ekâbhisamayena abhisameti. Tattha dukkhaṃ pariññāpaṭivedhena paṭivijjhati, ekâbhisamayena abhisameti. Tattha dukkhaṃ pariññāpaṭivedhena paṭivijjhanto samudayaṃ pahāna-ppaṭivedhena yoniso paṭivijjhanto sabbaṃ *akusalaṃ* pajahati. Nirodhaṃ sacchikiriyā-paṭivedhena paṭivijjhanto maggaṃ, bhāvanā-paṭivedhena paṭivijjhanto sabbaṃ *kusalaṃ* bhāveti. Ariyamaggo hi nippariyāyato kucchitasalanâdi-atthena kusalo, tasmiṃ ca bhāvite sabbe pī kusalā, anavajja-bodhipakkhiya-dhammā bhāvanāpāripūriṃ gacchantī-ti, evaṃ *yoniso-manasikaronto akusalaṃ pajahati, kusalaṃ bhāveti*. Tathā hi vuttaṃ—"Idaṃ dukkhan-ti yoniso manasikāro ti, ayaṃ dukkhasamudayo-ti yoniso manasikarotī"-ti* ādi. Aparam pi vuttaṃ,—"Yoniso-manasikārasampannass'-etaṃ bhikkhave bhikkhuno pāṭikaṅkhaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvessati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissatī"-ti.†

Yoniso manasikāro-ti gāthāya ayaṃ saṃkhepattho. Sikkhati sikkhāpadāni, tassa atthi sikkhansīlo-ti vā *sekkho*. Saṃsāre bhayaṃ ikkhatī-ti *bhikkhu*. Tassa *sekkhassa bhikkhuno uttamatthassa* arahattassa *pattiyā* adhigamāya yathā yoniso manasikāro *evaṃ* bahukāro *bahūpakāro*[1] *añño koci dhammo n'atthi*. Kasmā? Yasmā yoniso upāyena manasikāro purakkhitvā *padahaṃ* catubbidha-sammappadhāna-vasena *padahanto khayaṃ dukkhassa pāpuṇe* saṃkilesavaṭṭadukkhassa parikkhayaṃ pariyosānaṃ nibbānaṃ *pāpuṇe* adhigaccheyya, tasmā yoniso manasikāro bahukāro-ti.

Chaṭṭhasuttavaṇṇanā.

7. Sattame: *Bāhiran*-ti ajjhattasantānato bahi-bhavaṃ. *Kalyāṇamittatā*-ti‡ yassa sīlâdi-guṇa-sampanno aghassa

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* M. i, 9. † S. v, 31 *sqq*.

‡ *Vide* Udān'aṭṭhakathā, 221 *ff*.; Therī-G. v, 213, *and notes on* p. 195.

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[1] S *omits*.

ghātā, hitassa vidhātā, sabbâkārena upakārako mitto hoti, so puggalo *kalyāṇamitto*. Tassa bhāvo *kalyāṇamittatā*.

Tatrâyaṃ *kalyāṇamitto* pakatiyā saddhā-sampanno hoti sīla-sampanno, suta-sampanno, cāga-sampanno, viriya-sampanno, sati-sampanno, samādhi-sampanno, paññā-sampanno. Tassā[1] saddhā-sampattiyā saddahati Tathāgatassa bodhiṃ, tena sammā-sambodhi-hetu-bhūtesu sattesu hita-sukhesitaṃ na pariccajati, sīla-sampattiyā sabrahmacārīnaṃ piyo hoti garu ca bhāvanīyo codako pāpa-garahī vattā vacana-kkhamo. Suta-sampattiyā-khandhâyatana-sacca-paṭicca-samuppādâdikānaṃ gambhīrānaṃ kathānaṃ kattā hoti. Cāga-sampattiyā appiccho[2] hoti santuṭṭho pavivitto asaṃsaṭṭho. Viriya-sampattiyā attano paresañca hita-ppaṭipattiyaṃ āraddhaviriyo hoti. Sati-sampattiyā upaṭṭhita-satī hoti paramena satinepakkena samannāgato cirakataṃ pi cirabhāsitaṃ pī saritā anussaritā. Samādhi-sampattiyā avikkhitto hoti samāhito ekagga-citto. Paññā-sampattiyā aviparītañca jānāti. So satiyā kusalâkusalānaṃ dhammānaṃ gatiyo samanvesanto[3] paññāya sattānaṃ hitasukhaṃ yathābhūtaṃ jānitvā, samādhinā tattha abyatta-citto hutvā, viriyena satte ahitato nisedhetvā, ekantahite niyojeti. Ten'evâha—

"Piyo garu bhāvanīyo vattā ca vacanakkhamo
Gambhīrañca kathaṃ kattā no c'aṭṭhāne niyojaye-ti."*

Kalyāṇamitto bhikkhave bhikkhu akusalaṃ pajahati kusalaṃ bhāvetī-ti—kalyāṇamitto puggalo kalyāṇamittaṃ nissāya kammassakatā-ñāṇaṃ uppādeti, uppannaṃ saddhaṃ ṭhātiṃ karoti, saddhājāto upasaṅkamati, upasaṅkamitvā dhammaṃ suṇāti, taṃ dhammaṃ sutvā Tathāgate saddhaṃ paṭilabhati, tena saddhā-paṭilābhena gharāvāsaṃ pahāya pabbajjaṃ anutiṭṭhati, catu-pārisuddha-sīlaṃ sampādeti, yathābalaṃ dhutadhamme samādāya vattati, dasa-kathāvatthūlābhī hoti, āraddha-viriyo viharati, upaṭṭhitassati sampajāno pubbarattâpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanânuyogamanuyutto na-cirass'eva vipassanaṃ ussukkāpetvā

* A. iv, 32.

[1] C tattha. [2] S anabhijjhālu, *fn*. [3] C samanvesamāno.

ariyamaggâdhigamena sabbaṃ akusalaṃ samucchindati, sabbañca kusalaṃ bhāvanāpāripūriṃ gamento vaḍḍheti. Vuttañh'etaṃ—"Kalyāṇamittass'etaṃ Meghiya bhikkhuno pāṭikaṅkhaṃ kalyāṇa-sahāyakassa kalyāṇa-sampavaṅkassa, yaṃ sīlavā bhavissati, pāṭimokkha-saṃvara-saṃvuto viharissati, ācāra-gocara-sampanno anumattesu vajjesu bhayadassāvī samādāya sikkhissati sikkhāpadesu. Kalyāṇamittass'etaṃ—pe—kalyāṇa-sampavaṅkassa, yaṃ yāyaṃ kathā abhisallekhikā ceto-vivaraṇa-sappāyā ekanta-nibbidāya — pe — nibbānāya saṃvattissati, seyyathīdaṃ: appiccha-kathā santuṭṭhi-kathā paviveka-kathā asaṃsagga-kathā viriyârambha-kathā sīlakathā samādhi-kathā [1]paññā-kathā vimutti-kathā,[1] vimuttiñāṇadassana-kathā evarūpiyā[2] kathāya nikāmalābhī bhavissati akiccha-lābhī akasira-lābhī. Kalyāṇamittass'etaṃ—pe—kalyāna-sampavaṅkassa, yaṃ āraddha-viriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Kalyāṇamittass'etaṃ—pe—kalyāṇa-sampavaṅkassa, yaṃ paññavā bhavissati uday'atthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā-dukkhakkhaya-gāminiyā"-ti,* evaṃ sakala-vaṭṭa-dukkha-parimuccana-nimittaṃ *kalyāṇamittatā*-ti veditabbaṃ. Ten'evâha—"Mamañhi Ānanda kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccantī"-ti† ādiṃ. Tena vuttaṃ *Kalyāṇamitto bhikkhave bhikkhu akusalaṃ pajahati kusalaṃ bhāvetī*-ti.

Gāthāya, *sappaṭisso*-ti paṭissava-saṃkhātena saha paṭissenā-ti *sappaṭisso*. Kalyāṇamittassa ovādaṃ sirasā sampaṭicchako subbaco-ti attho. Athavā, hitasukhe patiṭṭhāpanena pati-isetī-ti patisso ovādadāyako. Garu-ādara-yogena tena patissena saha vattatī-ti *sappatisso*. Garūsu garucitikārabahulo. *Sagāravo*-ti chabbidhena pi gāravena yutto. *Karaṃ mittāna vacanan*-ti kalyāṇamittānaṃ ovādaṃ karonto yathā-ovādaṃ paṭipajjanto. *Sampajāno*-ti sattaṭṭhāniyena sampajaññena samannāgato. *Paṭissato*-ti kammaṭṭhānānaṃ

* Udāna, 36-7. † S. i, 88.

[1-1] S samādhikathā—pe—. [2] C °pāya.

dhātiṃ gametuṃ samatthāya satiyā paṭissato satokārī. *Anupubbenā*-ti sīlâdivisuddhi-paṭipāṭiyā tattha ca vipassanā-paṭipāṭiyā c'eva maggapaṭipātiyā ca. *Sabbasaṃyojanakkhayan*-ti kāma-rāga-saṃyojanâdīnaṃ sabbesaṃ saṃyojanānaṃ khepanato sabbasaṃyojanakkhaya-saṃkhātassa ariyamaggassa[1] pariyosāna-bhūta-arahattassa ārammaṇa-bhūtaṃ nibbānameva vā *pāpuṇe* adhigaccheyyā-ti attho.

Iti imesu dvīsu suttesu ariya-maggâdhigamassa Satthārā padhān'aṅgaṃ nāma gahitan-ti veditabban-ti.

Sattamasuttavaṇṇanā.

8. Aṭṭhame: *Ekadhammo*-ti katamo ayaṃ sutta-nikkhepo? Atth'uppattiko. Tatrâyaṃ saṃkhepa-kathā:—*

Devadatto hi Ajātasattuṃ duggahaṇaṃ gāhāpetvā, tassa pītaraṃ rājānaṃ Bimbisāraṃ tena mārāpetvā pi, abhimāre payojetvā pi, silāparijjhanena ruhiruppādana-kammaṃ katvā pī, na tāva so pākaṭo jāto, Nāḷāgiriṃ visajjetvā pana pākaṭo jāto. Atha mahājano 'evarūpaṃ pi nāma pāpaṃ gahetvā rājā vicaratī'-ti kolāhalamakāsi. Mahāghoso ahosi. Taṃ sutvā rājā attanā diyamānāni pañca thālipākasatāni acchindāpesi upaṭṭhānampīssa nâgamāsi.

Nāgarā pi kulaṃ upagatassa kaṭacchubhattaṃ pīssa nādaṃsu. So parihīnalābhasakkāro kohaññena jīvitukāmo Satthāraṃ upasaṅkamitvā, pañca vatthūni yācitvā, 'alaṃ Devadatta yo icchati so āraññiko hotū'-ti ādinā Bhagavatā paṭikkhitto tehi pañcahi vatthūhi bālaṃ lūkhappasannaṃ janaṃ saññāpento, pañca-sate Vajjīputtake salākaṃ gāhāpetvā, saṃghaṃ bhinditvā va, te ādāya Gayāsīsaṃ agamāsi. Atha dve agga-sāvakā Satthu āṇāya tattha gantvā, dhammaṃ desetvā, te ariyaphale patiṭṭhāpetvā ānayiṃsu. Ye pan'assa saṃghabhedāya parakkamantassa laddhiṃ rocetvā tath'eva paggayha ṭhitā saṃghe bhijjante bhedite ca samanuññā ahesuṃ, tesaṃ taṃ dīgharattaṃ ahitāya dukkhāya

* *For the full story see* Vin. ii, 180-206, *also* Dh. A. i, 141.

[1] S *omits*.

ahosi. Devadatto pi na-cirass'eva rogâbhibhūto bāḷhagilāno maraṇakāle 'Satthāraṃ vandissāmī'-ti, mañcaka-sīvikāya niyyamāno Jetavane pokkharaṇītīre ṭhapito paṭhaviyā vivare dinne patitvā Avīcimhi nibbatti. Yojanasatiko c'assa attabhāvo ahosi, kappaṭṭhitiyo tālakkhandha-parimāṇehi ayasūlehi vinividdho. Devadatta-pakkhikāni ca pañcamattāni kulasatāni tassa laddhiyaṃ ṭhitāni saha bandhavehi niraye nibbattāni.

Ekadivasaṃ bhikkhū dhamma-sabhāyaṃ kathaṃ samuṭṭhāpesuṃ 'āvuso Devadattena saṃghaṃ bhindantena bhāriyaṃ kammaṃ katan'-ti. Atha Satthā dhamma-sabhaṃ upagantvā, 'kāya-nu'ttha bhikkhave etarahi kathāya sannisinnā'-ti pucchitvā, 'imāya nāmā'-ti vutte, saṃghabhede ādīnavaṃ dassento imaṃ suttaṃ abhāsi. Keci pana bhaṇanti Devadattassa tappakkhiyānañca tathā niraye nibbattabhāvaṃ disvā saṃghabhede ādīnavaṃ dassento Bhagavā attano ajjhāsayen'eva imaṃ suttaṃ desesī-ti.*

Tattha *ekadhammo*-ti eko akusalo mahāsāvajjadhammo. *Loke*-ti sattaloke.

Uppajjamāno uppajjatī-ti ettha—"Bhedasaṃvattanikesu bhaṇḍanâdisu saṃghe uppannesu pi dhammo adhammo"-ti† ādisu aṭṭhārasa-bhedakara-vatthūsu yassakassaci dīpana-vasena voharantesu pi, tattha ruci-janan'atthaṃ anussāventesu pi, anussāvetvā salākāya gāhitāya pi, *saṃghabhedo uppajjamāno* nāma hoti. Salākāya pana gahitāya cattāro vā atirekā vā, yadā āveṇikaṃ uddesaṃ vā saṃgha-kammaṃ vā karonti, tadā *saṃghabhedo* uppajjati nāma. Kate pana tasmiṃ *saṃghabhedo* uppanno nāma? Kammaṃ uddeso vohāro anussavanā salākaggāho-ti imesu pañcasu saṃghassa bhedakāraṇesu kammaṃ vā uddeso vā pamāṇaṃ vohārânussavanasalākaggāhā pana pubbabhāgā-ti.

Bahujanâhitāyā-ti ādisu mahājanassa jhānamaggâdi sampattinivāraṇena *ahitāya*, saggasampattinivāraṇena *asukhāya*, apāy'ūpapatti-hetubhāvena *anatthāya*, akusala-dhammavasena *ahitāya*, hita-maggassa pi abhāvā sugatiyaṃ pi, nibbattanaka-kāyika-cetasika-*dukkhāya uppajjatī*-ti samban-

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* Vin. ii, 205. † (?)

dho. *Devamanussānan*-ti idaṃ bahuno janassā-ti vuttesu ukkaṭṭha-puggala-niddeso. Aparo nayo. *Bahujanâhitāyā*-ti bahujanassa mahato sattakāyassa ahit'atthāya. Diṭṭha-dhammika-samparāyika-anatthāyā-ti attho. *Asukhāyā*-ti diṭṭhadhammika-samparāyika-asukh'atthāya. Duvidha-dukkh'atthāyā-ti attho.

Anatthāyā-ti paramattha-paṭikkhepāya. Nibbānaṃ hi paramattho. Tato uttariṃ attho n'atthi. *Ahitāyā*-ti sagga-magga-paṭikkhepāya.[1] Nibbānahita-sampāpaka-maggato hi uttariṃ hitaṃ nāma n'atthi. *Dukkhāyā*-ti ariya-sukha-virādhanena[2] vaṭṭa-dukkhatthāya. Ye hi ariya-sukhato viraddhā taṃ adhigantuṃ abhabbā, te vaṭṭa-dukkhe pariṇāmanti. Ariyasukhato ca uttariṃ sukhaṃ nāma n'atthi. Vuttañh'etaṃ—"Ayaṃ samādhi paccuppanna-sukho c'eva āyatiñca sukhavipāko"-ti.*

Idāni *saṃgha-bhedo*-ti sarūpato dassetvā, tassa ahitâdīnaṃ ekanta-hetu-bhāvaṃ pakāsetuṃ *saṃghe kho pana bhikkhave bhinne*-ti ādimāha.

Tattha *bhinne*-ti nimitt'atthe bhummaṃ yathā adhanānaṃ dhane anuppādiyamāne-ti. Bheda-hetū-ti attho. *Aññamañña-bhaṇḍanānī*-ti catunnaṃ parisānaṃ tappakkhikānañca 'eso dhammo n'eso dhammo'-ti *aññamañña*-vivadanāni. *Bhaṇḍanaṃ* hi kalahassa pubba-bhāgo. *Paribhāsā*-ti idañc'idañca 'vo anatthaṃ karissāmā'-ti bhay'uppāda-vasena taj-janā. *Parikkhepā*-ti jāti-ādi-vasena parito khepā, dasahi akkosa-vatthūhi khuṃsana-vambhanā. *Pariccajanā*-ti ukkhe-panīya-kammakaraṇâdi-vasena nissāraṇā. *Tatthā*-ti tasmiṃ saṃgha-bhede, tannimitte vā, bhaṇḍanâdike. *Appasannā*-ti ratanattaya-guṇânabhiññā. *Nappasīdantī*-ti—"Dhamma-cārino samacārino"-ti† ādinā yvāyaṃ bhikkhūsu pasādanâ-kāro tathā na pasīdanti, tesaṃ vā sotabbaṃ saddhātabbaṃ na maññanti. Tathā ca dhamme satthari ca appasannā va honti. *Ekaccānaṃ aññathattan*-ti puthujjanānaṃ avirūḷha-saddhānaṃ pasād'*aññathattaṃ*.

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* D. ii, 278; A. iii, 24. † Udāna, 44.

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[1] B maggapaṭi°. [2] B ariyasukhânadhigamena.

Gāthāyaṃ, *Āpāyiko*-ti ādisu apāye nibbattanârahatāya *āpāyiko*. Tatha pi Avīcisaṃkhāte māha-niraye uppajjatī-ti *nerayiko*. Ekaṃ antarakappaṃ paripuṇṇameva katvā tattha tiṭṭhatī-ti *kappaṭṭho*. Saṃghassa bhedasaṃkhāte vagge rato-ti *vaggârāmo*.[1] Adhammiyatāya adhammo. Bhedakara-vatthūhi saṃgha-bheda-saṃkhāte eva adhamme ṭhito-ti *adhammaṭṭho*. *Yogakkhemato*-ti[2] tato dhaṃseti parihāyati. Catūhi pi vā yogehi anupadduttatā yoga-kkhemaṃ nāma arahattaṃ nibbānañca, tato pan'assa dhaṃsane vattabbameva n'atthi. Diṭṭhisīla-sāmaññato saṃghaṭ'aṭṭhena *saṃghaṃ*, tato eva eka-kammâdi-vidhāna-yogena *samaggaṃ* sahitaṃ, *bhitvāna*[3] pubbe vutta-lakkhaṇena saṃgha-bhedena bhinditvā, *kappaṃ* āyukappaṃ, so pan'ettha antarakappo va. *Nirayamhī*-ti Avīci-mahā-nirayamhi.

Aṭṭhamasuttavaṇṇanā.

9. Navame, *Ekadhammo*-ti eko kusala-dhammo. 'Ayaṃ dhammo, nâyaṃ dhammo'-ti hi ādinā sace saṃghe vivādo uppajjeyya, tattha dhamma-kāmena viññunā iti paṭisañcikkhitabbaṃ, ṭhānaṃ kho pan'etaṃ vijjati yadidaṃ vivādo vaḍḍhamāno saṃgha-rājiyā vā saṃgha-bhedāya vā saṃvatteyyā-ti. Sace taṃ adhikaraṇaṃ attanā paggahetvā ṭhito aggiṃ akkanṭena viya sahasā tato oramitabbaṃ. Atha parehi taṃ paggahitaṃ sayaṃ ce taṃ sakkoti rūpa[4] sametuṃ, ussāhajāto hutvā dūraṃ pi gantvā tathā paṭipajjitabbaṃ, yathā taṃ rūpasammati. Sace pana sayaṃ na sakkoti, so ca vivādo uparūpari vaḍḍhateva na sammati. Ye tattha paṭirūpā sikkhākāmā sabrahmacārino, te ussāhetvā, yena dhammena yena vinayena yena Satthu sāsanena taṃ adhikaraṇaṃ vūpasammati, tatthā vūpasametabbaṃ. Evaṃ vūpasamentassa yo saṃgha-sāmaggi-karo kusalo dhammo, ayamettha ekadhammo-ti adhippeto. So hi ubhatopakkhiyānaṃ dveḷhakajātānaṃ bhikkhūnaṃ, tesaṃ anuvattana-vasena ṭhitānaṃ bhikkhunīnaṃ upāsakānaṃ upā-

[1] S vaggarato, see *Text*, p. 11, *fn*. 10.
[2] C yogakkhema-vidhaṃsatī-ti.
[3] S bhetvāna, see *Text*, p. 11, *fn*. 13.

sikānaṃ, tesaṃ ārakkha-devatānaṃ yāva deva-brahmānaṃ pi uppajjanârahaṃ ahita-dukkhâvahaṃ saṃkilesa-dhammaṃ apanetvā mahato puññarāsissa kusalâbhisandassa hetubhāvato sadevakassa lokassa hita-sukhâvaho hoti. Tena vuttaṃ *ekadhammo bhikkhave loke uppajjamāno uppajjati bahujanahitāyā*-ti ādi.

Tass'attho anantara-sutte vutta-vipariyāyena veditabbo. *Saṃghassa sāmaggī*-ti saṃghassa samagga-bhāvo bhedâbhāvo ekadhammatā ekuddesatā ca.

Gāthāya, *Sukhā saṃghassa sāmaggī*-ti sukhassa paccayabhāvato *sāmaggī* sukhā-ti vuttā yathā sukho Buddhānaṃ uppādo-ti. *Samaggānañc'anuggaho*-ti samaggānaṃ sāmaggianumodanena anuggaṇhanaṃ sāmaggi-anurūpaṃ. yathā te sāmaggiṃ na vijjahanti, tathā gahaṇaṃ ṭhapanaṃ anubalappadānan-ti attho. *Samaggaṃ katvānā*-ti bhinnaṃ *saṃghaṃ* rāji-ppattaṃ vā *samaggaṃ* sahitaṃ katvā. *Kappan*-ti āyukappameva. *Saggamhi modatī*-ti kāmâvacara-devaloke aññe deve dasahi ṭhānehi abhibhavitvā dibba-sukhaṃ anubhavamāno[1] icchita-nipphattiyā pamodati, laḷati, kiḷati.

Navamasuttavaṇṇanā.

10. Dasamassa kā uppatti ? Atth'uppattikāy'eva.

Ekadivasaṃ kira bhikkhū dhammasabhāyaṃ sannisinnā kathaṃ samuṭṭhāpesuṃ, 'āvuso, idh'ekacco bahuṃ puññakammaṃ karoti, ekacco bahuṃ pāpakammaṃ, ekacco ubhayavomissakaṃ karoti, tattha vomissakārino kīdiso abhisamparāyo'-ti ? Atha Satthā dhammasabhaṃ gantvā, paññattapavarabuddhâsane nisinno taṃ kathaṃ sutvā, 'bhikkhave maraṇâsannakāle saṃkiliṭṭha-cittassa duggati paṭikaṅkhā'-ti dassento, imāya atth'uppattiyā imaṃ suttaṃ desesi. Tattha *idhā*-ti desapadese nipāto. Svāyaṃ katthaci padesaṃ upādāya vuccati.

Idh'eva—"Tiṭṭhamānassa devabhūtassa me sato"-*ti** ādisu, katthaci sāsanaṃ upādāya—"Idh'eva bhikkhave samaṇo,

* D. ii, 285.

[1] C °bhavanto.

idha dutiyo samaṇo"-ti* ādisu, katthaci padapūraṇamatte—"Idhâhaṃ bhikkhave bhuttāvī assaṃ pavārito"-ti† ādisu, katthaci lokaṃ upādāya vuccati—"Idha Tathāgato loke uppajjatī"-ti‡ ādisu. Idhâpi loke eva daṭṭhabbo.

Ekaccan-ti ekaṃ aññataran-ti attho. *Puggalan*-ti sattaṃ. So hi yathāpaccayaṃ kusalâkusalānaṃ tabbipākānañca pūraṇato, maraṇa-vasena galanato ca, *puggalo*-ti pavuccati. *Paduṭṭhacittan*-ti padosena āghātena *paduṭṭhacittaṃ*. Athavā, *paduṭṭhacittan*-ti dosena rāgâdinā padūsita-cittaṃ. Ettha ca *ekaccan*-ti idaṃ paduṭṭha-cittassa puggalassa visesanaṃ. Yassa hi paṭisandhidāyaka-kammaṃ okāsamakāsi, so tathā vutto. Yassa ca akusala-ppavattito cittaṃ nivattetvā kusala-vasena otāretuṃ na sakkā, evaṃ āsanna-maraṇo. *Evan*-ti idāni vattabbâkāraṃ dasseti. *Cetasā*-ti attano cittena ceto-pariya-ñāṇena. *Ceto*-ti tassa puggalassa cittam. *Pariccā*-ti paricchinditvā *pajānāmi*. Nanu ca yathā-kamm'ūpaga-ñāṇassâyaṃ visayo-ti. Saccametaṃ tadā pavatta-māna-akusalacitta-vasena pan'etaṃ vuttaṃ.

Imamhi câyaṃ samaye-ti imasmiṃ kāle, imāyaṃ vā paccaya-sāmaggiyaṃ ayaṃ puggalo javana-vīthiyā parabhāge kālaṃ kareyya ceti attho. Na hi javanakkhaṇe kālakiriyā atthi. *Yathâbhataṃ nikkhitto evaṃ niraye*-ti yathā ābhataṃ kiñci āharitvā ṭhapitaṃ evaṃ attano kammunā nikkhitto niraye ṭhapito evā-ti attho. §*Kāyassa bhedā*-ti upādiṇṇa-kkhandha-pariccāgā. *Param-maraṇā*-ti tadanantaraṃ abhinibbatta-kkhandha-ggahaṇe. Athavā, *Kāyassa bhedā*-ti jīvitindriyassa upacchedo. *Param-maraṇā*-ti cuti-cittato uddhaṃ.

Apāyan-ti ādi sabbaṃ niraya-vevacanameva. Nirayo hi āyasaṃkhātā sukhā apeto-ti *apāyo*. Sagga-mokkha-hetubhūtā vā puñña-sammatā āyā apeto-ti pi *apāyo*. Dukkhassa gati paṭisaraṇan-ti *duggati*. Dosabahulattā vā duṭṭhena kammunā nibbattā gatī-ti pi *duggati*. Vinassāni patanti ettha dukkaṭa-kammakārino, vinassantā vā ettha nipatanti sambhijjamān'aṅgapaccaṅgā-ti *vinipāto*. Na hi ettha assāda-saññito ayo-ti (nirayo), nirassād'aṭṭhena *nirayo*. Athavā.

* M. i, 63. † M. i, 12. ‡ M. i, 179.

§ *Vide* Udān'aṭṭhakathā, 418; *also cf*. D. ii, 141; S. i, 94; Udāna, 8/6, *etc*.

Apāya-ggahaṇena tiracchāna-yoni vuccati. Tiracchāna-yoni hi apāyo sugatito apetattā, na duggati, mahesakkhānaṃ nāga-rājâdīnaṃ sambhavato. Duggati-ggahaṇena pitti-visayo. So hi apāyo c'eva duggati ca, sugatito apetattā dukkhassa ca gatibhūtattā, na vinipāto asura-sadisaṃ avinipātattā. Vinipātaggahaṇena[1] asurakāyo. So hi yathā-vutten'atthena *apāyo* c'eva *duggati* ca samussayehi[2] vinipatitattā *vinipāto*-ti ca vuccati. *Niraya*-ggahaṇena Avīci-ādi aneka-ppakāro nirayo va vuccati. Idha pana sabba-padehi pi *nirayo* va vutto. *Uppajjanti*-ti paṭisandhiṃ gaṇhanti.

Gāthāsu, paṭhama-gāthā saṅgītikāle dhamma-saṅgāhakattherehi ṭhapitā. *Ñatvānā*-ti pubbakālakiriyā. Ñāṇapubbakaṃ hi byākaraṇaṃ. Hetu-attho vā *ñatvā*-saddo, yathā sīhaṃ disvā bhayaṃ hotī-ti. Jānana-hetū-ti attho. *Buddho bhikkhūnaṃ santike*-ti Buddho Bhagavā attano santike bhikkhūnaṃ etaṃ purato dvīhi gāthāhi vuccamānaṃ atthaṃ byākāsi. Sesaṃ vutta-nayameva.

Dasamasuttavaṇṇanā.

Dutiyavagga-vaṇṇanā-niṭṭhitā.

III, 1. Tatiyavaggassa paṭhame. *Pasannacittan*-ti ratanattaya-saddhāya kamma-phala-saddhāya ca pasanna-mānasaṃ. *Sugatin*-ti* sundaraṃ gatiṃ, [3]sukhassa vā gatin-ti *sugatiṃ*.[3] *Saggan*-ti rūpâdi-sampattīhi suṭṭhu aggan-ti *saggam*. *Lokan*-ti (lokiyan-ti) ettha puñña-pāpa-phalāni lujjan'-aṭṭhen'eva vā *lokaṃ*. Ettha ca sugati-ggahaṇena manussa-gati-pi saṅgayhati. Sagga-ggahaṇena deva-gati eva. Sesaṃ heṭṭhā vuttanayamevā-ti.

Paṭhamasuttavaṇṇanā.

2. Dutiye: *Mā bhikkhave puññānan*-ti ettha *mā*-ti paṭisedhe nipāto. *Puñña*-saddo—"Kusalānaṃ bhikkhave dhammānaṃ samādāna-hetu evamidaṃ puññaṃ pavaḍḍhatī"-

* *Cf.* D. ii, 141; S. i, 94, *etc.*

[1] C avinipātattā. Vinipātagahaṇena.
[2] C sabbasamu°.
[3-3] C *omits*.

ti* ādisu puññaphale āgato. " Avijjāgato yaṃ bhikkhave purisa-puggalo puññañca (katvā) saṃkhāraṃ abhisaṃkharotī "-ti† ādisu kāmarūpâvacara-sucarito. " Puññūpagaṃ bhavati viññāṇan "-ti‡ ādisu sugativisesabhūte upapattibhave. " Tīṇ'imāni bhikkhave puñña-kiriyā-vatthūni: dānamayaṃ puññā-kiriyā-vatthuṃ, sīlamayaṃ puñña-kiriyā-vatthuṃ, bhāvanā-mayaṃ puñña-kiriyā-vatthū "-ti§ ādisu kusala-cetanāyaṃ. Idha pana tebhūmika-kusala-dhammo veditabbo.

Bhāyitthā-ti ettha duvidhaṃ bhayaṃ: ñāṇabhayaṃ, sārajjabhayan-ti. Tattha—" Ye pi te bhikkhave devā dīghâyukā vaṇṇavanto sukha-bahulā . . ., te pi Tathāgatassa dhammadesanaṃ sutvā yebhuyyena bhayaṃ santāsaṃ saṃvegaṃ āpajjantī "-ti|| ādisu āgataṃ ñāṇa-bhayaṃ. " Ahudeva bhayaṃ ahu chambhitattaṃ ahu lomahaṃso "-ti¶ ādisu āgataṃ sārajja-bhayaṃ. Idhâpi sārajja-bhayameva.

Ayañc'ettha attho:—*bhikkhave dīgharattaṃ* kāya-vacīsaṃyamo vatta-paṭipatti-pūraṇaṃ ekâsanaṃ eka-seyyaṃ indriya-damo dhuta-dhammehi cittassa niggaho sati sampajaññaṃ kammatthānânuyoga-vasena viriyârambho-ti, evamādīni yāni bhikkhunā nirantaraṃ pavattetabbāni puññāni, tehi mā bhāyittha, mā bhayaṃ santāsaṃ āpajjittha, ekaccassa diṭṭhadhamma-sukhassa uparodha-bhayena samparāya-nibbāṇa-sukhadāyakehi puññehi mā bhāyitthā-ti. Nissake hi idaṃ sāmivacanaṃ.

Idāni tato abhāyitabba-bhāve kāraṇaṃ dassento *sukhass'-etan*-ti ādimāha.

Tattha *sukha*-saddo—" Sukho Buddhānaṃ uppādo "**—pe—" Sukhā virāgatā loke "††-ti ādisu sukhamūle āgato. " Yasmā ca kho Mahāli rūpaṃ sukhaṃ sukhânupatitaṃ sukhâvakkantan "‡‡-ti ādisu sukhârammaṇe. " Yāvañc'idaṃ bhikkhave na sukaraṃ akkhānena pāpuṇituṃ yāva sukhā saggā "§§-ti ādisu sukhapaccayaṭṭhāne. " Sukho puññassa uccayo "||||-ti ādisu sukhahetumhi. " Diṭṭhadhammasukhavihārā ete dham-

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* D. iii, 58.
† S. ii, 82.
‡ S. ii, 82 (*with* " hoti " *for* " bhavati ").
§ A. iv, 241.
|| A. ii, 33.
¶ D. ii, 240.
** Dh., p. 28.
†† Vin. i, 3; Udāna, p. 10.
‡‡ S. iii, 69.
§§ (?)
|||| Dh., p. 17.

mā "*-ti ādisu abyāpajjhe. "Nibbānaṃ paramaṃ sukhan "†-ti ādisu nibbāne. "Sukhassa ca pahānā "‡-ti ādisu sukhavedanāyaṃ.

"Adukkhamasukhaṃ santaṃ, sukhamicc'eva bhāsitan"-ti§ ādisu upekkhā-vedanāyaṃ. "Dve pi mayā, Ānanda, vedanā vuttā pariyāyena sukhā-vedanā, dukkhā-vedanā "-ti|| ādisu iṭṭha-sukhe. "Sukho vipāko puññānan "-ti¶ ādisu iṭṭha-vipāke. Idhâpi iṭṭha-vipāke eva daṭṭhabbo.[1]

Iṭṭhassā-ti ādisu, esitabbato aniṭṭha-paṭikkhepato ca *iṭṭhassa*, kāmanīyato manasmiṃ ca kamanato pavisanato *kantassa*, piyāyitabbato santappanato ca *piyassa*, mānanīyato manassa vaḍḍhanato ca *manāpassā*-ti attho veditabbo. *Yadidaṃ puññānī*-ti *yadidaṃ etaṃ sukhassa iṭṭhassa* vipākassa *adhivacanaṃ* nāmaṃ. Sukhamev'*etaṃ yadidaṃ puññānī*-ti phalena kāraṇassa abhedopacāraṃ vadati. Tena katūpacitānaṃ puññānaṃ avassaṃbhāvi-phalaṃ sutvā, appamattena sakkaccaṃ puññāni kātabbānī-ti puñña-kiriyāyaṃ niyojeti, ādarañca nesaṃ tattha uppādeti.

Idāni attanā Sunettakāle katena puñña-kammena *dīgharattaṃ pacc'anubhūtaṃ* bhavantara-ppaṭicchannaṃ uḷār'uttamaṃ puñña-*vipākaṃ* udāharitvā, tamatthaṃ pākaṭaṃ karonto *abhijānāmi kho panâhan*-ti ādimāha.

Tattha *abhijānāmī*-ti abhivisiṭṭhena ñāṇena jānāmi, paccakkhato bujjhāmi. *Dīgharattan*-ti cirakālaṃ. *Puññānan*-ti dānâdi-kusala-dhammānaṃ. *Satta-vassānī*-ti satta saṃvaccharāni.

Mettacittan-ti mijjatī-ti *mettā*, siniyhatī-ti attho. Mitte bhavā, mittassa vā esā pavattī-ti pi *mettā*. Lakkhaṇâdito pana, hitakāra-ppavatti-lakkhaṇā, hit'ūpasaṃhāra-rasā āghātavinaya-paccupaṭṭhānā, sattānaṃ manāpabhāva-dassana-padaṭṭhānā. Byāpād'ūpasamo etissā sampatti. Sineha-sambhavo vipatti. Sā etassa atthī-ti *metta-cittaṃ*.

Bhāvetvā-ti mettāsahagata-citta-sīsena[2] samādhi vutto-ti

* M. i, 40-1.	† Dh., p. 30.	‡ M. i, 182.
§ It., p. 47.	‖ M. i, 397-8.	¶ *Cf.* A. i, 57.

[1] C āgato.

[2] B °cittaṃ cittasīsena; C °gataṃ cittaṃ vaḍḍhetvā citta°.

mettā-samādhiṃ mettā-brahma-vihāraṃ uppādetvā c'eva vaḍḍhetvā ca. *Satta saṃvaṭṭa-vivaṭṭa-kappe*-ti satta mahākappe. Saṃvaṭṭa-vivaṭṭa-ggahaṇen'eva hi saṃvaṭṭa-ṭṭhāyi-vivaṭṭaṭṭhāyino pi gahitā. *Imaṃ lokan*-ti kāma-lokaṃ. *Saṃvaṭṭamāne sudan*-ti saṃvaṭṭamāne. *Sudan*-ti nipātamattaṃ. Vinassamāne-ti attho. *Saṃvaṭṭamāne sudan*-ti ca paṭhanti. *Kappe*-ti loke. Kappa-sīsena hi loko vutto, loke pi vā khīyamāne kappo-pi khīyat'eva. Yathâha—

"Kālo ghasati bhūtāni sabbān'eva sah'attanā"-ti.*

Ābhassarūpago homī-ti vuttattā tejo-saṃvaṭṭa-vasen'ettha kappa-vuṭṭhānaṃ veditabbaṃ. *Ābhassarūpago*-ti tattha paṭisandhi-ggahaṇa-vasena ābhassara-brahmalokaṃ upagacchāmī-ti *ābhassarūpago homi*. *Vivaṭṭamāne*-ti saṇṭhahamāne jāyamāne-ti attho. *Suññaṃ brahmavimānaṃ upapajjāmī*-ti kassaci sattassa tattha nibbattassa abhāvato suññaṃ yaṃ paṭhamajjhānabhūmi-saṃkhātaṃ brahma-vimānaṃ âdito nibbattaṃ, taṃ paṭisandhi-ggahaṇa-vasena *upapajjāmi* upemi. *Brahmā*-ti kāmâvacara-sattehi seṭṭh'aṭṭhena, tathā tathā brūhita-guṇatāya brahma-vihārato nibbattan'aṭṭhena ca *brahmā*. Brahma-pārisajja-brahmapurohitehi mahanto brahmā-ti *mahābrahmā*. Tato eva te abhibhavitvā ṭhitattā *abhibhū*. Tehi kenaci guṇena na abhibhūto-ti *anabhibhūto*. *Aññadatthun*-ti ekaṃsavacane nipāto. *Daso*-ti dassanasīlo. So atītânāgata-paccuppannānaṃ dassana-samattho. 'Abhiññāṇena passitabbaṃ passāmī'-ti attho. Sesabrahmānaṃ iddhipāda-bhāvanā-balena 'attano cittañca mama vase vattemī'-ti *vasavattī homī*-ti yojetabbaṃ.

Tadā kira Bodhisatto aṭṭha-samāpatti-lābhī pi samāno tathā sattahitaṃ attano pārami-paripūraṇañca olokento, tāsu eva dvīsu jhānabhūmisu nikantiṃ uppādetvā, mettā-brahma-vihāra-vasena aparâparaṃ saṃsari. Tena vuttaṃ *satta vassāni—pe—vasavattī*-ti.

Evaṃ Bhagavā rūpâvacara-puññassa vipāka-mahantataṃ pakāsetvā, idāni kāmâvacara-puññassâpi vipāka-mahantataṃ dassento *chattiṃsakkhattun*-ti ādimāha.

Tattha *sakko ahosin*-ti chattiṃsavāre aññattha anupapajji-

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* J. ii, 260.

tvā, nirantaraṃ Sakko devānamindo Tāvatiṃsa-devarājā ahosiṃ.[1] *Rājā ahosiṃ cakkavattī*[2]-ti ādisu catūhi acchariya-dhammehi, catūhi ca saṅgaha-vatthūhi lokaṃ rañjetī-ti *rājā*. Cakkaratanaṃ vatteti, catūhi sampatticakkehi vattati, tehi ca paraṃ vatteti, parahitāya ca iriyāpatha-*cakkānaṃ vatto* etasmim atthī-ti *cakkavatti*. *Rājā*-ti c'ettha sāmaññaṃ. *Cakkavattī*-ti visesanaṃ. Dhammena caratī-ti *dhammiko*. Ñāyena samena vattatī-ti attho. Dhammen'eva rajjaṃ labhitvā rājā jāto-ti *dhammarājā*. Parahita-dhamma-karaṇena vā *dhammiko*. Attahita-dhamma-karaṇena[3] vā *dhamma-rājā*. Caturantāya issaro-ti *cāturanto*. Catusamuddantāya, catubbidha-dīpa-vibhūsitāya ca paṭhaviyā issaro-ti attho. Ajjhattike pāripaccatthike[4] bahiddhā ca sabbarājāno adaṇḍena asatthena vijesī-ti *vijitāvī*. *Janapade thāvara*-bhāvaṃ dhuva-bhāvaṃ *patto*, na sakkā kenaci tato cāletuṃ, *janapado* vā tamhi *thāvariyaṃ patto* anussukko[5] sakamma-nirato acalo (asatthena) asampavedhī-ti *janapadatthāvariyappatto*. *Cakka-ratanaṃ, hatthi-ratanaṃ, assa-ratanaṃ, maṇi-ratanaṃ, itthīratanaṃ, gahapati-ratanaṃ, pariṇāyaka-ratanan-ti, imehi sattahi ratanehi samupeto-ti *sattaratanasamannāgato*. Tesu hi rājā cakkavatti cakkaratanena ajitaṃ jināti, hatthi-assa-ratanehi vijite sukken'eva anuvicarati, pariṇāyaka-ratanena vijitamanurakkhati, sesehi upabhoga-sukhamanubhavati. Paṭhamena c'assa ussāha-satti-yogo. Pacchimena manta-satti-yogo. Hatthi-assa-gahapati-ratanehi pabhū-satti-yogo suparipuṇṇo hoti. Itthī-maṇi-ratanehi tividha-satti-yoga-phalaṃ. So itthī-maṇi-ratanehi bhoga-sukhamanubhavati. Sesehi issariya-sukhaṃ.[6] Visesato c'assa purimāni tīṇi ado-sakusala-mūla-janita-kammânubhāvena sampajjanti. Majjhi-māni alobhakusala-mūla-janita-kammânubhāvena. Pacchi-mamekaṃ amohakusala-mūla-janita-kammânubhāvenā-ti ve-ditabbaṃ.

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* *Cf*. D. iii, 145 *ff*.; A. iv, 89, *etc*.

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[1] C *omits*.
[2] S rājā ahosin-ti.
[3] B °ma-caraṇena.
[4] C paccatthi°; B ajjhattaṃ kopādipaccatthiko.
[5] S anujutto, *fn*.
[6] B upabhogasu°.

Padesarajjassā-ti khuddaka-rajjassa. *Etadahosī*-ti attano sampattiyo paccavekkhantassa pacchime cakkavatti-kāle etaṃ *kissa nu kho me idaṃ kammassa phalan*-ti ādikaṃ ahosi. Sabb'atthakām'eva tasmiṃ tasmiṃ pi[1] bhāve etadahosi yeva. Tatthâyaṃ cakkavatti-kāla-vasena yojanā. *Evaṃmahiddhiko*-ti maṇiratana-hatthiratanâdi-ppamukhāya kosavidhāna-sampattiyā[2] ca, jana-pada-tthāvariya-ppattiyā ca, evaṃ *mahiddhiko*. *Evaṃmahânubhāvo*-ti cakkaratanâdi-samannāgamena kassaci pi pīḷaṃ akaronto va sabbarājūhi sirasā sampaṭicchita-sāsana-vehāsaṃgamanâdi evaṃ *mahânubhāvo*. *Dānassā*-ti annâdi-deyyadhamma-pariccāgassa. *Damassā*-ti cakkhvâdi-indriya-damanassa c'eva samādāna-vasena rāgâdi-kilesa-damanassa ca. *Saññamassā*-ti kāya-vaci-saṃyamassa. [3]Tatthâpi yaṃ[3] samādāna-vasena kilesadamanaṃ, taṃ bhāvanā-mayaṃ puññaṃ. Tañca kho mettā-brahma-vihāra-bhūtaṃ idhâdhippetaṃ. Tasmiṃ ca upacār'appanā-bhedena duvidhe yaṃ appanāpattaṃ, ten'assa yathāvuttāsu dvīsu jhānabhūmīsu upapatti ahosi. Itarena tividhenâpi yathârahaṃ cakkavattiādi-bhāvo-ti veditabbaṃ.

Iti Bhagavā attānaṃ kāyasakkhiṃ katvā, puññānaṃ vipāka-mahantataṃ pakāsetvā, idāni tamev'atthaṃ gāthābandhena dassento *puññamevā*-ti ādimāha.

Tattha *puññameva so sikkheyyā*-ti yo atthakāmo kulaputto, so puññaphalaṃ[4] nibbattanato attano santānaṃ punanto ca, *puññan*-ti laddha-nāmaṃ tividhaṃ kusalameva *sikkheyya* niveseyya upaseveyyā-ti attho. *Āyat'aggan*-ti vipula-phalatāya uḷāra-phalatāya āyat'aggaṃ piyamanāpa-phalatāya vā *āyatiṃ* uttaman-ti *āyat'aggaṃ*. Āyena vā yonisomanasikārâdi-paccayena uḷār'uttamena aggan-ti *āyat'aggaṃ*. *Ta*-kāro pada-sandhikaro. Athavā, āyena manuññaphalena aggaṃ padhānan-ti *āyat'aggaṃ*. Tato eva sukh'udrayaṃ sukhavipākan-ti attho. Katamaṃ pana taṃ puññaṃ, kathañca naṃ sikkheyyā-ti? Āha '*Dānañca samacariyañca metta-cittañca bhāvaye*'-ti.

Tattha *samacariyan*-ti kāyavisamâdīni vajjetvā, kāya-

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[1] C *omits*.
[2] B kosavāhanasampattiyā.
[3-3] C tatthedaṃ.
[4] S pūjabbhavapha°.

samādi[1]-cariyaṃ suddhaṃ[2] sīlan-ti attho. *Bhāvaye*-ti attano santāne uppādeyya vaḍḍheyya. *Ete dhamme*-ti ete dānâdike sucarita-dhamme. **Sukha-samudraye*-ti sukhânisaṃse. Ānisaṃsa-phalaṃ pi nesaṃ sukhamevā-ti dasseti. *Abyāpajjhaṃ sukhaṃ lokan*-ti kāma-cchandâdi-byāpāda-virahitattā *abyāpajjhaṃ* niddukkhaṃ. Parapīlâbhāve pana vattabbaṃ n'atthi. Jhāna-samāpatti-vasena sukha-bahulattā *sukhañca* ekanta-*sukhañca* brahma-lokaṃ jhāna-puññānaṃ. Itara-puññānaṃ pana tadañña-sampatti-bhāva-saṃkhātaṃ *sukhaṃ lokaṃ paṇḍito sappañño upapajjati* upeti. Iti imasmiṃ sutte gāthāsu ca vaṭṭasampatti eva kathitā.

Dutiyasuttavaṇṇanā.

3. †Tatiye: *Bhāvito*-ti uppādito ca vaḍḍhito ca. *Bahulīkato*-ti punappunaṃ kato. *Attho*-ti hitam. Taṃ hi araṇīyato upagantabbato attho-ti vuccati. *Samadhiggayha tiṭṭhatī*-ti sammā pariggahetvā avijahitvā vattati. *Diṭṭhadhammikan*-ti diṭṭhadhamme vuccati paccakkhabhūto attabhāvo. Diṭṭhadhamme bhavaṃ *diṭṭhadhammikaṃ*. Idhaloka-pariyāpannan-ti attho. *Samparāyikan*-ti dhamma-vasena samparetabbato *samparāyo*, paraloko. Samparāye bhavaṃ *samparāyikaṃ*. Paraloka-pariyāpannan-ti vuttaṃ hoti.

Ko pan'esa *diṭṭhadhammiko* nāma attho, ko vā *samparāyiko*-ti? Saṃkhepena tāva yaṃ idha-loka-sukhaṃ yañc'etarahi idhaloka-sukhâvahaṃ, ayaṃ diṭṭhadhammiko attho. Seyyathīdaṃ, gahaṭṭhānaṃ tāva idha yaṃkiñci vitt'ūpakaraṇaṃ anākula-kammantatā ārogya-vidhānaṃ vatthu-visada-kiriyā yogavihitāni sippâyatana-vijjuṭṭhānāni saṅgahita-parijanatā-ti evamādi. Pabbajitānaṃ pana ye ime jīvita-parikkhārā cīvara-piṇḍapāta-senāsana-gilāna-paccaya-bhesajja-parikkhārā, tesaṃ akiccha-lābho tattha ca saṅkhāya paṭisevanā, saṅkhāya parivajjanā, vatthu-visada-kiriyā, appicchatā, santuṭṭhitā, pariveko asaṃsaggo-ti evamādi. Paṭirū-

* *See Text, which reads* -°samuddaye.

† *For this Sutta and Gāthā, vide* S. i, 86-7.

[1] *Sic.*

[2] C suvisuddhaṃ.

padesavāsa-sappuris'ūpassaya-saddhamma-ssavana-yonisomanasikārâdayo pana ubhayesaṃ sādhāraṇā, ubhayappaṭirūpā cā-ti veditabbaṃ.

Appamādo-ti ettha appamādo pamāda-ppaṭipakkhato veditabbo. *Ko pan'esa pamādo nāma ? Pamajjanâkāro. Vuttañh'etaṃ:—"Tattha katamo pamādo ? Kāya-duccaritena vā, vacī-duccaritena vā, mano-duccaritena vā, pañcasu kāmaguṇesu cittassa vossaggo, vossaggânuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā, asātaccakiriyatā, anaṭṭhitakiriyatā, olīnavuttitā, nikkhittachandatā, nikkhittadhuratā, anāsevanā, abhāvanā, abahulīkammaṃ [1]anadiṭṭhānaṃ ananuyogo pamādo[1]: yo evarūpo pamādo pamajjanā pamajjitattaṃ, ayaṃ vuccati *pamādo*"-ti.† Tasmā vuttappaṭipakkhato *appamādo* veditabbo. Atthato hi so satiyā avippavāso. Niccaṃ uppaṭṭhitāya satiyā eva c'etaṃ nāmaṃ. Apare pana satisampajaññayogena pavattā cattāro arūpino khandhā *appamādo*-ti vadanti.

Bhāvito bahulīkato-ti vuttaṃ, kathaṃ panâyaṃ appamādo bhāvetabbo-ti ? Na appamādabhāvanā nāma visuṃ ekā bhāvanā atthi. Yā hi kāci puññakiriyā kusalakiriyā, sabbā sā appamādabhāvanā tv'eva veditabbā. Visesato pana vivaṭṭūpanissayaṃ saraṇâgamanaṃ kāyikavācasikaṃ samvarañca upādāya, sabbā sīlabhāvanā, sabbā samādhibhāvanā, sabbā paññābhāvanā-ti, sabbā kusala-bhāvanā, anavajja-bhāvanā, appamāda-bhāvanā-ti veditabbā.

Appamādo-ti hi idaṃ mahantaṃ atthaṃ dīpeti, mahantaṃ atthaṃ pariggahetvā *tiṭṭhati*. Sakalaṃ pi Tepiṭakaṃ Buddha-vacanaṃ āharitvā, *appamāda*-padassa atthaṃ katvā kathento dhammakathiko atiṭṭhena pakkhanto-ti na vattabbo. Kasmā ? Appamādassa mahanta-bhāvato. Tathā hi Sammāsambuddho Kusinārāyaṃ Yamaka-sālānamantare parinibbāna-samaye nipanno abhisambodhito paṭṭhāya pañca-cattāḷīsāya vassesu attanā bhāsitaṃ dhammaṃ ekena padena saṅgahetvā dassento "Appamādena sampādethā"-ti‡ bhikkhunaṃ ovādamadāsi. Tathā ca vuttaṃ—"Seyyathâpi

* *Cf.* A.A. i, 74. † Vbh. 350. ‡ D. ii, 156.

1-1 S *omits*.

bhikkhave, yāni kānici jaṅgamānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesaṃ aggamakkhāyati, yadidaṃ mahantattena; evameva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamāda-samosaraṇā, appamādo tesaṃ aggamakkhāyatī"-ti.*

†Gāthāsu, *Appamādaṃ pasaṃsanti*-ti dānâdi-puññā-kiriyāsu appamajjanaṃ paṇḍitā sappaññā buddhâdayo pasaṃsanti vaṇṇenti thomenti. Kasmā? Yasmā—

Appamatto ubho atthe adhiggaṇhāti paṇḍito.

Ke pana te *ubho atthā*-ti? Āha:—

Diṭṭhe dhamme ca yo attho
Yo c'attho samparāyiko-ti

evamettha padayojanā veditabbā. Idhâpi *diṭṭhe dhamme ca yo attho*-ti gahaṭṭhassa tāva—"Anavajjāni kammāni, anākulā ca kammantā"-ti‡ ādinā nayena vutto kasigorakkhâdividhāno laddhabbo attho.§ Pabbajitassa ca avippaṭisārâdi attho veditabbo. *Yo c'attho samparāyiko*-ti pana ubhayesaṃ pi dhammacariyā vuttā-ti veditabbā. *Atthâbhisamayā*-ti duvidhassa pi atthassa hitassa paṭilābhā. Laddhabbena samiti saṅgati samodhānan-ti *samayo* lābho. *Samayo* eva *abhisamayo*. Abhimukha-bhāvena vā samayo *abhisamayo*-ti. Evamettha pad'attho veditabbo. Dhitisampannattā *dhīro*-ti. Tena c'ettha *attha*-saddena paramatthassa nibbānassâpi saṅgaho veditabbo. Sesaṃ suviññeyyameva.

Iti imasmiṃ pi sutte vaṭṭasampatti eva kathitā. Gāthāyaṃ pana vivaṭṭassa pi saṅgaho daṭṭhabbo. Tathā hi vuttaṃ—

"Appamādo amataṃ padaṃ, pamādo maccuno padaṃ
Appamattā na mīyanti, ye pamattā yathā matā.
Etaṃ visesato ñatvā appamādamhi paṇḍitā
Appamāde pamodanti ariyānaṃ gocare ratā.
Te jhāyino sātatikā niccaṃ daḷhaparakkamā
Phusanti dhīrā nibbāṇaṃ yogakkhemaṃ anuttaran"-ti.‖

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* M. i, 184. † *For the Gāthā, also see* A. iii, 48-9. ‡ Kh. 3.
§ *Vide* Sn. 12, *and* PJ. i, 141. ‖ Dh. 4.

Tasmā *atthâbhisamayā*-ti ettha lok'uttar'attha-vasena pi attho veditabbo.

Tatiyasuttavaṇṇanā.

4. Catutthe, **Ekapuggalassā*-ti ettha *puggalo*-ti ayaṃ vohārakathā.

Buddhassa hi Bhagavato duvidhā desanā: sammatidesanā ca, paramatthadesanā cā-ti. Tattha puggalo, satto, itthī, puriso, khattiyo, brāhmaṇo, devo, Māro-ti evarūpā sammatidesanā. Aniccaṃ, dukkhaṃ, anattā, khandhā, dhātu, āyatanā, satipaṭṭhānā-ti evarūpā paramatthadesanā. Tattha Bhagavā, ye sammati-vasena desanaṃ sutvā visesamadhigantuṃ samatthā, nesaṃ sammati-desanaṃ deseti. Ye pana paramattha-vasena desanaṃ sutvā visesamadhigantuṃ samatthā, tesaṃ paramattha-desanaṃ deseti. Tatthâyaṃ upamā:—Yathā hi desa-bhāsā-kusalo tiṇṇaṃ Vedānaṃ atthasaṃvaṇṇanako ācariyo, ye Damiḷabhāsāya vutte atthaṃ jānanti, tesaṃ Damiḷabhāsāya ācikkhati, ye Andha-bhāsâdisu aññatarāya, tesaṃ tāya bhāsāya, evaṃ te māṇavā chekaṃ byattaṃ ācariyamāgamma khippameva sippaṃ uggaṇhanti. Tattha ācariyo viya Buddho Bhagavā, tayo Vedā viya kathetabba-bhāve ṭhitāni tīṇi Piṭakāni, desa-bhāsā-kosallamiva sammati-paramattha-kosallaṃ, nānādesabhāsā māṇavakā viya sammati-paramattha-vasena paṭivijjhana-samatthā veneyyā, ācariyassa Damiḷakābhāsâdi-ācikkhanaṃ viya Bhagavato sammati-paramattha-vasena desanā veditabbā. Āha c'ettha—

Duve saccāni akkhāsi Sambuddho vadataṃ varo
Sammatiṃ paramatthañca tatiyaṃ n'ūpalabbhati.
Saṃketaṃ vacanaṃ saccaṃ lokasammati-kāraṇaṃ
Paramattha-vacanaṃ saccaṃ dhammānaṃ tatha-lakkhaṇaṃ.
Tasmā vohāra-kusalassa lokanāthassa Satthuno
Sammatiṃ voharantassa vohāro ariyo va so-ti.†

Apica, aṭṭhahi kāraṇehi Bhagavā puggala-kathaṃ katheti: hir'ottappa-dīpanatthaṃ, kammassakatā-dīpanatthaṃ, paccat-

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* *For the following, see* Manoratha-pūranī, pp. 94-6; MA. i, 137-9.

† *Cf.* A.A. i, p. 95; MA. i, 138; Kvu.A., *J.P.T.S.* 1889, p. 34.

ta-purisakāra-dīpanattham̧, anantariya-dīpanattham̧, brahmavihāra-dīpanattham̧, pubbenivāsa-dīpanattham̧, dakkhiṇā-visuddhi-dīpanattham̧, loka-sammatiyā appahān'atthañcā-ti. Khandhadhātu-āyatanāni hiriyanti ottappantī-ti hi vutte mahājano na jānāti, sammoham̧ āpajjati, paṭisattu vā hoti. Kimidam̧ khandhadhātu-āyatanāni hiriyanti ottappanti nāmā-ti ? Itthī hiriyati ottappati,[1] puriso, khattiyo, brāhmaṇo-ti pana vutte jānāti, na sammoham̧ āpajjati, na paṭisattu vā hoti. Tasmā Bhagavā hir'ottappa-dīpanattham̧ puggala-katham̧ katheti. Khandhā kammassakā, dhātuyo, āyatanānī-ti vutte pi es'eva nayo. Tasmā kammassakatā-dīpanattham̧ pi puggala-katham̧ katheti. Veḷuvanâdayo mahāvihārā khandhehi kārāpitā dhātūhi āyatanehī-ti vutte pi es'eva nayo. Tattha khandhā mātaram̧ jīvitā voropenti, pitaram̧ arahantam̧ ruhiruppāda-kammam̧ sam̧ghabheda-kammam̧ karonti; dhātuyo āyatanānī-ti vutte pi es'eva nayo. Khandhā mettāyanti, dhatuyo, āyatanānī-ti vutte pi es'eva nayo. Khandhā pubbenivāsam̧ anussaranti, dhātuyo, āyatanānī-ti vutte pi es'eva nayo. Tasmā paccatta-purisakāra-dīpanattham̧, anantariya-dīpanattham̧, brahma-vihāra-dīpanattham̧, pubbenivāsa-dīpanatthañca puggalakatham̧ katheti. Khandhā dānam̧ paṭiggaṇhanti, dhātuyo, āyatanānī-ti vutte pi mahājano na jānāti, sammoham̧ āpajjati, paṭisattu vā hoti. Kimidam̧ khandhā dhātuyo āyatanāni paṭiggaṇhanti nāmā-ti ? Puggalā paṭiggaṇhantī-ti pana vutte jānāti, na sammoham̧ āpajjati, na paṭisattu vā hoti. Tasmā Bhagavā dakkhiṇā-visuddhi-dīpanattham̧ puggala-katham̧ katheti. Lokasammatiñca Buddhā Bhagavanto na pajahanti, lokasamaññāya lokâbhilāse ṭhitā yeva dhammam̧ desenti, tasmā Bhagavā loka-sammatiyā appahānattham̧ pi puggala-katham̧ katheti.

So idhâpi lokavohāra-vasena desetabbamattham̧ dassento *ekapuggalassā*-ti ādimāha.

Tattha *ekapuggalassā*-ti ekassa sattassa. *Kappan*-ti mahākappam̧. Yadi pi accantasam̧yoge idam̧ upayoga-vacanam̧, yattha pana sattānam̧ sandhāvanam̧ sam̧saraṇam̧ sambhavati, tassa vasena gahetabbam̧. *Aṭṭhikaṅkalo*-ti[2] aṭṭhibhāgo.

[1] ottapīyati *in* Manoratha-pūranī, p. 96.
[2] S °kakalo, *here and below*.

Aṭṭhikhaloti pi paṭhanti. Aṭṭhisañcayo-ti attho. *Aṭṭhipuñjo*-ti aṭṭhisamūho. *Aṭṭhirāsī*-ti tass'eva vevacanaṃ. Keci pana kaṭippamāṇato heṭṭhā samūho *kaṅkalo* nāma, tato upari yāva tāla-ppamāṇaṃ *puñjo*, tato upari *rāsī*-ti vadanti. Taṃ tesaṃ matimattaṃ. Sabbametaṃ samūhass'eva pariyāya-vacanaṃ. * *Vepullassa* vā-ti upamā-bhāvena āha. Tattha *sace saṃhārako assā*-ti avippakiraṇa-vasena saṃharitvā ṭhapetā koci yadi siyā-ti parikappana-vasena vadati. *Sambhatañca na vinasseyyā*-ti tathā kenaci sambhataṃ ca aṭṭhikaṅkalaṃ antaradhānābhāvena pūtibhūtaṃ cuṇṇavicuṇṇañca ahutvā, *sace na vinasseyyā*-ti parikappanavasen'eva vadati.

Ayaṃ h'ettha attho: bhikkhave *ekassa* sattassa kamma-kilesehi aparāpar'uppatti-vasena ekaṃ mahākappaṃ *sandhāvantassa saṃsarantassa* evaṃ *mahā-aṭṭhi*-sañcayo bhaveyya ārohapariṇāhehi yattako'yaṃ *vepullapabbato* sace pan'assa koci saṃharitvā ṭhapetā bhaveyya, *sambhatañca* taṃ sace avinassantaṃ tiṭṭheyyā-ti. Ayañca nayo nibbutapadīpo viya bhijjana-sabhāve kalevara-nikkhepa-rahite opapātikattabhāve sabbena sabbaṃ anaṭṭhike ca, khuddakattabhāve vajjetvā vutto. Keci pana parikappana-vasena imassa nayassa āhatattā tesaṃ pi yadi *siyā aṭṭhikaṅkalo* tenâpi pabbatasamo va ayaṃ *aṭṭhipuñja*-parimāṇo nāvutto-ti[1] vadanti.† Apare *nayidamevaṃ* labbhamānass'eva aṭṭhi-puñjassa vasena sabbaññuta-ñāṇena paricchinditvā imassa parimāṇassa vuttattā. Tasmā vuttanayen'eva attho gahetabbo-ti.

Gāthāsu, *Mahesinā*-ti mahante sīla-kkhandhâdayo esi gavesī-ti *mahesī*, Sammā-sambuddho. *Iti vuttaṃ mahesinā*-ti ca Bhagavā—"Dasabala-samannāgato bhikkhave Tathāgato"-ti‡ ādisu viya attānaṃ aññaṃ viya katvā dassesi.[2] *Vepullo*-ti Rājagahaṃ parivāretvā ṭhitesu pañcasu pabbatesu vipulabhāvato *Vepullo*-ti laddhanāmo.§ Tato eva mahā-paṭiṭṭhita-disābhāga-vasena[3] *uttaro.*[4] *Gijjhakūṭassa Giribbaje*-ti Giribbajapura-nāmakassa Rājagahassa samīpe.

* *See below.*

† *Vide* Therī-G., v, 497. ‡ S. ii, 27.

§ *Cf.* Therīgāthā A., p. 289; S. ii, 190 ff.

[1] *Sic.* [2] C dassetī. [3] S ṭhitadi°. [4] S uttamo.

Ettāvatā Bhagavā ettakena pi kālena anupacchinna-bhavamūlassa apariññāta-vatthukassa puthujjanassa ayamīdisī kaṭasivaḍḍhanā-ti* vaṭṭe ādīnavaṃ dassetvā, idāni yesaṃ ariyasaccānaṃ ananubodhā appaṭivedhā andhaputhujjanassa evaṃ kaṭasivaḍḍhanā, tāni ariyasaccāni diṭṭhavato ariyapuggalassa ayaṃ n'atthī-ti dassento *yato ca ariya-saccānī*-ti ādimāha.

Tattha *yato*-ti yadā. *Ariyasaccānī*-ti araṇīyato ariyāni avitathabhāvena saccāni cā-ti *ariyasaccāni*. Ariyabhāvakarāni vā saccāni *ariyasaccāni*. Ariyehi vā buddhâdīhi paṭivijjhitabbāni saccāni *ariyasaccāni*. Athavā, ariyassa saccāni *ariyasaccāni*. Sadevakena hi lokena saraṇan-ti araṇīyato *ariyo* Bhagavā, tena sayambhū-ñāṇena diṭṭhattā tassa saccānī-ti *ariyasaccāni*. *Sammappaññāya passatī*-ti sammā hetunā ñāyena vipassanāpaññāsahitāya maggapaññāya pariññāpahāna-sacchikiriyā-bhāvanâbhisamaya-vasena passati.

Dukkhan-ti ādi ariyasaccānaṃ sarūpadassanaṃ. Tattha anek'ūpaddavâdhiṭṭhānatāya kucchitabhāvato bālajana-parikappita-dhuva-subha-sukhatta-virahena tucchabhāvato ca dukkhaṃ. Dukkhaṃ samuppajjati etenā-ti *dukkhasamuppādo*, dukkhasamudayo. Dukkhaṃ atikkamati etena ārammaṇapaccaya-bhūtena ettha vā-ti *dukkhassa atikkamo* nibbānaṃ. Ārakattā kilesehi araṇīyato ca *ariyo*. Sammādiṭṭhi-ādīnaṃ aṭṭhannaṃ aṅgānaṃ vasena *aṭṭhaṅgiko*. Mārento kilese gacchati, nibbānatthikehi maggiyati, sayaṃ vā nibbānaṃ maggatī-ti *maggo*. Tato eva dukkhassa upasamaṃ nirodhaṃ gacchatī-ti *dukkhūpasamagāmi*naṃ.[1] Yato *sammappaññāya passatī*-ti sambandho.

Sa sattakkhattuṃ paramaṃ sandhāvitvāna puggalo-ti so eva catusaccadassāvī ariyapuggalo sotāpanno sabbamudindriyo samāno sattavāraparamaṃ yeva bhavâdisu aparâpar'uppattivasena *sandhāvitvā* saṃsaritvā. Ekabījī kolaṅkolo sattakkhattuparamo-ti indriyānaṃ tikkha-majjha-mudu-bhāvena tayo hi sotāpannā, tesu sabbamudindriyassa vasen'īdaṃ vuttaṃ, sa sattakkhattuṃ paramaṃ sandhāvitvā-

* *Cf.* Therī-G., v, 502; UdA. 351.

[1] S °gāmī.

nā-ti. *Dukkhass' antakaro hotī*-ti vaṭṭadukkhassa antakaro pariyosānakaro hoti. Kathaṃ? *Sabbasaṃyojanakkhayā*[1]-ti anupubbena aggamaggaṃ adhigantvā niravasesānaṃ saṃyojanānaṃ khepanā-ti.

Arahattaphalen'eva desanāya kūṭaṃ gaṇhi.

Catutthasuttavaṇṇanā.

5. Pañcame, *ekadhammaṃ atītassā*-ti kā uppatti?

*Bhagavato bhikkhusaṃghassa ca mahālābhasakkāro uppajjati, titthiyānaṃ parihāyi. Te hatalābhasakkārā nippabhā nittejā issāpakatā Ciñcāmāṇavikaṃ nāma paribbājikaṃ upayojesuṃ 'ehi tvaṃ bhagini samaṇaṃ Gotamaṃ abhūtena abbhācikkhassū'-ti. Sā Bhagavantaṃ catuparisāmajjhe dhammaṃ desentaṃ upagantvā, abhūtena abbhācikkhitvā, Sakken'assā abhūtabhāve pakāsite mahājanena 'dhīkāḷakaṇṇī'-ti viharato nikkaḍḍhāpītā paṭhaviyā vivare dinne Avīcijālānaṃ indanaṃ hutvā va Avīciniraye nibbatti. Bhiyyoso mattāya titthiyānaṃ lābhasakkāro parihāyi.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ 'āvuso Ciñcamāṇavikā evaṃ uḷāraguṇaṃ aggadakkhiṇeyyaṃ Sammāsambuddhaṃ abhūtena akkositvā mahāvināsaṃ pattā'-ti. Bhagavā taṃ kāranaṃ nissāya 'na bhikkhave idān'eva pubbe pi sā maṃ abhūtena akkositvā mahāvināsaṃ pattā yevā'-ti Mahāpadumajātakaṃ† kathetvā upari dhammaṃ desento imissā atthuppattiyā *ekadhammamatītassā*-ti imaṃ suttaṃ desesi.

Tattha *ekadhamman*-ti ekaṃ vacīsaccasaṃkhātaṃ dhammaṃ. *Atītassā*-ti yā sā aṭṭha-anariyavohāre vajjetvā aṭṭha-ariyavohāresu patiṭṭhāpana-vasena[2] 'saccaṃ bhaṇe, na alikan'-ti ariyehi ṭhapitā mariyādā, taṃ atikkamitvā ṭhitassa puriso eva puggalo-ti *purisapuggalo* tassa. *Akaraṇīyan*-ti kātuṃ asakkuṇeyyaṃ. *Sampajānamusāvādī* hi puggalo kiñci pāpakammaṃ katvā 'idaṃ nāma tayā kataṅ' ti vutte, 'na mayā

* *For the story and quotations see* DhA. iii, 178-82; *also* J. iv, 187-9, *Hardy's Manual*, p. 284. † J. iv, 187.

[1] S °saññoja°. [2] S. °panattham, *fn.*

katan ' ti musāvāden'eva pariharissati. Evañca paṭipajjanto kiñci pāpakammaṃ karoti yeva, na tattha lajjati saccamariyādāya samatikkantattā. Tena vuttaṃ—*katamaṃ ekadhammaṃ yadidaṃ bhikkhave sampajāna-musāvādo*-ti.

*Gāthāyaṃ, *Musāvādissā*-ti musā abhūtaṃ ataccham paresaṃ viññāpanavasena vadanasīlassa. Yassa dasasu vacanesu ekampi saccaṃ n'atthi, evarūpe vattabbameva n'atthi. *Jantuno*-ti sattassa. Satto hi jāyanaṭṭhena jantū-ti vuccati. *Vitiṇṇaparalokassā*-ti visaṭṭhaparalokassa. Īdiso hi manussa-sampatti devaloka-sampatti avasāne nibbānasampattī-ti imā tisso-pi sampattiyo na passati. *N'atthi pāpan*-ti tassa tādisassa idaṃ nāma pāpaṃ na kattabban-ti n'atthī-ti.

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe, *evañce*-ti ettha *evan*-ti upamābhāve. *Ce*-ti parikappane nipāto. *Sattā*-ti rūpâdisu sattā visattā. *Jāneyyun*-ti bujjheyyuṃ. *Dānasaṃvibhāgassā*-ti yāya hi cetanāya annâdi-deyyadhammaṃ saṃharitvā anukampā-pūjāsu aññatara-vasena paresaṃ diyyati, taṃ *dānaṃ*. Yāya pana attanā paribhuñjitabba-bhāvena gahita-vatthussa ekadeso saṃvibhajitvā diyyati, ayaṃ *saṃvibhāgo*. *Vipākan*-ti phalaṃ. *Yathâhaṃ jānāmī*-ti yathā ahaṃ jānāmi. Idaṃ vuttaṃ hoti:—tiracchānagatassa pi dānaṃ datvā attabhāvasate pavatti-sukha-vipaccana-vasena sataguṇā dakkhinā hotī-ti, evamādinā bhikkhave yena pakāreṇa ahaṃ dāni dāna-saṃvibhāgassa paripākaṃ kammavipāka-ñāṇa-vasena paccakkhato jānāmi, evaṃ ime sattā yadi jāneyyun-ti. *Na adatvā bhuñjeyyun*-ti yaṃ bhuñjitabba-yuttakaṃ attano atthi tato paresaṃ na adatvā bhuñjeyyuṃ, datvā va bhuñjeyyuṃ. *Na ca nesaṃ maccheramalaṃ cittaṃ pariyādāya tiṭṭheyyā*-ti attano sampattīnaṃ parehi sādhāraṇa-bhāvâsahana-lakkhaṇaṃ cittassa pabhassara-bhāvadūsakānaṃ upakkilesa-bhūtānaṃ kaṇhadhammānaṃ aññataraṃ macchariyamalaṃ. Athavā, yathā-vuttaṃ maccherañc'eva aññaṃ pi dānantarāyakaraṃ issā-lobha-dosâdimalañca nesaṃ sattānaṃ cittaṃ, yathā

* *For this Gāthā, see* Dh. (No. 176), 26.

dānacetanā nappavattati, na vā suparisuddhā hoti, evaṃ pariyādāya parito gahetvā abhibhavitvā na tiṭṭheyya. Ko hi sammadeva dānaphalaṃ jānanto attano cittaṃ maccheramalassa okāsaṃ dadeyya? *Yo pi nesaṃ assa carimo ālopo*-ti nesaṃ sattānaṃ yo sabbapacchimako ālopo siyā. *Carimaṃ kabalan*-ti tass'eva vevacanaṃ. Idaṃ vuttaṃ hoti—ime sattā pakatiyā yattakehi ālopehi sayaṃ yāpeyyuṃ tesu ekameva ālopaṃ attano atthāya ṭhapetvā tadaññe sabbe ālope āgatâgatānaṃ atthikānaṃ datvā yo ṭhapito ālopo assa, so idha *carimo ālopo* nāmā-ti.[1] *Tato pi na asaṃvibhajitvā* bhuñjeyyuṃ, sace nesaṃ paṭiggāhakā *assū*-ti nesaṃ sattānaṃ paṭiggāhakā yadi siyuṃ, tato pi yathāvuttaparimāṇa-ālopato[2] pi saṃvibhajitvā va ekadesaṃ datvā va bhuñjeyyuṃ yathâhaṃ dānasaṃvibhāgassa vipākaṃ paccakkhato jānāmi, evaṃ yadi jāneyyun-ti. *Yasmā ca kho*-ti ādinā kammaphalassa apaccakkha-bhāvato evamete sattā dānasaṃvibhāgesu nappavattantī-ti yathâdhippetamatthaṃ kāraṇena sampaṭipādeti. Eten'eva nesaṃ tadaññapuññesu ca appaṭipattiyā apuññesu ca paṭipattiyā kāraṇaṃ dassitan-ti daṭṭhabbaṃ.

Gāthāsu, *Yathāvuttaṃ mahesinā*-ti mahesinā Bhagavatā —"Tiracchānagatānaṃ[3] dānaṃ datvā sataguṇā dakkhiṇā pāṭikaṅkhitabbā"-ti* ādinā, idh'eva vā *evañce sattā jāneyyun*-ti ādinā yathāvuttaṃ ñāṇena taṃ yathāvuttaṃ cittaṃ ñātan-ti attho. *Vipākaṃ saṃvibhāgassā*-ti saṃvibhāgassa pi vipākaṃ, ko pana vādo dānassa? *Yathā hoti mahapphalan*-ti yathā so vipāko mahantaṃ phalaṃ hoti, evaṃ ime sattā yadi jāneyyun-ti sambandho. *Vineyya maccheramalan*-ti macchariyamalaṃ apanetvā kammaphalasaddhāya ratanattayasaddhāya ca visesato pasannena cittena yesu kilesehi ārakattā ariyesu sīlâdiguṇasampannesu dinnaṃ appakaṃ pi mahapphalaṃ hoti, tesu yuttakālena *dajjuṃ* dadeyyuṃ.[4] *Mahapphala*-bhāvakaraṇato *dakkhiṇaṃ* arahantī-ti dakkhiṇeyyā sammāpaṭipannā. Tesu *dakkhiṇeyyesu dakkhiṇaṃ*-ti paralokaṃ saddahitvā dātabba-deyyadhammaṃ,

* M. iii, 255.

[1] S nāma.
[2] B °ttacarimâlopato.
[3] B °gate.
[4] *Cf. Text*, p. 19, *fn*. 3.

yathā taṃ dānaṃ hoti mahâdānaṃ evaṃ datvā. Athavā, *bahuno annaṃ*[1] *datvā* kathaṃ pana annam[1] dātabban-ti? Aha *dakkhiṇeyyesu dakkhiṇan*-ti. *Ito* ca *manussatta*-bhāvato *cutā* paṭisandhivasena *saggaṃ gacchanti dāyakā*. *Kāmakāmino*-ti kāmetabbāṇaṃ uḷārāṇaṃ devabhogānaṃ paṭiladdharūpavibhavena kammunā upagamanena sādhukāritāya *kāmakāmino* sabbakāmasamaṅgino *modanti* yathārucim paricārentī-ti attho.

Chaṭṭhasuttavaṇṇanā.

7. Sattame. *Yāni kānici*-ti anavasesapariyādānaṃ. *Opadhikāni puññakiriyāvatthūnī*-ti tesaṃ niyamanaṃ. Tattha *upadhī* vuccanti khandhā. Upadhissa kāraṇaṃ sīlaṃ, etesaṃ upadhī, payojanāni vā *opadhikāni* sampattibhave attabhāvajanakāni paṭisandhippavatti-vipākadāyakāni. *Puññakiriyāvatthūnī*-ti puññakiriyā ca tā tesaṃ tesaṃ phalânisaṃsānaṃ vatthūni cā-ti *puññakiriyāvatthūni*. Tāni pana saṃkhepato dānamayaṃ, sīlamayaṃ, bhāvanāmayan-ti tividhāni honti. Tattha yaṃ vattabbaṃ taṃ parato Tikanipāta-vaṇṇanāyaṃ āvibhavissati.[2]

Mettāya cetovimuttiyā-ti mettā-bhāvanā-vasena paṭiladdhatika-catukka jhāna-samāpattiyā. *Mettā*-ti hi vutte upacārampi labbhati appanā pi. *Cetovimuttī*-ti pana vutte appanājhānameva labbhati. Taṃ hi nīvaraṇâdi-paccanīka-dhammato cittassa suṭṭhu vimutta-bhāvena cetovimuttī-ti vuccati. *Kalaṃ nâgghanti soḷasin*-ti mettābrahmavihārassa soḷasabhāgaṃ opadhikāni puññakiriyāvatthūni na agghanti. Idaṃ vuttaṃ hoti: mettāya cetovimuttiyā yo vipāko taṃ soḷasiṃ[3] soḷasakoṭṭhāse katvā, tato ekaṃ puna soḷasakoṭṭhāse katvā, tattha yo ekakoṭṭhāso, na taṃ aññāni opadhikāni puññakiriyāvatthūni agghantī-ti.

Adhiggahetvā-ti abhibhavitvā. *Bhāsate*-ti upakkilesavisuddhiyā dippati. *Tapate*-ti tato eva anavasese paṭipakkhadhamme santāpeti. *Virocatī*-ti ubhayasampattiyā virājati. Mettā hi cetovimutti, candâlokasaṃkhātā vigat'upakkilesā juṇhā viya dippati, ātapo viya andhakāraṃ paccanīkadhamme

[1] S dānaṃ. [2] *Vide* 3, II, 1. [3] C *omits*.

vidhamanti *tapati*, osadhitārakā viya vijjotamānā virājati virocati.

Seyyathāpī-ti opammadassanatthe nipāto. *Tārakarūpānan*-ti jotinaṃ. *Candiyā*[1]-ti candassa ayan-ti candī, tassā candiyā, pabhāya juṇhāyā-ti attho. *Vassānan*-ti vassānī-ti bahuvacanavasena laddhavohārassa utuno. *Pacchime māse*-ti Kattikamāse. *Saradasamaye*-ti saradakāle. Assayujakattikamāsā hi loke sarada-utū-ti vuccanti. *Viddhe*-ti[1] ubbiddhe, meghavigamena dūrībhūte-ti attho. Ten'evâha *vigatavalāhake*-ti.* *Deve*-ti[2] ākāse. *Nabhaṃ abbhussakkamāno*-ti udayaṭṭhānato ākāsaṃ ullaṅghento. *Tamagatan*-ti tamaṃ. *Abhihaccā-ti*[3] abhihatvā vidhamitvā. *Osadhitārakā*-ti ussannā pabhā etāya dhiyati, osadhinaṃ vā anubalappadāyitattā osadhī-ti laddhanāmā tārakā.

Etthâha: kasmā pana Bhagavatā samāne pi sāsavabhāve mettā itarehi opadhikapuññehi visesetvā vuttā-ti? Vuccate: seṭṭh'aṭṭhena niddosa-bhāvena ca sattesu supaṭipatti-bhāvato. Seṭṭhā hi ete vihārā sabbasattesu sammāpaṭipatti-bhūtā yadidaṃ mettājhānāni. Yathā ca brahmāno niddosa-cittā viharanti, evaṃ etehi samannāgatā yogino brahmasamā va hutvā viharanti. Tathā hi mettā brahmavihārā-ti vuccanti. Iti seṭṭh'aṭṭhena niddosabhāvena ca sattesu supaṭipattibhāvato mettā va itarehi opadhika-puññehi visesetvā vuttā. Evaṃ pi kasmā mettā va evaṃ visesetvā vuttā? Itaresaṃ brahmavihārāṇaṃ adhiṭṭhāna-bhāvato dānâdīnaṃ sabbesaṃ kalyāṇâdhammānaṃ pāripūrikattā ca. Ayaṃ hi sattesu hitâkārappavattilakkhaṇā mettā hit'ūpasaṃharaṇarasā āghāta-vinayana-paccupaṭṭhānā yadi anodhiso bhāvitā bahulīkatā, atha sukhen'eva karuṇâdibhāvanā sampajjantī-ti mettā itaresaṃ brahma-vihārānaṃ adhiṭṭhānaṃ. Tathā hi sattesu hit'ajjhāsayatāya sati nesaṃ dukkhâsahanatā sampatti-visesānaṃ ciraṭṭhiti-kāmatā pakkhapātâbhāvena sabbattha samappavatta-cittatā ca sukhen'eva ijjhanti. Evañca sakalalokahita-

* M. ii, 34, 42.

[1] For "Candappabhāya" and "visuddhe" of the Text, vide Text, p. 20, fn.

[2] Perhaps for "nabhe" of the text.

[3] For "abhivihacca" of the Text, vide Text, p. 20, fn. 15.

sukha-vidhānâdhimuttā mahābodhisattā 'imassa dātabbaṃ, imassa na dātabban'-ti uttama-viriyavasena vibhāgaṃ akatvā sabbasattānaṃ niravasesa-sukha-nidānaṃ dānaṃ denti, hitasukh'atthameva nesaṃ sīlaṃ samādiyanti, sīla-paripūraṇ'atthaṃ nekkhammaṃ bhajanti, tesaṃ hitasukhesu asammoh'atthāya paññaṃ pariyodapenti, hitasukhâbhivaḍḍhay'atthameva daḷhaṃ viriyamārabhanti, uttama-viriyavasena vīrabhāva-ppattānaṃ[1] pi sattānaṃ nānappakāra-hit'ajjhāsayen'eva aparādhaṃ khamanti, 'idaṃ te dassāma karissāmā'-ti ādinā kataṃ paṭiññātaṃ na visaṃvādenti, tesaṃ hitasukhāy'eva saccâdhiṭṭhānā[2] honti, tesu avicalāya mettāya pubbakārino hit'ajjhāsayen'eva nesaṃ vippakāre udāsino honti, pubbakāritāya pi na paccūpakāramāsiṃsantī-ti. Evan-te pāramiyo pūretvā yāva dasabalacatuvesārajja-cha-asādhāraṇa-ñāṇena aṭṭhārasa-āveṇika-buddhadhamma-ppabhede sabbe pi kalyāṇadhamme paripūrenti. Evaṃ dānâdīnaṃ sabbesaṃ kalyāṇadhammānaṃ pāripūrikā mettā-ti ca imassa visesassa dassan'atthaṃ sā itarehi visesetvā vuttā.

Apica, mettāya itarehi opadhikapuññehi mahânubhāvatā Velāmasuttena dīpetabbā.* Tattha hi: 'Yathā nāma mahato Velāmassa mahādānato ekassa sotāpannassa dānaṃ mahapphalataraṃ vuttaṃ, evaṃ sotāpannupagato[3] ekassa sakadāgāmissa dānaṃ—pe—Pacceka-buddhasatato Bhagavato, tato pi Buddhappamukhassa saṃghassa dānaṃ, tato pi cātuddisassa saṃghassa vihāradānaṃ, tato pi saraṇagamanaṃ, tato pi sīlasamādānaṃ, tato pi gaddūhanamattaṃ pi kālaṃ mettā-bhāvanā mahapphalatarā vuttā. Yathâha: yaṃ gahapati Velāmo brāhmaṇo dānaṃ adāsi mahādānaṃ, yo c'ekaṃ diṭṭhisampannaṃ bhojeyya, idaṃ tato mahapphalataraṃ, yo ca sataṃ diṭṭhisampannānaṃ bhojeyya—pe—surāmeraya-majja-pamāda-ṭṭhānā veramaṇī, yo ca antamaso gaddūhanamattaṃ pi mettacittaṃ bhāveyya, idaṃ tato mahapphalataran''-ti. Mahaggata-puñña-bhāvena pan'assā

* A. iv, 393-6; *also the quotation following.*

[1] C °ppattā. [2] C accâdhi°; [3] S °pannasatato.

parittapuññato sātisayatāya vattabbameva n'atthi. Vuttañ-h'etaṃ—

Yaṃ pamāṇakataṃ kammaṃ na taṃ tatrâvasissati
. . . . na taṃ tatrâvatiṭṭhatī-ti.

Kāmâvacara-kammaṃ hi pamāṇakataṃ nāma. Mahaggata-kammaṃ pana pamāṇam atikkamitvā oddissakânoddissaka-pharaṇa-vasena vaḍḍhitvā katattā appamāṇakataṃ nāma. Kāmâvacara-kammaṃ tassa mahaggata-kammassa antarā laggituṃ vā taṃ kammaṃ abhibhavitvā attano vipākassa okāsaṃ gahetvā ṭhātuṃ vā na sakkoti. Atha kho mahaggata-kammameva taṃ paritta-kammaṃ mahogho viya parittaṃ udakaṃ abhibhavitvā attano okāsaṃ gahetvā tiṭṭhati, tassa vipākaṃ paṭibāhitvā sayameva brahmasahabyataṃ upanetī-ti ayaṃ hi tassa attho-ti.

Gāthāsu, *Yo*-ti yo koci gahaṭṭho vā pabbajito vā. *Mettan*-ti mett'ajjhānaṃ. *Appamāṇan*-ti bhāvanāvasena ārammaṇavasena ca appamāṇaṃ. Asubhabhāvanâdayo viya hi ārammaṇe ekadesaggahaṇaṃ akatvā anavasesa-pharaṇavasena anodhiso pharaṇavasena ca appamāṇârammaṇatāya paguṇabhāvanā-vasena[1] appamāṇaṃ. *Tanu saṃyojanā hontī*-ti mettajjhānaṃ pādakaṃ katvā sammasitvā heṭṭhime ariyamagge adhigacchantassa sukhen'eva paṭighasaṃyojanâdayo pahīyamānā tanu honti. Tenâha *passato upadhikkhayan*-ti. *Upadhikkhayo*-ti hi nibbānaṃ vuccati. Tañc'assa sacchikiriyâbhisamaya-vasena maggañāṇena passati. Athavā, *tanu saṃyojanā hontī*-ti mettajjhānapadaṭṭhānāya vipassanāya anukkamena upadhikkhayasaṃkhātaṃ arahattaṃ pattattā taṃ passato pageva dasa pi saṃyojanā *tanu* honti pahiyantī-ti attho. Athavā, *tanu saṃyojanā hontī*-ti paṭigho c'eva paṭighasampayuttasaṃyojanā ca tanukā honti. *Passato upadhikkhayan*-ti tesaṃ yeva kiles'ūpadhikkhayasaṃkhātaṃ mettaṃ adhigamavasena passantassā-ti evamettha attho daṭṭhabbo.

Evam kilesappahānaṃ nibbānâdhigamañca mettābhāvanāya sikhāppattamānisaṃsaṃ dassetvā idāni aññe pi ānisaṃse dassetuṃ *ekam pi ce*-ti ādimāha.

[1] B pharaṇabhā°.

Tattha *aduṭṭhacitto*-ti mettābalena suṭṭhu vikkhambhita-vyāpādatāya vyāpādena adussita-citto. *Mettāyati*-ti hita-pharaṇavasena mettaṃ karoti. *Kusalo*-ti atisayena kusalavā mahāpuñño, paṭighâdi-anattha-vigamena vā khemī. *Tenā*-ti tena mettāyitena. *Sabbe ca pāṇe*-ti *ca*-saddo vyatireke. *Manasânukampī*-ti[1] cittena anukampanto. Idaṃ vuttaṃ hoti: ekasattavisayā pi tāva mettā mahākusalarāsī, sabbe pana pāṇe attano piyaputtaṃ viya hitapharaṇena manasā anukampanto *bahutaṃ*[2] bahuṃ anappakaṃ apariyantaṃ catusaṭṭhi-mahākappe pi attano vipākappabandhaṃ pavattetuṃ samatthaṃ uḷāra-*puññaṃ ariyo* parisuddhacitto puggalo *pakaroti* nipphādeti. *Sattasaṇḍan*-ti sattasaṃkhātena saṇḍena samannāgataṃ bharitaṃ sattehi aviraḷaṃ ākiṇṇamanussan-ti attho. *Vijitvā*-ti, adaṇḍena asatthena dhammen'eva jinitvā. *Rājīsayo*-ti isi-sadisā dhammikarājāno. *Yajamānā*-ti dānâdīni dadamānā. *Anupariyagā*-ti vicariṃsu.

Assamedhan-ti ādisu, porāṇaka-rājakāle kira *sassamedhaṃ*,[3] *purisamedhaṃ*, *sammāpāsaṃ vācāpeyyan*[4]-ti* cattāri saṅgaha-vatthūni ahesuṃ, yehi rājāno lokaṃ saṅgaṇhiṃsu. Tattha nipphannasassato dasama-bhāgaggahaṇaṃ *sassamedhaṃ* nāma, sassa-sampādana-medhāvitā-ti attho. Mahāyodhānaṃ chammāsikaṃ bhattavettanânuppadānaṃ *purisamedhaṃ* nāma. Purisasaṅgaṇhaṇa medhāvitā-ti attho. Dalidda-manussānaṃ hatthe lekhaṃ gahetvā tīṇi vassāni vinā vaḍḍhiyā sahassa-dvisahassa-matta-dhanânuppadānaṃ *sammāpāsaṃ* nāma. Taṃ hi sammā manusse pāse-ti hadaye bandhitvā viya ṭhapeti, tasmā sammāpāsan-ti vuccati. 'Tāta mātulā'-ti ādinā pana saṇhavācāya saṅgaṇhaṇam *vācāpeyyaṃ* nāma. Peyyavajjaṃ piyavācatā-ti attho. Evaṃ catūhi saṅgahehi saṅgahitaṃ raṭṭhaṃ iddhañc'eva hoti phītañca pahuta-annapānaṃ

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* S. i, 76.

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[1] *For* "°kampaṃ" *of the Text, see Text*, p. 21, *fn.* 10.

[2] *For* "pahūtaṃ" *of the Text, see Text*, p. 21, *fn.* 11.

[3] *For* "assam°" *of the Text, see Text*, p. 21, *fn.* 18.

[4] *For* "vājap°" *of the Text, see Text*, p. 21, *fn.* 21. N.B.—*The commentator has here explained the original significance of these terms now used in the sense of assam°*, vājap°, *etc.*

khemaṃ nibbhayaṃ.[1] Manussā mudā modanā ure putte naccentā apārutagharā viharanti. Idaṃ ghara-dvāresu aggaḷānaṃ abhāvato niraggaḷan-ti vuccati. Ayaṃ porāṇikā paveṇi. Aparabhāge pana Okkākarājakāle brāhmaṇā imāni cattāri saṅgahavatthūni imañca raṭṭhasampattiṃ parivattentā uddhammūlaṃ katvā assamedhaṃ purisamedhan-ti ādike pañca yaññe nāma akaṃsu. Vuttañh'etaṃ Bhagavatā Brāhmaṇadhammiya-sutte*—

Tesaṃ āsi vipallāso: disvāna aṇuto aṇuṃ
Te tattha mante gaṇṭhetvā Okkākaṃ tadupâgamun-ti.

Tattha assam-ettha medhantī-ti *assamedho*. Dvīhi pariyaññehi yajitabbassa ekavisatiyūpassa ekasmiṃ majjhimadivase[2] eva satta nava vā pañcapasusata-ghātabhiṃsanassa ṭhapetvā bhūmiṃ ca purise ca avasesa-sabbavibhāva-dakkhiṇassa yaññass'etaṃ adhivacanaṃ. Purisam-ettha medhantī-ti *purisamedho*. Catūhi puriyaññehi yajitabbassa saddhiṃ bhūmiyā assamedhe vutta-vibhāva-dakkhiṇassa yaññass'etaṃ adhivacanaṃ. Sammam-ettha pāsan-ti khipantī-ti *sammāpāso*. Yugacchiggaḷe pavesana-daṇḍaka-saṃkhātaṃ sammaṃ khipitvā tassa patitokāse vedaṃ katvā saṃhārimehi yūpâdīhi Saravati-nadiyā nimmuggokāsato pabhuti paṭilomaṃ gacchantena yajitabbassa yaññayāgass'etaṃ adhivacanaṃ. Vājam-ettha pavattatī[3]-ti *vājapeyyo*. Ekena pariyaññena sattarasahi pasūhi yajitabbassa veḷuvayūpassa sattarasaka-sattarasaka-dakkhiṇassa yaññass'etaṃ adhivacanaṃ. N'atthi ettha aggaḷo-ti *niraggaḷaṃ*. Navahi pariyaññehi yajitabbassa saddhiṃ bhūmiyā purisehi ca assamedhe vuttavibhāvadakkhiṇassa sabbameva pariyāyanāmassa assamedhāvikappass'etaṃ adhivacanaṃ. *Candappabhā*-ti candappabhāya. *Tāragaṇā va sabbe*-ti yathā sabbe pi tāragaṇā [4]candassa pabhāya[4] soḷasiṃ pi kalaṃ nâgghanti, evaṃ te

* Sn. ver. 299.

[1] B nirabbudaṃ.
[2] B pacchimad°.
[3] B pīvantī-ti.
[4-4] B candima-sobhāya.

assamedhâdayo yaññā mettacittassa vuttalakkhaṇena subhāvitassa soḷasiṃ pi kalaṃ nânubhavanti, na pāpuṇanti, nâgghantī-ti attho.

Idāni apare pī diṭṭhadhammika-samparāyike mettābhāvanāya anisaṃse dassetuṃ, *yo na hantī*-ti ādi vuttaṃ.

Tattha *yo*-ti mettābrahmavihāra-bhāvanânuyutto puggalo. *Na hantī*-ti ten'eva mettābhāvanânubhāvena sundara-vikkhambhita-byāpādatāya[1] na kiñci sattaṃ hiṃsati leḍḍudaṇḍâdīhi na vibādhati vā. *Na ghātetī*-ti paraṃ samādayitvā na satte hanāpeti. *Na jinātī*-ti sārambhaviggāhika-kathâdivasena na kiñci jināti. Sārambhass'eva abhāvato jānikaraṇavasena vā aṭṭakaraṇâdinā na kinci jināti. *Na jāpaye*-ti pare pi payojetvā paresaṃ dhanajāniṃ na kārāpeyya. *Mettaṃso*-ti mettāmaya-cittakoṭṭhāso. Mettāya vā aṃso yoniso[2] avijjahanaṭṭhena avayava-bhūto-ti *mettaṃso*. *Sabbabhūtesū*-ti sabba-sattesu. Tato eva *verantassa na kenacī*-ti akusalaveraṃ tassa *kenaci* pi kāraṇena n'atthi, puggala-vera-saṃkhāto virodho *kenaci* purisena saddhiṃ tassa mettāvihārassa n'atthī-ti.

Evametasmiṃ Ekanipāte paṭipāṭiyā terasasu suttesu Sekkha[3]-suttadvaye cā-ti paṇṇarasasu suttesu vivaṭṭaṃ kathitaṃ. Nīvaraṇa-Suttaṃ,* Saṃyojana-Suttaṃ,† Appamāda-Suttaṃ,‡ Aṭṭhisañcaya-Suttan-ti§ etesu catūsu suttesu vaṭṭa-vivaṭṭaṃ kathitaṃ. Itaresu pana vaṭṭameva kathitan-ti.

Paramatthavibhāvaniyā Khuddakanikāy'aṭṭhakathāya Iti-Vuttakassa

Ekanipāta-vaṇṇanā-niṭṭhitā.

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* *Also cf.* S. v, 97. † *Also cf.* S. ii, 86-7.
‡ *Also cf.* S. i, 86-7. § *Also cf.* S. ii, 190 (Vepulla-Pabbata-Sutta).

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[1] B dūravikkh.° [2] C *omits*.
[3] S sikkhā. (*Vide* Suttas 16 *and* 17.)

DUKA-NIPĀTA-VAṆṆANĀ

2. I, 1. Duka-nipātassa paṭhame.

Dvīhī-ti gaṇana-paricchedo.

Dhammehī-ti paricchinna-nidassanaṃ.[1]

Dvīhi dhammehī-ti dvīhi akusala-dhammehi.

Samannāgato-ti yutto.

Diṭṭhe va dhamme-ti imasmiṃ yeva attabhāve.

Dukkhaṃ viharatī-ti catusu pi iriyāpathesu kilesadukkhena c'eva kāyika-cetasika-dukkhena ca *dukkhaṃ viharati*.

Savighātan-ti citt'upaghātena c'eva kāy'upaghātena ca *savighātaṃ*.

Sa-upāyāsan-ti kiles'-upāyāsena c'eva sarīra-bhedena ca balava-āyāsa-vasena ca *sa-upāyāsaṃ*.

Sapariḷāhan-ti kilesa-santāpena c'eva kilesa-pariḷāhena ca [2]kāya-pariḷāhena ca[2] *sapariḷāhaṃ*.

Kāyassa bhedā-ti upādinna-kkhandha-pariccāgā.

Param'-maraṇā-ti tadantaraṃ abhinibbatta-kkhandha-ggahaṇe.

Athavā, *Kāyassa bhedā*-ti jīvit'indriy'upacchedā. *Param'-maraṇā*-ti cutito uddhaṃ.

Duggati pāṭikaṅkhā-ti duggati-saṅkhātānaṃ catunnaṃ apāyānaṃ aññatarā gati icchitabbā. Avassaṃ bhāginī-ti attho.

Aguttadvāro-ti apihita-dvāro.

Kattha pana *aguttadvāro*-ti āha? *Indriyesū*-ti. Tena manachaṭṭhānaṃ indriyānaṃ asaṃvaraṇam-āha.

Paṭiggahaṇa-paribhoga-vasena *bhojane* na *mattaṃ*[3] jānātī-ti *bhojane amattaññu*. *Indriyesu aguttadvāratāya bhojane amattaññutāyā*-ti pi paṭhanti.*

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* *Vide Text*, p. 23, *fn*. 3.

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[1] C °nna dhammanid°.

[2-2] C *omits*.

[3] C *places* "na" *after this*.

Kathaṃ *indriyesu aguttadvāratā*, kathaṃ vā guttadvāratā-ti? Kiñcâpi hi cakkhu'ndriye saṃvaro vā asaṃvaro vā n'atthi, na hi cakkhuppasādaṃ nissāya sati vā muṭṭhassaccaṃ vā uppajjati. Api ca yadā rūpârammaṇaṃ cakkhussa āpathaṃ āgacchati, tadā bhavaṅge dvikkhattuṃ uppajjitvā niruddhe kiriyā-mano-dhātu[1] āvajjana-kiccaṃ sādhayamānā uppajjitvā nirujjhati, tato cakkhu-viññāṇaṃ dassana-kiccaṃ, tato vipāka-mano-dhātu sampaṭicchanna-kiccaṃ, tato vipākâhetuka-mano-viññāṇa-dhātu santīraṇa-kiccaṃ, tato kiriyâhetuka-mano-viññāṇa-dhātu voṭṭhabbana-kiccaṃ[2] sādhayamānā uppajjitvā nirujjhati, tadanantaraṃ javanaṃ javati. Tatthâpi n'eva bhavaṅgasamaye na āvajjanâdīnaṃ aññatarasamaye saṃvaro vā[3] asaṃvaro vā atthi. Javana-kkhaṇe pana sace dussīḷyaṃ vā muṭṭhasaccaṃ vā aññānaṃ vā akkhanti vā kosajjaṃ vā uppajjati asaṃvaro hoti, evaṃ honto pi so cakkhu-dvāre asaṃvaro-ti vuccati. Kasmā? Yasmā tasmiṃ sati dvāraṃ pi aguttaṃ hoti bhavaṅgaṃ pi āvajjanâdīni[4] vīthicittāni pi. Yathā kiṃ? Yathā nagare catūsu dvāresu asaṃvutesu kiñcâpi anto gharadvāra-koṭṭhakagabbhâdayo susaṃvutā, tathā pi antonagare sabbaṃ bhaṇḍaṃ arakkhitaṃ agopitameva hoti, nagaradvāreṇa hi pavisitvā corā yadicchanti taṃ hareyyuṃ,[5] evamevaṃ[6] javane dussīlyâdisu uppannesu tasmiṃ asaṃvare sati dvāraṃ pi aguttaṃ hoti bhavaṅgaṃ pi āvajjanâdīni vīthi-cittāni pi. Tasmiṃ pana asati javane sīlâdisu uppannesu dvāraṃ pi guttaṃ hoti bhavaṅgaṃ pi āvajjanādīni vīthi-cittāni pi. Yathā kiṃ? Yathā nagara-dvāresu saṃvutesu kiñcâpi antogharadvārâdayo asaṃvutā, tathā pi antonagare sabbaṃ bhaṇḍaṃ surakkhitaṃ sugopitameva hoti, nagaradvāresu hi pīhitesu corānaṃ paveso n'atthi, evameva javane sīlâdisu uppannesu dvāraṃ pi guttaṃ hoti bhavaṅgaṃ pi āvajjanâdīni vīthicittāni pi. Tasmā javanakkhaṇe uppajjamāno pi cakkhudvāre saṃvaro-ti vuccati. Sesadvāresu pi es'eva nayo. Evaṃ *indriyesu aguttadvāratā* ca guttadvāratā ca veditabbā.

Kathaṃ pana *bhojane amattaññū*, kathaṃ vā mattaññū-

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[1] C kiriya°. [2] C votthapanaki°. [3] C *omits*.
[4] C °nâdi-. [5] S kareyyuṃ. [6] S °meva.

ti? Yo hi puggalo mahiccho hutvā paṭiggahaṇe mattaṃ na jānāti. Mahiccha-puggalo hi yathā-nāma kaccha-puṭa-vāṇijo pīlandhanabhaṇḍakaṃ hatthena gahetvā ucchaṅge[1] pi pakkhipitabbayuttakaṃ pakkhipitvā mahājanassa passantass'eva asukaṃ gaṇhatha, asukaṃ gaṇhathā-ti mukhena ugghoseti, evam eva appamattakam pi attano sīlaṃ vā ganthaṃ vā dhutaṅga-guṇaṃ vā antamaso araññavāsamattakaṃ pi mahā-janassa jānantass'eva sambhāveti, sambhāvetvā ca pana sakaṭehi pi upanīte paccaye 'alan'-ti avatvā paṭiggaṇhati.

Tayo hi pūretuṃ na sakkā, aggi upādānena, samuddo udakena, mahiccho paccayehī-ti.[2]

> Aggikkhandho samuddho ca mahiccho câpi puggalo
> [3]Bahukehi paccayehi tayo p'ete na pūraye-ti.[3]*

Mahiccha-puggalo hi vijātamātuyā pi manaṃ gaṇhituṃ na sakkoti, evarūpo hi anuppannaṃ lābhaṃ na uppādeti, uppanna-lābhato ca parihāyatī-ti. Evaṃ tāva paṭiggahaṇe *amattaññū* hoti. Yo pana dhammena samena laddhaṃ pi āhāraṃ gadhito mucchito ajjhāpanno anādīnavadassāvī anissaraṇapañño āhārahatthaka-alaṃsāṭaka-tatthavaṭṭaka-kākamāsaka-bhuttavammika-brāhmaṇānaṃ aññataro viya ayoniso anupāyena yāvadatthaṃ udarâvadehakaṃ paribhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, ayaṃ paribhoge *amattaññū* nāma. Yo pana† sace[4] pi deyyadhammo bahu hoti, dāyako appaṃ dātukāmo, dāyakassa vasena appaṃ gaṇhati; deyyadhammo appo, dāyako bahuṃ dātukāmo, deyyadhammassa vasena appaṃ gaṇhati; deyyadhammo bahu, dāyako pi bahuṃ dātukāmo, attano thāmaṃ patvā[5] ñatvā pamāṇayuttameva gaṇhatī-ti, evaṃ vuttassa paṭiggahaṇe pamāṇajānanassa[6] c'eva—"Paṭisañ-

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* *Cf.* UdA. 228, *and references and variations noted thereon. For the second line cf.* Sam. Vino. 472.

† *Cf.* UdA. 228.

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[1] S °ñke. [2] S °yehi.

[3-3] S bahuke paccaye dente tayo p'ete na pūriyā-ti, *fn.* *Also vide* UdA. 228, *fn.* 2.

[4] C yadi. [5] S *omits.* [6] C °nantassa.

khā yoniso āhāraṃ āhāreti, n'eva davāya na madāyā"-ti* ādinā, "Laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjatī"-ti† ca ādinā nayena vuttassa paccavekkhitvā paṭisaṅkhāna-paññāya jānitvā āhāraparibhuñjana-saṅkhātassa paribhoge pamāṇajānanassa ca vasena bhojane mattaññū-ti ayaṃ bhojane mattaññū nāma. Evaṃ *bhojane amattaññū* ca mattaññū ca hotī-ti veditabbaṃ.

Gāthāsu pana,—*cakkhun*-ti ādisu—cakkhatī-ti *cakkhu*. Rūpaṃ assādeti, samavisamaṃ ācikkhantaṃ viya hotī-ti vā attho.

Suṇātī-ti *sotaṃ*.

Ghāyatī-ti *ghānaṃ*.

Jīvita-nimittaṃ āhāra-raso jīvitaṃ, taṃ avhāyatī-ti *jivhā*.

Kucchitānaṃ āyo-ti *kāyo*.

Manate vijānātī-ti *mano*. Porāṇā panâhu-'manatī'-ti *mano*. Nāḷiyā minamāno viya mahātulāya dhāramāno viya ca ārammaṇaṃ vijānātī-ti attho. Evaṃ tāv'ettha pad'attho veditabbo.

Bhāv'atthato pana—duvidhaṃ *cakkhu*‡: maṃsa-cakkhu ca paññā-cakkhu ca. Tesu Buddha-cakkhu, samanta-cakkhu, ñāṇa-cakkhu, dibba-cakkhu, dhamma-cakkhū-ti pañca-vidhaṃ paññā-cakkhu. Tattha—"Addasaṃ kho ahaṃ, bhikkhave, Buddha-cakkhunā lokaṃ volokento"-ti§ idaṃ Buddha-cakkhu nāma. "Samanta-cakkhu vuccati sabbaññuta-ñāṇan"-ti|| idaṃ samanta-cakkhu nāma. "Cakkhuṃ udapādī"-ti¶ idaṃ ñāṇa-cakkhu nāma. "Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhenā"-ti** idaṃ dibba-cakkhu nāma. "Virajaṃ vītamalaṃ dhamma-cakkhuṃ udapādī"-ti†† idaṃ heṭṭhima-maggattaya-saṅkhātaṃ dhamma-cakkhu nāma.

Maṃsa-cakkhu pi duvidhaṃ: sasambhāra-cakkhu, pasāda-cakkhū-ti. Tattha yvāyaṃ akkhi-kupake patiṭṭhito heṭṭhā akkhikūp'aṭṭhikena upari bhamuk'aṭṭhi-

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* M. i, 355; A. i, 114. † A. ii, 27-28. ‡ *Cf.* DA. 183.
§ M. i, 169; *cf.* Vin. i, 6; Nidd. 359; Vibh. 340; VM. 205.
|| Nidd. ii, 360. ¶ Vin. i, 11; S. v, 422.
** M. i, 170. †† Vin. i, 12; S. v, 423.

kena ubhato akkhikūpehi anto matthaluṅgena bahiddhā akkhilomehi paricchiṇṇo maṃsa-piṇḍo, saṅkhepato catasso dhātuyo vaṇṇo-gandho-raso-ojā-sambhavo saṇṭhānaṃ jīvitaṃ, bhāvo, kāyappasādo, cakkhuppasādo-ti cuddasa-sambhāvā.[1] Vitthārato catasso dhātuyo taṃ nissitā vaṇṇa-gandha-rasa-ojā-saṇṭhānaṃ sambhavo iti imāni dasa catusamuṭṭhānikattā cattāḷīsaṃ honti, jīvitaṃ bhāvo kāyappasādo cakkhuppasādo-ti cattāri ekantaṃ kammasamuṭṭhānānevā-ti imesaṃ catucattāḷīsāya rūpānaṃ vasena catucattāḷīsasambhāvā.[2] Yaṃ loko setaṃ vaṭṭaṃ puthulaṃ visadaṃ[3] vipulaṃ vitthiṇṇaṃ cakkhun-ti sañjānanto na cakkhuṃ sañjānāti, vatthuṃ cakkhuto sañjānāti, yo maṃsapiṇḍo akkhikūpake patiṭṭhito nahārusuttakena matthaluṅgena ābaddho, yattha setaṃ p'atthi, kaṇhaṃ pi lohitakaṃ pi paṭhavī pi āpo pi tejo pi vāyo pi, yaṃ semh'ussadattā setaṃ, pitt'ussadattā kaṇhaṃ, ruhir'ussadattā lohitakaṃ, paṭhav'ussadattā pathaddhaṃ, āp'ussadattā paggharati, tej'ussadattā pariḍayhati, vāy'ussadattā saṅkamati,[4] idaṃ sasambhāra-cakkhunāma. Yo pana ettha sito ettha paṭibandho catunnaṃ mahā-bhūtānaṃ upādāya pasādo, idaṃ pasāda-cakkhu nāma. Idaṃ hi cakkhu-viññāṇâdīnaṃ yathârahaṃ vatthudvārabhāvena pavattati.

Sotâdisu pi sotaṃ dibba-sotaṃ, maṃsa-sotan-ti duvidhaṃ. Ettha—"Dibbāya sotadhātuyā visuddhāya atikkanta-mānusikāya ubho sadde suṇātī"-ti* idaṃ dibba-sotaṃ nāma. Maṃsa-sotaṃ pana sasambhāra-sotaṃ pasāda-sotaṃ ca ādi sabbaṃ cakkhumhi vuttanayen'eva veditabbaṃ. Tathā *ghāna-jivhā*.

Kāyo pana copana-kāyo, karaja-kāyo, samūha-kāyo, pasāda-kāyo-ti ādinā bahuvidho. Tattha—"Kāyena saṃvutā dhīrā atho vācāya saṃvutā"-ti† ayaṃ copana-kāyo nāma. "Imamhā kāyā aññaṃ kāyaṃ abhinimmināti"-ti‡ ayaṃ karajakāyo nāma. Samūha-kāyo pana viññāṇ'ādi-samūha-vasena aneka-vidho āgato. Tathā hi—"Cha ime āvuso viññāṇa-kāyā"-

* M. iii, 12. † Dhp. v, 234. ‡ D. i, 77.

[1] S °bhāro.
[2] S bhāro.
[3] S visataṃ.
[4] S sambhamati.

ti* ādisu viññāṇa-samūho vutto. "Cha phassa-kāyā"-ti† ādisu phassâdi-samūho. Tathā—"kāya-passaddhi kāya-lahutā"-ti‡ ādisu vedanā-khandhâdayo. "Idh'ekacco paṭhavīkāyaṃ aniccato anupassati, āpokāyaṃ tejokāyaṃ vāyokāyaṃ kesakāyaṃ lomakāyan"-ti§ ādisu paṭhav'ādi-samūho. "Kāyena phoṭṭhabbaṃ phusitvā"-ti‖ ayaṃ pasāda-kāyo. Idhâpi pasāda-kāyo veditabbo. So hi kāya-viññāṇâdīnaṃ yathârahaṃ vatthu-dvāra-bhāvena pavattati.

Mano-ti pana kiñcâpi sabbaṃ viññāṇam vuccati, tathā-pi dvārabhāvassa idhâdhippetattā dvārabhūtaṃ sāvajjanaṃ bhavaṅgaṃ veditabbaṃ.

Etāni yassa dvārāni aguttānica bhikkhuno-ti yassa bhikkhuno etāni manachaṭṭhāni dvārāni sativossaggena pamādamāpannattā sati-kavāṭena apihitāni.

Bhojanamhi—pe—adhigacchatī-ti so bhikkhu vuttanayena bhojane amattaññū indriyesu ca saṃvara-rahito diṭṭhadhammikañca rogâdivasena samparāyikañca duggati-pariyāpannatāya[1] dukkhaṃ[2] [3]rāgâdi-kilesesu anutāpa-vasena[3] icchāvighāta-vasena ca *ceto-dukkhan*-ti sabbathā pi dukkhameva *adhigacchati* pāpuṇāti. Yasmā c'etad-evaṃ tasmā duvidhena pi dukkh'agginā idhaloke ca para-loke ca *ḍayhamānena kāyena ḍayhamānena cetasā divā vā yadi vā rattiṃ* niccakālameva *tādiso puggalo dukkhaṃ viharati*, na tassa sukhavihārassa sambhavo. Vaṭṭa-dukkhânatikkame pana vattabbameva n'atthī-ti.

Paṭhama-suttavaṇṇanā.

2. Dutiye vutta-vipariyāyena attho veditabbo.

3. ¶Tatiye—*Tapanīyā*-ti idha c'eva samparāye ca tapanti vibādhanti viheṭhentī-ti *tapanīyā*. Tapanaṃ vā dukkhaṃ diṭṭhe c'eva dhamme abhisamparāye ca tassa uppādanena c'eva anupalabbhamānena ca hitā-ti *tapanīyā*. Athavā,

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* M. i, 53. † D. iii, 243.
‡ *Cf.* Dhs. 60. § Pṭs. ii, 232; *cf.* M. i, 57.
‖ Vibh. 360; M. iii, 217; D. iii, 244. ¶ *Cf.* A. ii, 1, 3.

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[1] S °pannaṃ. [2] S kāyadukkhaṃ.
[3-3] B °kilesa-santāpa°; S °paṭāpa°.

tappanti tenā-ti tapanaṃ,[1] pacchânutāpo vippatisāro-ti attho. Tassa hetubhāvato hitā-ti *tapanīyā*.

Akatakalyāṇo-ti akataṃ kalyāṇaṃ bhaddakaṃ puññaṃ etenā-ti *akatakalyāṇo*. Sesapadadvayaṃ tass'eva vevacanaṃ. Puññaṃ hi pavatti-hitatāya āyatiṃ-sukhatāya ca bhaddak'aṭṭhena *kalyāṇan*-ti ca, kucchita-salanâdi-aṭṭhena[2] *kusalan*-ti ca, dukkha-bhīrunaṃ saṃsāra-bhīrunaṃ ca rakkhaṇ'aṭṭhena *bhīruttānan*-ti ca vuccati.

Katapāpo-ti kataṃ upacitaṃ pāpaṃ etenâ-ti *katapāpo*. Sesa-padadvayaṃ tass'eva vevacanaṃ. Akusala-kammaṃ hi lāmak'aṭṭhena pāpan-ti ca attano pavattikkhaṇe vipākakkhaṇe ca ghorasabhāvatāya luddan-ti ca kilesehi dussīlabhāvena[3] kibbisan-ti ca vuccati.

Iti Bhagavā *dve dhammā tapanīyā*-ti dhammâdhiṭṭhānena uddisitvā akataṃ kusalaṃ dhammaṃ, katañca akusalaṃ dhammaṃ puggalâdhiṭṭhānena niddisi. Idāni tesaṃ tapanīyâbhāvaṃ dassento so *akataṃ me kalyāṇan*-ti *tappati*, *kataṃ me pāpan-ti tappatī*-ti āha. Citta-santāpena tappati anutappati anusocatī-ti attho.

Gāthāsu—Duṭṭhaṃ caritaṃ kilesapūtikattā vā duṭṭhaṃ caritan-ti *duccaritaṃ*. Kāyena duccaritaṃ, kāyato vā pavattaṃ duccaritaṃ *kāyaduccaritaṃ*. Evaṃ *vacī-mano-duccaritāni* pi daṭṭhabbāni. Imāni ca kāyaduccaritâdīni kammapathappattāni adhippetānī-ti. Yaṃ pana[4] kammapathappattaṃ akusalajātaṃ taṃ sandhāyâha *yañcaññaṃ dasasaññhitan*-ti. Tass'attho:—yampi ca aññaṃ kammapathabhāvaṃ appattaṃ nippariyāyena kāyakammâdi-saṃkhyaṃ na labhati rāgâdi-kilesasaṃsaṭṭhattā dosasahitaṃ akusalaṃ, tampi katvā-ti attho.

Nirayan-ti nirati-aṭṭhena nirassād'aṭṭhena vā nirayan-ti laddha-nāmaṃ sabbampi duggati-apāya-saṃkhātaṃ sukhapaṭipakkhena[5] vā sabbattha sugati-duggatīsu niraya-dukkhaṃ, so tādiso puggalo upagacchatī-ti evamettha attho daṭṭhabbo. Ettha ca kāyaduccaritassa tapanīya-bhāve Nando Yakkho,*

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* (?)

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[1] C °panīyā.
[2] C °tacālanā°.
[3] S dūsitabhā°.
[4] S na.
[5] S °paṭikkhepena.

Nando Māṇavako,* Nando Goghātako,† dve bhātikāti etesaṃ vatthūni katthetabbāni. Te kira gāviṃ vadhitvā maṃsaṃ dve koṭṭhāse akaṃsu. Tato kaṇiṭṭho yeṭṭhaṃ āha—"Mayhaṃ dārakā bahu imāni me dve[1] antāni dehī"-ti. Atha naṃ jeṭṭho—"Sabbaṃ maṃsaṃ dvedhā vibhattaṃ puna kiṃ aggahesī"-ti paharitvā jīvitakkhayaṃ pāpesi. Nivattitvā ca naṃ olokento mataṃ disvā—"bhāriyaṃ vata mayā kataṃ, svāhaṃ akāraṇen'eva naṃ māresin"-ti cittaṃ uppādeti. Atha'ssa balava-vippaṭisāro uppajji. So ṭhitaṭṭhāne pi nisinnaṭṭhāne pi tadeva kammaṃ āvajjeti cittassādaṃ[2] na labhati. Asita-pīta-khayitaṃ pi'ssa[3] sarīre ojaṃ na pharati, aṭṭhi-camma-mattameva ahosi. Atha naṃ eko thero pucchi, —"upāsaka tvaṃ ativiya kiso aṭṭhi-camma-matto jāto, kīdiso te rogo, udāhu atthi kiñci tapanīya-kammaṃ katan"-ti? So—"Āma bhante"-ti sabbaṃ ārocesi. Atha'ssa so "bhāriyante upāsaka kammaṃ kataṃ, anaparādhaṭṭhāne aparaddhan" ti āha. So ten'eva kammunā kālaṃ katvā niraye nibbatti. Vacī-duccaritassa pana Suppabuddhasakka‡-Kokālika§-Ciñcamāṇavikâdīnaṃ‖ vatthūni katthetabbāni. Mano-duccaritassa Ukkala-Jaya-Bhaññâdīnaṃ.[4]¶

Tatiyasuttavaṇṇanā.

4. Catutthe tatiye vuttavipariyāyena attho veditabbo.

Catutthasuttavaṇṇanā.

5. Pañcame—*Pāpakena sīlenā*-ti pāpakaṃ sīlaṃ nāma sīlabhedakaro asaṃvaro-ti vadanti. Tattha yadi asaṃvaro sīlameva, taṃ dussīlya-bhāvato kathaṃ sīlan-ti vuccati? Tatthâyaṃ addhippāyo siyā; yathā nāma loke adiṭṭhaṃ diṭṭhan-ti vuccati, asīlaṃ vā sīlavā-ti, evam idha asīlaṃ pi

* DhpA. i, 325; PJ. ii, 5. † (?)
‡ DhpA. iii, 44-47; PJ. ii, 350; *cf.* JA. iii, 299; UdA. 290.
§ *Cf.* J. iii, 102; PJ. ii, 473 *ff.*; DhpA. iv, 91, *etc.*; Mp. *ad* A. v, 170, Spk. *ad* S. i, 149.
‖ DhpA. 178-181; PJ. ii, 518 *ff.*; JA. iv, 187, etc. ¶ M. iii, 78.

[1] S *omits.* [2] S °cittappasādaṃ.
[3] S asitaṃ pītaṃ khāditaṃ°. [4] S pana Ukkaṇavassaggaññâdīnaṃ.

asaṃvaro pi sīlan-ti voharīyati. Athavā, "Katamo ca, gahapati, akusalā sīlā? Akusalaṃ kāya-kammaṃ, akusalaṃ vacī-kammaṃ, pāpako ājīvo"*-ti, vacanato akusaladhammesu pi atth'eva sīla-samaññā, tasmā paricayavasena sabhāva-siddhi viya pakati-bhūto sabbo samācāro sīlan-ti vuccati. Tattha yaṃ akosallasambhūt'aṭṭhena akusalaṃ, lāmakattaṃ sandhāyâha *pāpakena sīlenā*-ti.

Pāpikāya diṭṭhiyā-ti, sabbā micchā-diṭṭhiyo pāpikā 'va. Visesato ca pana ahetuka-diṭṭhi, akiriya-diṭṭhi, natthika-diṭṭhī-ti imā tividhā diṭṭhiyo pāpikatarā. Tattha *pāpakena sīlena samannāgato puggalo* payoga-vipanno hoti. *Pāpikāya diṭṭhiyā samannāgato* āsaya-vipanno hoti, evaṃ payogâsaya-vipanno puggalo niray'ūpago hoti yeva. Tena vuttaṃ—*Imehi kho bhikkhave dvīhi dhammehi samannāgato puggalo yathābhataṃ nikkhitto evaṃ niraye-ti.* Ettha ca *dvīhi dhammehi samannāgato*-ti idaṃ lakkhaṇa-vacanaṃ daṭṭhabbam, na tanti-niddeso. Yathā taṃ 'loke yadi me byādhitā visuṃ, imesaṃ idaṃ bhesajjaṃ dātabban'-ti. Aññesu pi īdisesu ṭhānesu es'eva nayo.

Duppañño-ti[1] nippañño.[2]

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe—*Bhaddakena sīlenā*-ti kāyasucaritâdi catupārisuddhi-sīlena. Taṃ hi akhaṇḍâdi-sīlabhāve[3] sayañca kalyāṇaṃ samatha-vipassanâdi kalyāṇa-guṇâvahañcā-ti *bhaddakan*-ti vuccati.

Bhaddikāya diṭṭhiyā-ti kammassakata-ñāṇena c'eva kammapatha-sammādiṭṭhiyā ca. Tattha *bhaddakena sīlena* payogasampanno hoti, *bhaddikāya diṭṭhiyā* āsayasampanno hoti. Iti payogâsaya-sampanno puggalo sagg'ūpago hoti. Tena vuttaṃ—*imehi kho bhikkhave dvīhi dhammehi samannāgato puggalo yathābhataṃ nikkhitto evaṃ sagge*-ti.

Sappañño-ti paññavā. Sesaṃ suviññeyyameva.

Chaṭṭhasuttavaṇṇanā.

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* M. i, 26 (*with* "thapati" *for* "gahapati").

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[1] C °paññā°. [2] C° °paññavā. [3] S °bhāvena.

7. Sattame-*Anātāpī*-ti kilesānaṃ ātāpan'aṭṭhena ātāpo viriyaṃ, so etassa atthī-ti ātāpī, na ātāpī *anātāpī*. Sammappadhāna-virahito kusīto-ti vuttaṃ hoti. Ottāpo[1] vuccati pāputrāso, so etassa atthī-ti ottāpī,[2] na ottāpī *anottāpī*, ottāparahito. Athavā, ātāpapaṭipakkho[3] anātāpo kosajjaṃ, so assa atthī-ti anottāpī.[4] "Yaṃ na ottappati ottappitabbena na[5] ottappati, pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā"*-ti evaṃ vuttaṃ taṃ anottappanaṃ[6] anottāpo, so assa atthī-ti anottāpī-ti evamettha attho veditabbo.

Abhabbo-ti anaraho.

Sambodhāyā-ti ariyamagg'atthāya.

Nibbānāyā-ti kilesānaṃ accantavūpasamāya amatamahānibbāṇāya.

Anuttarassa yogakkhemassā-ti arahattaphalassa, taṃ hi uttaritarassa abhāvato *anuttaraṃ*, catūhi *yogehi* anuppannattā[7] khemaṃ nibbhayan-ti[8] *yogakkheman*-ti ca vuccati.

Adhigamāyā-ti pattiyā.

Ātāpī-ti viriyavā. So hi—"Āraddhaviriyo viharati akusalānaṃ dhammānaṃ pahāṇāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesū"-ti† evaṃ vuttena viriyârambhena samannāgato kilesānaṃ accantameva ātāpana-sīlo-ti *ātāpī*.

Ottāpī[9]-ti "Yaṃ ottappati ottappitabbena ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā"-ti‡ evaṃ vuttena ottappena samannāgatattā ottappana-sīlo-ti *ottāpī*.[10] Ayaṃ hi ottāpī-ti vutto tadā-vinābhāvato hiriyā ca[11] samannāgato eva hotī-ti. Hirottappasampanno anumatte pi vajjesu[12] bhayadassāvī sīlesu paripūrikārī hoti. Icc'assa sīlasampadā dassitā.

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* Vibh. 359; DhmS. 7*b*. † A. iii, 11.

‡ Vibh. 359 (*without the negative particle*).

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[1] S ottappaṃ.

[2] S ottappī, *here and below, also see Text*, p. 27, *fn.* 2, 5, 7.

[3] S °ppaṭi°.

[4] S anātāpī.

[5] C *and* DhmS. *omit.*

[6] S °ppaṃ.

[7] S anūpaddūtattā.

[8] S nibbānanti.

[9] S *and Text* Ottappī.

[10] S ottappī, *here and below.*

[11] S *has* 'ottappena ca' *after this.*

[12] S vajje.

Ātāpī-ti iminā nayen'assa kilesa-paritāpitā-dīpanena samathavipassanā-bhāvanânuyuttatā dassitā. Yathā-vuttañca —'viriya-saddhā[1]-sati-samādhi-paññāhi pi[2] vinā na hotī'-ti vimuttiparipācakāni saddhā-pañcamāni indriyāni atthato vuttān'eva honti. Tesu ca siddhesu anicca-saññā anicce, dukkha-saññā dukkhe, anatta-saññā, pahāṇa-saññā,[3] virāga-saññā, nirodha-saññā-ti cha nibbedha-bhāgiyā saññā siddhā evā-ti, evaṃ imehi dvīhi dhammehi samannāgatassa lokiyānaṃ sīla-samādhi-paññānaṃ sijjhanato[4] maggaphala-nibbānâdhigamassa bhabbataṃ dassento Satthā[5] *ātāpī kho bhikkhave—pe—adhigamāyā*-ti āha.

Gāthāsu—*Kusīto*-ti micchā-vitakka-bahulatāya kāma-vyāpāda-vihiṃsā-vitakka-saṅkhātehi kucchitehi pāpa-dhammehi [6]sīto sambandho yutto-ti[6] *kusīto*, kucchitaṃ vā sīdati sammāpaṭipattito avasīdatī-ti *kusīto*, da-kārassa ta-kāraṃ katvā.

Hīnaviriyo-ti nibbiriyo, catusu pi iriyā-pathesu viriyakaraṇa-rahito. Anussāha-saṃhata[7]-sabhāvassa cittâlasiyassa thīnassa ca asatti-vighāta-sabhāvassa kāyâlasiyassa middhassa ca abhiṇhappavattiyā *thīnamiddha-bahulo*.

Pāpa-jigucchana-lakkhaṇāya hiriyā abhāvena tappaṭipakkhena ahīrikena samannāgatattā ca *ahīriko*.

Hirottappaviriyānaṃ abhāven'eva samāpattiyaṃ n'atthi, etassa ādaro-ti *anādaro*. Ubhayathā pi tathā dhammapuggalena duvidhakiriyā-karaṇena *anādaro*.

Phuṭṭhun-ti phusituṃ.

Sambodhimuttaman-ti sambodhi-saṅkhātaṃ uttamaṃ arahattaṃ adhigantuṃ abhabbo-ti attho.

Satimā-ti cirakata-cirabhāsitānaṃ anussaraṇe samatthassa satinepakkassa sabbhāvena catu-satipaṭṭhāna-yogena *satimā*.

Nipako-ti saṭṭaṭṭhāniya-sampajañña-saṅkhātena c'eva kammaṭṭhāna-pariharaṇa-paññāsaṅkhātena ca nepakkena samannāgatattā *nipako*.

Jhāyī-ti ārammaṇ'ūpanijjhānena lakkhan'ūpanijjhānena cāti dvīhi pi jhānehi *jhāyī*.

Appamatto-ti "Divasaṃ caṅkamena nisajjāya āvaraṇīyehi

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[1] S viriyaṃ saddhā°. [2] S *omits*. [3] S dukkhappahā°.
[4] S saṃsi°. [5] C *omits*.
[6-6] C *omits*. [7] S °pathīnana°, *also* °saṃhanana° *in fn*.

dhammehi cittaṃ parisodhetī"*-ti ādinā nayena kammaṭṭhāna-bhāvanāya *appamatto.*

Saṃyojanaṃ jātijarāya chetvā-ti jātiyā c'eva jarāya ca satte saṃyojetī-ti *saṃyojanan*-ti laddhanāmaṃ kāmarāgâdikaṃ dasa-vidhampi kilesajātaṃ anusaya-samugghāta-vasena mūlato chinditvā.

Athavā, *saṃyojanaṃ jātijarāya chetvā*-ti jātijarāya saṃyojanaṃ chinditvā, yassa hi saṃyojanāni acchinnāni tassa jātijarāya acchedo asamugghāto ca. Yassa pana tāni chinnāni tassa ca jātijarā pi chinnā va tesaṃ samugghātitattā. Tasmā saṃyojanaṃ chindanto eva jātijarā pi chindati. Tena vuttaṃ—*Saṃyojanaṃ jātijarāya chetvā*-ti.

Idh'eva sambodhimanuttaraṃ phuse-ti imasmiṃ yeva attabhāve aggamaggaṃ arahattaṃ vā *phuse* pāpuneyya.

Sattamasuttavaṇṇanā.

8. Aṭṭhame—*Nayidan*-ti ettha *na*-iti paṭisedhe nipāto, tassa *vussatī*-ti iminā sambandho. Ya-kāro padasandhikaro.

Idaṃ-saddo—"Ekamidâhaṃ bhikkhave samayaṃ Ukkaṭṭhāyaṃ viharāmi Subhagavane sālarāja-mūle"-ti† ādisu nipātamattaṃ. "Idaṃ kho taṃ bhikkhave appamattakaṃ oramattakaṃ sīlamattakaṃ"-ti‡ ādisu yathāvutte āsannapaccakkhe āgato.

Idaṃ hi taṃ Jetavanaṃ isi-saṅgha-nisevitaṃ,
Āvutthaṃ Dhammarājena pīti-sañjananaṃ mamanti

ādisu§ vakkhamāne āsannapaccakkhe. Idhâpi vakkhamāne yeva āsannapaccakkhe daṭṭhabbo.

Brahmacariya-saddo:—

"Kin te vataṃ kiṃ pana brahmacariyaṃ
Kissa suciṇṇassa ayaṃ vipāko:
Iddhi-juti-bala-viriy'ūpapatti
Akkhāhi me, nāga, mahāvimānaṃ.

* A. i, 114. † M. i, 323. ‡ *Cf. D.* i, 3. § S. i, 33, 55.

Ahañ ca bhariyā ca manussaloke
Saddhā ubho dānapatī ahumhā,
Opānabhūtaṃ me gharaṃ tadâsī,
Santappitā samaṇabrāhmaṇā ca.

Taṃ me vataṃ taṃ pana brahmacariyaṃ
Tassa suciṇṇassa ayaṃ vipāko:
Iddhi juti bala-viriy'ūpapatti.
Idañca me, dhīra, mahāvimānan "-ti

imasmiṃ Puṇṇaka-Jātake* dāne āgato.

Kena pāṇi kāmadado kena pāṇi madhussavo,
Kena te brahmacariyena puññaṃ pāṇimhi ijjhati?

Tena pāṇi kāmadado tena pāṇi madhussavo,
Tena me brahmacariyena puññaṃ pāṇimhi ijjhatī-ti

imasmiṃ Añkura-Peta-Vatthusmiṃ† veyyāvacce. "Idaṃ kho taṃ bhikkhave Tittiriyaṃ nāma brahmacariyaṃ ahosī "-ti imasmiṃ Tittira-Jātake‡ pañca sikkhāpadasīle. "Taṃ kho pana Pañcasikha brahmacariyaṃ n'eva nibbidāya na virāgāya yāvad eva Brahmalok'ūpapattiyā "-ti imasmiṃ Mahāgovinda-Sutte§ brahma-vihāre. "Pare abrahmacārī bhavissanti, mam'ettha[1] brahmacārino[2] bhavissāmā "-ti Sallekhasutte‖ methunaviratiyaṃ.

"Mayañca bhariyā[3] nâtikkamāma;
Amhe ca bhariyā nâtikkamanti;
Aññatra tāhi ca brahmacariyaṃ carāma
Tasmā ti ha amhaṃ daharā na miyyare "-ti.

Mahādhammapāla-Jātake¶ sadārasantose. "Abhijānāmi kho panâhaṃ Sariputta caturaṅga-samannāgataṃ brahmacari-

* J. vi, 320 (*with* "Idañca te nāgi" *for* "Akkhā hi me," *and* "kho sāmiko càpi mayhaṃ" *for* "bhariyā ca manussaloke"). *This* Jātaka *is otherwise known as* Vidhurapaṇḍita-Jātaka. *Also vide* Sumg-V. i, 177-8, *and cf.* Vimānā-vatthu, 60-64.

† Pv. 24.

‡ J. i, 219 *has* "tittiriya brahmacariyaṃ nāma ahosi," *but the quotation is from* Vin. ii, 162.

§ D. ii, 251.

‖ M. i, 42.

¶ J. iv, 53.

[1] mayamettha *in* M *and* S. [2] brahmacārī *in* M. [3] bhariyaṃ *in* J.

yaṃ caritvā tapassī[1] sudaṃ homī"-ti Lomahaṃsa-Sutte* viriye.

"Hīnena brahmacariyena khattiye uppajjati
Majjhimena ca devattaṃ uttamena visujjhatī"-ti.

Nimi Jātake† attadamana-vasena kate aṭṭhaṅgika-uposathe. "Idaṃ kho pana[2] Pañcasikha brahmacariyaṃ ekanta-nibbidāya—pe—ayam eva ariyo aṭṭhaṅgiko maggo"-ti Mahā-Govinda-Sutte‡ yeva ariyamagge. "Tayidaṃ brahmacariyaṃ iddhañc'eva phītañca vitthārikaṃ bahujaññaṃ puthubhūtaṃ yāvad eva manussehi suppakāsitan"-ti Pāsādika-Sutte§ sikkhattaya-saṅgahe sakalasmiṃ sāsane. Idhâpi ariyamagge sāsane ca vattati.

Vussatī-ti vasiyati, cariyatī-ti attho.

Janakuhanatthan-ti "Aho ayyo sīlavā vattasampanno appiccho santuṭṭho mahiddhiko mahânubhāvo"-ti‖ ādinā janassa sattalokassa vimhāpan'atthaṃ.

Janalapanatthan-ti evarūpassa nāma ayyassa dinnaṃ mahapphalaṃ bhavissatī-ti pasanna-cittehi ken'attho kiṃ āharīyatū-ti manussehi vadāpan'atthaṃ.

Lābha-sakkāra-silokāni-saṃsatthan-ti yāyaṃ "Ākaṅkheyya ce bhikkhave bhikkhu: lābhī assaṃ cīvara-piṇḍapāta-senāsana-gilāna-paccaya-bhesajjaparikkhārānan-ti, sīles've-v'assa paripūrikārī"-ti¶ sīlânisaṃsabhāvena vutto catu-paccaya-lābho, yo catunnaṃ paccayānaṃ sakkacca-dāna-saṃkhāto ādara-bahumāna-garukaraṇa-saṅkhāto ca sakkāro, yo ca sīlasampanno bahussuto sutadharo[3] āraddhaviriyo-ti ādinā nayena uggacchantaka[4]-thutighosa-saṅkhāto siloko brahmacariyaṃ carantānaṃ diṭṭhadhammiko ānisaṃso tadatthaṃ 'iti maṃ jano jānātū'-ti** evaṃ brahmacariya-vāse sati 'ayaṃ sīlavā kalyāṇadhammo'-ti†† ādinā *maṃ jano jānātu*

* M. i, 77. † J. vi, 98. ‡ D. ii, 251.
§ D. iii, 124. ‖ *Cf.* Ud. 2/2; 4/9.
¶ M. i, 33. ** *Cf.* M. i, 27.
†† S. iv, 303; *cf.* A. i, 248, 127; Ud. iv, 9.

[1] S tapasī.
[2] pana me *in* D.
[3] B dhutadharo.
[4] S uggacchanaka°.

sambhāvetū-ti attano santa-guṇa-vasena sambhāvan'atthaṃ pi *nayidaṃ brahmacariyaṃ vussatī*-ti sambandho.

Keci pana *kuhan'atthan*-ti pāpicchassa icchāpakatassa sato mantajappana-iriyāpatthanissita-paccayappaṭisevana-saṅkhāte[1] tividhena *kuhana*-vatthunā *kuhana*-bhāvena janassa vimhāpan'atthaṃ.[2]

Janalapan'atthan-ti[3] pāpicchass'eva sato paccay'atthaṃ parikathobhāsâdivasena *lapana*-bhāvena ullapana-bhāvena[4] vā janassa lapan'atthaṃ.

Lābha-sakkārasilokânisaṃs'atthaṃ-ti pāpicchass'eva sato [5]lābhâdi-vasena garutāya[5] *lābhasakkārasiloka*-saṅkhātassa *ānisaṃsa*-udayassa nipphādan'atthaṃ.

Iti maṃ jano jānātū-ti pāpicchass'eva sato asantaguṇasambhāvanâdhippāyena *iti* evaṃ *maṃ jano jānātū*-ti *na idaṃ brahmacariyam vussatī*-ti evamettha atthaṃ vadanti. Purimo yeva pana attho sārataro.

Atha kho-ti ettha *athā*-ti aññadatthe nipāto, *kho*-ti avadhārane, tena kuhanâdito aññadatthā[6] yeva pana *idaṃ bhikkhave brahmacariyaṃ vussatī*-ti dasseti. Taṃ payogaṃ dassento *saṃvar'atthaṃ c'eva*[7] *pahān'atthañcā*-ti āha.

Tattha pañca-vidho *saṃvaro**:—Pātimokkha-saṃvaro, satisaṃvaro, ñāṇa-saṃvaro, khanti-saṃvaro, viriya-saṃvaro-ti. "Iminā Pātimokkha-saṃvarena upeto hoti samupeto"-ti† hi ādinā nayena āgato ayaṃ pātimokkha-saṃvaro nāma, yo sīlasaṃvaro-ti vuccati. "Rakkhati cakkhu'ndriyaṃ, cakkhu'ndriye saṃvaraṃ āpajjatī"-ti‡ āgato ayaṃ satisaṃvaro.

> "Yāni sotāni lokasmiṃ (Ajitā-ti Bhagavâ)
> Sati tesaṃ nivāraṇaṃ,
> Sotānaṃ saṃvaraṃ brūmi,
> Paññāy'ete pithiyyare"-ti.§

* *Cf.* VM. 7; Ud. iv, 6.
† Vibh. 244.
‡ M. i, 180, 223, etc.
§ Sn. v, 1035.

[1] S °tena.
[2] S vimhā°.
[3] S *omits, but notes in fn.*
[4] S upalāp°.
[5-5] S lābhâhdigarutāya.
[6] S °tthaṃ.
[7] *Cf. Text*, p. 28, *fn.* 11.

Agato ayaṃ ñāṇasaṃvaro. "Khamo hoti sītassa uṇhassā"-ti* ādinā nayena āgato ayaṃ khanti-saṃvaro. "Uppannaṃ kāma-vitakkaṃ nâdhivāsetī"-ti† ādinā nayena āgato ayaṃ viriyasaṃvaro. Atthato pana pāṇâtipātâdīnaṃ pajahana-vasena vattapaṭivattâdīnaṃ[1] karaṇavasena ca pavattā cetanā c'eva viratiyo ca, saṅkhepato sabbo kāyavacī-saṃyamo. Vitthārato sattannaṃ āpattikkhandhānaṃ avītikkamo sīla-saṃvaro. Sati yeva sati-saṃvaro, satippadhānā vā kusalā khandhā. Ñāṇameva ñāṇa-saṃvaro. Adhivāsana-vasena [2]adosappadhānā vā[2] pavattā kusalā khandhā khanti-saṃvaro, paññā-ti eke. Kāmavitakkâdīnaṃ adhivāsana-vasena pavat-taviriyameva viriya-saṃvaro. Tesu paṭhamo kāyadducca-ritâdi-dussīlyassa saṃvaraṇato saṃvaro, dutiyo muṭṭha-saccassa, tatiyo aññāṇassa, catuttho akkhantiyā, pañcamo kosajjassa saṃvaraṇato pidahanato *saṃvaro*-ti veditabbo. Evametassa saṃvarassa atthāya *saṃvaratthaṃ*, saṃvaranip-phādanatthan-ti attho.

Pahānam pi pañca-vidhaṃ: tadaṅgappahānaṃ, vikkham-bhanappahānaṃ, samucchedappahānaṃ, paṭippasaddhi-ppahānaṃ, nissaraṇappahāṇan-ti. Tattha yaṃ vattabbaṃ taṃ heṭṭhā Ekakanipāte[3] Paṭhama-suttavaṇṇanāyaṃ vutta-meva.‡ Tassa pana pañca-vidhassa pi tathā tathā rāgâdi-kilesānaṃ paṭinissajjan'aṭṭhena samatikkaman'aṭṭhena vā pahānassa atthāya *pahān'atthaṃ*, pahānasādhan'atthan-ti attho. Tattha saṃvarena kilesānaṃ cittasantāne pavesana-nivāraṇaṃ, pahānena pavesana-nivāraṇañc'eva samugghāto cā-ti vadanti. Ubhayenâpi pana yathârahaṃ ubhayaṃ sam-pajjatī-ti daṭṭhabbaṃ. Sīlâdidhammā eva hi saṃvaraṇato ca saṃvaro, pajahanato *pahānan*-ti.

Gāthāsu—*Anītihan*-ti ītiyo§ vuccanti upaddavā diṭṭha-dhammikā ca samparāyikā ca. Ītiyo hanati vināseti pajahatī-ti *ītihaṃ*. Anu ītihan-ti *anītihaṃ*, anatthehi[4] sāsana-brah-macariyaṃ magga-brahmacariyañca. Athavā, ītīhi anat-

* M. iii, 97. † A. ii, 16.
‡ *Vide* p. 39. § *Cf.* Sn. v, 51, *and* PJ. *thereon*.

[1] S vattappaṭivattānaṃ. [2-2] S °dhānatāya ca.
[3] S ekani°. [4] S *omits*.

thehi saddhiṃ hananti gacchanti pavattantī-ti *itihā*, taṇhâdi-upakkilesā, n'atthi ettha ītihā-ti *anītihaṃ*, ītihā-ti vā yathā vutten'atthena titthiyasamayā. Tappapaṭipakkhato idaṃ *anītihaṃ*. Anitihan-ti pi pāṭho.[1] Tass'attho: Iti-hāyan-ti[2] dhammesu anekaṃ sagāha-bhāvato[3] ti vicikicchā itihaṃ nāma Sammā-sambuddha-paveditattā yathânusiṭṭhaṃ paṭipajjantānaṃ nikaṅkhabhāva-sādhanato[4] n'atthi ettha itihan-ti *anitihaṃ*. Aparappaccayan-ti attho. Vuttam h'etaṃ—"Paccattaṃ veditabbo viññūhī"-ti,* atakkâvacaro-ti ca. Gāthāsukh'atthaṃ pana *anītihan*-ti dīghaṃ paṭhanti.

Nibbāṇasaṅkhātaṃ ogadhaṃ patiṭṭhaṃ pāraṃ gacchatī-ti. *Nibbāṇ'ogadhagāmī*. Vimuttirasattā[5] ekanten'eva nibbāṇa-sampāpako-ti attho, taṃ *nibbāṇ'ogadhagāminaṃ brahma-cariyaṃ*.

So-ti yo so samatiṃsa-pāramiyo pūretvā, sabbakilese bhinditvā, anuttaraṃ Sammā-sambodhiṃ abhisambuddho, *so Bhagavā*.

Adesayī desesi.

Nibbāṇ'ogadho-ti vā ariya-maggo vuccati, tena vinā nibbā-ṇ'ogāhanassa asambhavato, tassa ca nibbāṇaṃ anālambitvā appavattanato. Tañca taṃ ekantaṃ pāpaye[6] gacchatī-ti *nibbāṇ'ogadhagāmī*. Athavā, *nibbāṇ'ogadhagāminan*-ti nib-bāṇassa anto gāminaṃ, maggabrahmacariyaṃ nibbāṇaṃ ārammaṇaṃ katvā[7] tassa anto eva vattati pavattatī-ti.

Mahantehī-ti† mahā-ātumehi uḷār'ajjhāsayehi.

Mahantaṃ nibbāṇaṃ, mahante vā sīlakkhandhâdike esanti gavesantī-ti *mahesino* Buddhâdayo ariyā. Tehi *anuyāto* paṭipanno.

Yathā Buddhena desitan-ti yathā abhiññeyyâdi-dhamme abhiññeyyâdi-bhāven'eva Sammā-sambuddhena mayā desitaṃ, evaṃ ye etaṃ maggabrahmacariyaṃ tadatthaṃ sāsane brahmacariyañca *paṭipajjanti*, te diṭṭha-dhammika-sampa-

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* S. iv, 41 *ff.*

† *For* mahattehi *of the Text*; *vide Text*, p. 28, *fn.* 14.

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[1] *Vide Text*, p. 28, *fn.* 12.
[2] S itihāya.
[3] S anekasabhāvato.
[4] S °bhāvassa°.
[5] S °rasanti rasattā.
[6] S pāpayatī.
[7] S karitvā.

rāyik'aṭṭhehi yatthâraham anusāsanassa[1] *Satthu* mayhaṃ *sāsanakārino* ovādappatikarā sakalassa vaṭṭa-*dukkhassa antaṃ* pariyantaṃ appavattiṃ *karissanti, dukkhassa* vā *antaṃ* nibbānaṃ sacchikarissantī-ti.

Aṭṭhamasuttavaṇṇanā.

9. Navame,—*Abhiññatthan*-ti kusalâdibhāvena khandhâdivibhāgena ca sabbadhamme abhivisiṭṭhena ñāṇena aviparitato jānan'atthaṃ.

Pariññatthan-ti tebhūmika-dhamme 'idaṃ dukkhan'-ti ādinā parijānan'atthaṃ samatikkaman'atthañca. Tattha *abhiññeyya*-abhijānanā catu-saccavisayā. *Pariññā* pana parijānanā. Yad'pi dukkha-sacca-visayā, pahāna-sacchikiriyābhāvanâbhisamayehi pana vinā nappavattatī-ti, pahānâdayo pi idha gahitā-ti veditabbaṃ. Sesaṃ anantara-sutte vuttameva.[2]

Navamasuttavaṇṇanā.

10. Dasame,—*Sukha-somanassabahulo*-ti ettha *sukhan*-ti kāyikaṃ sukhaṃ, *somanassan*-ti cetasikaṃ, tasmā yassa kāyikaṃ cetasikañca sukhaṃ abhiṇhaṃ pavattati, so *sukhasomanassa-bahulo*-ti vutto.

Yonī-ti "Catasso kho imā Sāriputta yoniyo"-ti* ādisu khandhakoṭṭhāso yonī-ti āgato. "Yoni h'esā bhūmijā,[3] phalassa adhigamāyā"-ti† ādīsu kāraṇaṃ. "Na câhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhavaṃ,"‡ "Tamenaṃ kammajā vātā ubbattetvā[4] uddhaṃpādaṃ adhosiraṃ samparivattitvā mātu yonimukhe sampaṭipādentī"-ti§ ādisu passāva-maggo. Idha pana kāraṇaṃ adhippetaṃ. *Assā*-ti anena.‖

Āraddhā[5]-ti paṭṭhapitā paggaṇhitā paripuṇṇā[6] sampāditā vā.

* M. i, 73. † M. iii, 143. ‡ Dhp. 57.
§ *Cf.* A. iv, 133; UdA. 123. ‖ *Cf. Text*, p. 30, *fn.* 2.

[1] S °ntassa.
[2] S vutt'atthameva.
[3] S bhūmi ca.
[4] S nibbattitvā.
[5] S *prefers in fn.* āraddhā *for* āraddho *of the Text.*
[6] S ° puṇṇaṃ.

Āsavānaṃ khayāyā*-ti ettha āsavantī-ti *āsavā*, cakkhuto pi —pe[1]—manato pi savanti pavattantī-ti vuttaṃ hoti. Dhammato yāva gotrabhū okāsato yāva bhavaggā savantī-ti vā *āsavā*. Ete dhamme etaṃ ca okāsaṃ anto karitvā pavattantī-ti attho. Antokaraṇ'attho hi ayaṃ ā-kāro. Ciraparivāsiy'aṭṭhena madirâdayo[2] āsavā viyā-ti pi *āsavā*. Loke hi ciraparivāsikā madirâdayo *āsavā*-ti vuccanti, yadi ca ciraparivāsik'aṭṭhena[3] āsavā ete eva bhavituṃ arahanti. Vuttaṃ h'etaṃ:—"Purimā, bhikkhave, koṭi na paññāyati avijjāya, 'ito pubbe avijjā nâhosī'"-ti† ādi. Āyataṃ vā saṃsāra-dukkhaṃ savanti pasavantī[4]-ti pi *āsavā*, purimāni c'ettha nibbacanāni, yattha kilesā *āsavā*-ti āgatā, tattha yujjanti, pacchimaṃ kamme pi. Na kevalañca kammakilesā yeva *āsavā*, apica kho nānappakārā upaddavā pi. Abhidhamme hi—"Cattāro āsavā: kāmâsavo, bhavâsavo, diṭṭhâsavo, avijjâsavo"—ti‡ kāmarāgâdayo kilesā *āsavā*-ti āgatā. Sutte pi—"Nâhaṃ, Cunda, diṭṭhadhammikānaṃ yeva āsavānaṃ saṃvarāya dhammaṃ desemī"-ti§ ettha[5] vivādamūlabhūtā kilesā *āsavā*-ti āgatā.

"Yena dev'ūpapatty'assa Gandhabbo vā vihaṅgamo
Yakkhattaṃ yena gaccheyya-manussattañ ca abbaje
Te mayhaṃ āsavā khīṇā viddhastā vinaḷīkatā"-ti||

ettha [6]tebhūmikañca kammaṃ[6] avasesā ca akusalā dhammā. "Diṭṭha-dhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāyā"-ti¶ ettha parūpaghātavippaṭisāra-vadha-bandhâdayo c'eva apāya-dukkha-bhūtā nānappakārā upaddavā ca. Te pan' ete āsavā Vinaye: "Diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāyā"-ti dvedhā āgatā. Saḷāyatane[7]—"Tayo 'me, āvuso, āsavā:—Kāmâsavo, bhavâsavo, avijjâ-

* *Cf.* UdA. 176-177. † A. v, 113.
‡ Dhamma-S., 1096. *Also cf.* D. i, 84; ii, 216; A. i, 165 *ff.*; M. i, 7, 23, 279; S. iv, 256, etc.
§ D. iii, 129. || A. ii, 29. ¶ Vin. iii, 21.

[1] S *omits*. [2] S madhvâ°, *here and below*. [3] S °vāsiya°.
[4] S pavattantī. [5] S *omits this up to the end of the next verse*.
[6-6] S °kakammaṃ. [7] S Sabbâsava-sutte.

savo"-ti* tidhā āgatā. Tathā aññesu suttantesu. Abhidhamme† ca te yeva diṭṭhâsavena saddhiṃ catudhā āgatā. Nibbedhika-pariyāyena—"Atthi, bhikkhave, āsavā nirayagāminiyā, atthi āsavā tiracchāna-yoni-gāminiyā, atthi āsavā pettivisaya-gāminiyā, atthi āsavā manussa-loka-gāminiyā, atthi āsavā devaloka-gāminiyā"-ti‡ pañcadhā āgatā. Kammameva c'ettha *āsavā*[1]-ti adhippetaṃ. Chakka-Nipāte—"Atthi, bhikkhave, āsavā saṃvarā pahātabbā"-ti§ ādinā nayena chadhā āgatā. Sabbâsavasaṃvara-pariyāye‖ te yeva dassana-pahātabbehi dhammehi saddhiṃ sattadhā āgatā. Idha pana Abhidhamma-pariyāyena cattāro āsavā adhippetā-ti veditabbā.

Khayāyā-ti ettha pana 'yo āsavānaṃ khayo vayo bhedo paribhedo aniccatā antaradhānan'-ti āsavānaṃ sarasabhedo khayā[2]-ti vutto. "Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmī"-ti¶ ettha āsavānaṃ khīṇâkāro n'atthibhāvo accanta-asamuppādo āsavakkhayo-ti vutto.

"Sekhassa[3] sikkhamānassa uju-maggânusārino
Khayasmiṃ paṭhamaṃ ñāṇaṃ tato aññā anantarā"-ti**

ettha ariya-maggo āsavakkhayo-ti vutto.

"Āsavānaṃ khayā samāṇo hotī"-ti†† ettha phalaṃ.

"Paravajjânupassissa niccaṃ ujjhāna-saññino
Āsavā tassa vaḍḍhanti, ārā so āsava-kkhayā"-ti‡‡

ettha nibbāṇaṃ. Idha pana phalaṃ sandhāya āsavānaṃ khayā-ti vuttaṃ. Arahattaphal'atthāyā-ti attho.

Saṃvejanīyesu ṭhānesu-ti saṃvegajanakesu jāti-ādisu saṃvegavatthusu, jāti-jarā-vyādhimaraṇaṃ apāyagamanīyaṃ atīte vaṭṭamūlakaṃ dukkhaṃ, anāgate vaṭṭamūlakaṃ

* S. iv, 256. † *See above.* ‡ A. iii, 414.
§ A. iii, 387. ‖ M. i, 6.
¶ M. i, 7. ** It. 53, 104; A. i, 231.
†† M. i, 284. ‡‡ Dhp. 253.

[1] S āsavo. [2] S khayo. [3] S sekkhassa.

dukkhaṃ, paccuppanne āhārapariyeṭṭhimūlakaṃ[1] dukkhan-ti imāni hi saṃvegavatthūni saṃvejanīyaṭṭhānāni nāma. Api ca "āditto loka-sannivāso, uyyotto, avassuto,[2] kummaggapaṭipanno, upanīyati loko, addhuvo, attāṇo loko abhinissaro,[3] asassato[4] ayaṃ[5] loko sabbaṃ pahāya gamanīyaṃ, uṇṇato[6] loko atitto taṇhādāso"-ti,* evamādīni c'ettha *saṃvejanīyaṭṭhānānī*-ti veditabbāni.

Saṃvejanenā-ti jāti-ādisaṃvega-vatthūni paṭicca uppannabhaya-saṅkhātena saṃvejanena. Atthato pana sah'ottappaṃ ñāṇaṃ saṃvego nāma.

Saṃvegassā[7]-ti gabbhokkantikâdi-vasena anekehi[8] jāti-ādi-dukkhehi saṃvegajātassa. Saṃvejitvā-ti ca paṭhanti.[9]

Yoniso padhānenā-ti upāyapadhānena, sammāvāyāmenā-ti attho. So hi yathā akusalā dhammā pahīyanti, kusalā-dhammā bhāvanā-pāripūriṃ gacchanti, evaṃ padhānato uttamabhāvanā-sādhanato ca *padhānan*-ti vuccati. Tattha saṃvegena bhavâdisu kiñci tāṇaṃ leṇaṃ paṭisaraṇaṃ apassanto tattha anālīyanto[10] alaggamānaso tappaṭipakkhena ca vinivattita-visaññito aññadatthuṃ nibbāṇaniṇṇo hoti nibbāṇapoṇo nibbāṇapabbhāro. So kalyāṇamitta-sannissayena yoniso-manasikāra-bahulo visuddhâsaya-ppayogo samatha-vipassanāsu yuttapayutto sabbasmiṃ pi saṅkhāragate nibbindati virajjati vipassanaṃ ussukkāpeti. Tattha yadidaṃ yoniso-manasikāra-bahulo visuddhâsaya-ppayogo samatha-vipassanāsu yuttappayutto, ten'assa *diṭṭh'eva dhamme sukhasomanassa-bahulatā* veditabbā. Yaṃ panâyaṃ samathe patiṭṭhito vipassanāya yuttappayutto sabbasmim pi saṅkhāragate nibbindati virajjati vipassanaṃ ussukkāpeti, ten'assa *yoni*[11] *āraddhā āsavānaṃ khayāyā*-ti veditabbaṃ.

Gāthāsu.—*Saṃvijjethevā*-ti saṃvijjeyya eva, saṃvegaṃ kareyya eva. Saṃvijitvā-ti ca paṭhanti.[12] Vuttanayena saṃviggo hutvā-ti attho.

* M. ii, 68-9.

[1] C °yesaṭṭhi°.
[2] S payāto.
[3] S anabhissaro.
[4] S *omits*.
[5] S assako.
[6] S ūno.
[7] C saṃviggassā.
[8] S anekavidhehi.
[9] *Vide Text*, p. 30, *fn.* 5.
[10] S anoliya°.
[11] *Text* yoniso.
[12] *Vide Text*, p. 30, *fn.* 8.

Paṇḍito-ti sappañño, tihetuka-paṭisandhī-ti vuttaṃ hoti. *Paññāya samavekkhiyā*-ti saṃvegavatthūni saṃvijjana-vasena paññāya sammā avekkhiya. Athavā, paññāya sammā avekkhitvā-ti. Sesaṃ sabbattha uttānatthameva.

Iti Paramatthadīpaniyā Iti-vuttak'aṭṭha-kathāya Duka-nipāte Paṭhamavagga-vaṇṇanā niṭṭhitā.

II, 1. Dutiya-Vaggassa paṭhame.—*Tathāgataṃ bhikkhave*-ti ettha *tathāgata*-saddo tāva: sattavohāra-sammāsambuddhâdisu dissati. Tathā h'esa—"Hoti tathāgato parammaraṇā"-ti* ādisu sattavohāre.

Tathāgataṃ devamanussa-pūjitaṃ
Buddhaṃ namassāma, suvatthi hotū-ti† ādisu sammāsambuddhe.

Tathāgataṃ devamanussapūjitaṃ
Dhammaṃ namassāma, suvatthi hotū-ti‡ ādisu dhamme.
Tathāgataṃ devamanussapūjitaṃ
Saṃghaṃ namassāma, suvatthi hotū-ti§ ādisu saṃghe.
Idha pana sammā-sambuddhe.

||Tasmā *Tathāgatan*-ti ettha aṭṭhahi kāraṇehi Bhagavā Tathāgato-ti vuccati. Katamehi aṭṭhahi? Tathā āgato-ti Tathâgato. Tathā gato-ti Tathāgato. Tatha-lakkhaṇaṃ āgato-ti Tathâgato. Tathā-dhamme yāth'āvato Abhisambuddho-ti Tath'āgato. Tathā-dassitāya Tath'āgato. Tathāvāditāya Tathāgato. Tathā-kāritāya Tathāgato. Abhibhavan'aṭṭhena Tathāgato-ti.

Kathaṃ Bhagavā tathā āgato-ti Tathâgato? Yathā yena abhinīhārena dāna-pāramiṃ pūretvā, sīla-nekkhamma-paññā-viriya-khanti-sacca-adhiṭṭhāna-mettā-upekkhāpāramiṃ pūretvā, imā dasapāramiyo, dasa upapāramiyo, dasaparamattha-pāramiyo-ti samatiṃsa pāramiyo pūretvā, aṅgapariccāga, attapariccāga, dhanapariccāga, dārapariccāga, rajjapariccāgan-ti imāni pañca mahā-pariccāgāni pariccajitvā,

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* D. i, 27. † Sn. v, 236.
‡ Sn. v, 237. § Sn. v, 238.
|| *Cf.* Sumaṅgala-V., pp. 59-68; *also* MA. 45-52; KhpA. 196; PvA. 64; UdA. 128-155; Manorathapūraṇī, i, 103-112.

yathā Vipassī-ādayo sammā-sambuddhā āgatā, tathā amhākaṃ Bhagavā pi āgato-ti Tathâgato. Yathâha:—

> Yath'eva lokamhi Vipassī-ādayo
> Sabbaññu-bhāvaṃ munayo idh'āgatā
> Tathā ayaṃ Sakyamunī pi āgato
> Tathâgato vuccati tena cakkhumā-ti.*

Evaṃ tathā āgato-ti Tathâgato.

Kathaṃ tathā gato-ti Tathā-gato? Yathā sampatijātā Vipassī-ādayo samehi pādehi paṭhaviyaṃ patiṭṭhāya uttarâbhimukhā sattapadavītihārena gatā, tathā amhākaṃ Bhagavā pi gato-ti Tathā-gato. Yathâha:—

> Muhutta-jāto va gavampatī yathā
> Samehi pādehi phusī vasundharaṃ
> So vakkami sattapadāni Gotamo
> Setañca chattaṃ anudhārayuṃ marū.
>
> Gantvāna so sattapadāni Gotamo
> Disā vilokesi samā samantato
> Aṭṭhaṅgupetaṃ giramabbhudīrayi
> Sīho yathā pabbata-muddhaniṭṭhito-ti.

Evaṃ tathā gato-ti Tathā-gato.

Kathaṃ tathā-lakkhaṇaṃ āgato-ti Tathâgato? Sabbesaṃ rūpârūpa-dhammānaṃ salakkhaṇaṃ sāmaññalakkhaṇam tathaṃ avitathaṃ ñāṇa-gatiyā āgato avirajjhitvā patto anuppatto-ti Tathâgato. Yathâha:—

> Sabbesaṃ pana dhammānaṃ
> Saka-sâmañña-lakkhaṇaṃ,
> Tathamevâgato yasmā
> Tasmā nātho Tathâgato-ti.

Evaṃ tathā-lakkhaṇaṃ āgato-ti Tathâgato.

Kathaṃ tathā-dhamme yathāvato âbhisambuddho-ti Tathâgato? Tatha-dhammā nāma cattāri ariya-saccāni. Yathâha—"Cattār' imāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? Idaṃ dukkhaṃ ariya-

* *Cf.* Th. i, 490.

saccan-ti, bhikkhave, tathametaṃ, avitathametaṃ, anaññathametaṃ"-ti* vitthāro. Tañ ca Bhagavā abhisambuddho, tasmâpi tathānaṃ abhisambudhattā Tathâgato. Abhisambodhan'aṭṭho hi ettha *gata*-saddo. Evaṃ tathā-dhamme yāthāvato abhisambuddho-ti Tathâgato.

Kathaṃ tathā-dassitāya Tathâgato? Yaṃ sadevake loke —pe—sadeva-manussāya aparimāṇāsu lokadhātusu aparimāṇānaṃ sattānaṃ cakkhudvāre āpāthaṃ āgacchantaṃ rūpârammaṇaṃ nāma atthi, taṃ Bhagavā sabbâkārato jānāti passati, evaṃ jānatā passatā ca tena taṃ iṭṭhâdivasena vā diṭṭha-suta-muta-viññātesu labbha-mānâdi-vasena[1] vā, "Katamaṃ taṃ rūpaṃ rūpâyatanaṃ? Yaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇa-nibhāsa-nidassanaṃ sappaṭighaṃ, nīlaṃ pītakan"-ti† ādinā nayena anekehi nāmehi terasahi vārehi dvepaññāsāya vā nayehi vibhajjamānaṃ tath'eva hoti, vitathaṃ n'atthi. Esa nayo sotadvārâdisu pi āpāthamāgacchantesu saddâdisu. Vuttañc'etaṃ Bhagavatā:—"Yaṃ, bhikkhave, sadevakassa lokassa—pe—sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ, anuvicaritaṃ manasā, tamahaṃ jānāmi, . . . tamahaṃ abhiññāsiṃ, taṃ Tathâgatassa viditaṃ, taṃ Tathâgātassa[2] upaṭṭhāsī"-ti.‡ Evam tathā-dassitāya Tathâgato. Tattha tathā-dassi-atthe *Tathâgato*-ti padassa sambhavo veditabbo.

Kathaṃ tatha-vāditāya Tathāgato? Yaṃ rattiṃ Bhagavā anuttaraṃ sammā-sambodhiṃ abhisambuddho, yañ ca rattiṃ anupādisesāya nibbāṇadhātuyā parinibbāyi, etth'antare pañcacattāḷīsa-vassa-parimāṇe kāle yañ ca Bhagavatā bhāsitaṃ sutta-geyyâdi, sabbantaṃ parisuddhaṃ paripuṇṇaṃ rāgamada-nimmadanaṃ ekasadisaṃ avitathaṃ. Tenâha:—"Yañ ca, Cunda, rattiṃ Tathāgato anuttaraṃ sammā-sambodhiṃ abhisambujjhati, yañ ca rattiṃ anupādisesāya nibbānadhātuyā parinibbānadhātuyā parinibbāyati, yañ ca etasmiṃ antare bhāsati, lapati, niddisati, sabbaṃ taṃ tathameva hoti, na aññathā. Tasmā *Tathāgato*-ti vuccatī"-ti.§ Gada-attho hi

* S. v, 430. † Dhs. 139. ‡ A. ii, 25. § A. ii, 24; D. iii, 135.

[1] S labbhamānapadav°. [2] A. ii, 25 *reads* Tathâgato na up°.

ettha *gata*-saddo. Evaṃ tathā-vāditāya Tathāgato. Āgadanaṃ āgado, vacanan-ti attho. Tatho aviparīto āgado[1] assā-ti *da*-kārassa *ta*-kāraṃ katvā Tathāgato-ti, evamettha pada-siddhi veditabbā.

Kathaṃ tathā-kāritāya Tathāgato? Bhagavato hi vācāya kāyo anulom'eti, kāyassa pi vācā; tasmā yathā-vādī tathā-kārī, yathā-kārī tathā-vādī ca hoti. Evaṃ-bhūtassa c'assa yathā-vācā, kāyo pi tathā gato pavatto; yathā ca kāyo, vācā pi tathā gato-ti Tathāgato. Ten'evâha:—"Yathā-vādī, bhikkhave, Tathāgato tathā-kārī; yathā-kārī tathā-vādī; iti yathā-vādī tathā-kārī, yathā-kārī tathā-vādī; tasmā Tathāgato-ti vuccatī"-ti.* Evaṃ tathā-kāritāya Tathāgato.

Kathaṃ abhibhavan'aṭṭhena Tathâgato? Yasmā Bhagavā upari bhavaggaṃ heṭṭhā avīcipariyantaṃ karitvā, tiriyaṃ aparimāṇāsu lokadhātusu sabba-satte abhibhavati, sīlenapi, samādhinā pi, paññāyā pi, vimuttiyā pi, vimutti-ñāṇa-dassanenā pi, na tassa tulā vā pamāṇaṃ vā, atulo appameyyo anuttaro devānaṃ ati-devo, Sakkānaṃ ati-Sakko, Brahmānaṃ ati-Brahmā, sabbasatt'uttamo, tasmā Tathâgato. Tenâha:—"Sadevake, bhikkhave, loke—pe—sadeva—manussāya Tathâgato abhibhū, anabhibhūto, añña-d-atthu-daso, vasavatti, tasmā Tathâgato-ti vuccatī"-ti.* Tatrâyaṃ pada-siddhi: Agado viya āgado, so desanāvilāso c'eva puññ'ussayo ca. Tena h'esa mahânubhāvo bhisakko viya dibbâgadena sappe,[2] sabbaparappavādino[3] sadevakañ ca lokaṃ abhibhavati. Iti sabba-lokâbhibhavane[4] atho aviparīto yathā-vutto agado etassā-ti *da*-kārassa *ta*-kāraṃ katvā Tathâgato-ti veditabbo. Evaṃ abhibhavan'aṭṭhena Tathâgato.

Api ca tathāya gato avagato-ti Tathāgato. Tattha sakala-lokaṃ tīraṇa-pariññāya tathāya gato avagato-ti Tathāgato. Loka-samudayaṃ pahāṇa-pariññāya tathāya gato atīto-ti Tathāgato. Loka-nirodhaṃ sacchikiriyāya tathāya gato adhigato-ti Tathāgato. Loka-nirodha-gāminī-paṭipadaṃ bhā-

* A. ii, 24.

[1] UdA. *reads* āgato.
[2] DA., UdA. *read* viya *after this*.
[3] S sabbe para°.
[4] UdA. *reads* °bhavanato.

vanāya tathāya gato paṭipanno-ti Tathāgato. Vuttam h'etaṃ Bhagavatā:—"Loko, bhikkhave, Tathāgatena abhisambuddho, lokasmā Tathāgato visaṃyutto. Lokasamudayo, bhikkhave, Tathāgatena abhisambuddho, lokasamudayo Tathāgatassa pahīṇo. Lokanirodho, bhikkhave, Tathāgatena abhisambuddho, lokanirodho Tathāgatassa sacchikato. Lokanirodha-gāminī-paṭipadā, bhikkhave, Tathāgatena abhisambuddhā, lokanirodha-gāminī-paṭipadā Tathāgatassa bhāvitā. Yaṃ, bhikkhave, sadevakassa—pe—sabbaṃ taṃ Tathāgatena abhisambuddhaṃ. Tasmā Tathāgato-ti vuccatī"-ti.*

†Aparehi pi aṭṭhahi kāraṇehi Bhagavā Tathāgato. Tathāya āgato-ti Tathâgato. Tathāya gato-ti Tathāgato. Tathāni āgato-ti Tathâgato. Tathā-gato-ti Tathāgato. Tathā-vidho-ti Tathāgato. Tathā pavattiko[1]-ti Tathāgato. Tathehi āgato-ti Tathâgato. Tathā-gatā-bhāvena Tathāgato-ti.

Kathaṃ tathāya āgato-ti Tathâgato? Yā sā Bhagavatā Sumedha-bhūtena Dīpaṅkara-dasabalassa pāda-mūle:—

> Manussattaṃ liṅgasampatti-hetu Satthāra-dassanaṃ
> Pabbajjā guṇa-sampatti-adhikāro ca chandatā
> Aṭṭha-dhamma-samodhānā abhinīhāro samijjhatī-ti.‡

Evaṃ vuttaṃ:—aṭṭhaguṇa-samannāgataṃ abhinīhāraṃ āpādentena[2] ahaṃ sadevakaṃ lokaṃ tiṇṇo tāressāmi, mutto mocessāmi, danto damessāmi, assattho assāsessāmi, parinibbuto parinibbāpessāmi, Suddho sodhessāmi, Buddho bodhessāmī-ti vohāre paṭiññā pavattitā. Vuttaṃ h'etaṃ:—

> "Kiṃ me ekena tiṇṇena purisena thāma-dassinā
> Sabbaññutaṃ pāpuṇitvā santāressaṃ sadevakaṃ.
>
> Iminā me adhikārena [3]katena purisuttame[3]
> Sabbaññutaṃ pāpuṇitvā tāremi janataṃ bahuṃ.

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* A. ii, 23.

† *Here begins* Dhammapāla's *own explanation*. ‡ J. i, 14.

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[1] UdA. °vattito. [2] S sampāde°.

[3-3] *So in* C *and* S *MSS., though the Siamese printed text adopts* "purisena thāmadassinā" *as in* UdA., *while noting the MSS. version in the fn.*

Saṃsārasotaṃ chinditvā viddhaṃsetvā tayo bhave,
Dhamma-nāvaṃ samāruyha santāressaṃ sadevakaṃ."*

" Kim me aññāta-vesena dhammaṃ-sacchikaten'idha,
Sabbaññutaṃ pāpuṇitvā Buddho hessaṃ sadevake-
ti."†

Taṃ pan'etaṃ mahā-paṭiññaṃ sakalassā pi Buddha-kāraka-dhamma-samudāyassa pavicaya-paccavekkhaṇa-samādānā-nāṃ kāraṇa-bhūtaṃ avisaṃvādento lokanātho yasmā mahā-kappānaṃ sata-sahassâdhikāni, cattāri asaṃkheyyāni sakkaccaṃ nirantaraṃ niravasesato dānapāramī-ādayo, samatiṃsapāramiyo pūretvā, aṅgapariccāgâdayo pañca mahā-pariccāge pariccajitvā, saccâdhiṭṭhānâdīni cattāri adhiṭṭhā-nāni paribrūhetvā, puñña-ñāṇa-sambhāre sambharitvā, pubbayoga-pubbacariya-dhamm'akkhāna-ñāt'attha-cariyâdayo ukkaṃsāpetvā, buddhi-cariyaṃ parama-koṭiṃ pāpetvā, anuttaraṃ sammā-sambodhiṃ abhisambujjhi, tasmā sā mahā-paṭiññā tathā avitathā anaññathā na tassa vālaggamattaṃ pi vitathaṃ atthi. Tathā hi Dīpaṅkara-Dasabalo Koṇḍañño Sumaṅgalo—pe—Kassapo Bhagavā-ti 'ime catuvīsati sammā-sambuddhā paṭipāṭiyā uppannā Buddho bhavissatī'-ti naṃ vyākariṃsu. Evaṃ catuvīsatiyā Buddhānaṃ santike laddha-vyākaraṇo ye te katâbhinīhārehi Bodhisattehi laddhabbā ānisaṃsā vuttā,[1] te labhitvā'va āgato-ti tāya yathā-vuttāya mahā-paṭiññāya tathāya abhisambuddha-bhāvaṃ āgato adhigato-ti Tathâgato. Evaṃ tathāya āgato-ti Tathâgato.

Kathaṃ tathāya gato-ti Tathāgato ? Yāyaṃ mahā-karuṇā lokanāthassa, yāya mahā-dukkha-sampāta[2]-paṭipannaṃ satta-nikāyaṃ disvā 'tassa n'atth'añño koci paṭisaraṇam, ahameva ito saṃsāra-dukkhato mutto mocessāmī'-ti samussāhita-mānaso[3] mahâbhinīhāraṃ akāsi. Katvā ca yathā-paṇidhānaṃ sakala-lokahita-sampādanāya ussukkamāpanno, attano kāya-jīvita-nirapekkho, paresaṃ sota-gamana[4]-matte-

* J. i, 66-68. † J. i, 65.

[1] S *omits*.
[2] S sambādha.
[3] S hadayo.
[4] S sotapathagam°.

na pi citt'ūtrāsa-[1]samuppādikaṃ atidukkaraṃ dukkhacariyaṃ[1] samācaranto, yathā mahā-bodhi-sattānaṃ[2] paṭipatti hānabhāgiyā saṅkilesa-bhāgiyā ṭhiti-bhāgiyā vā na hoti, atha kho uttariṃ visesa-bhāgiyā 'va hoti, tathā paṭipajjamāno anupubbena niravasese bodhi-sambhāre samānetvā abhisambodhiṃ pāpuṇi. Tato parañ ca tāya yeva mahākaruṇāya sañcodita-mānaso paviveka-ratiṃ paramañ ca santaṃ vimutti-sukhaṃ[3] pahāya, bāla-jana-bahule loke tehi samuppāditaṃ sammānâvamāna-vippakāraṃ agaṇetvā, vineyya-jana-vinayanena niravasesaṃ Buddha-kiccaṃ niṭṭhapesi. Tatra yo Bhagavato sattesu mahā-karuṇāya samokkamānâkāro so parato āvibhavissati. Yathā Buddha-bhūtassa lokanāthassa sattesu mahākaruṇā, evaṃ Buddha-bhūtassa pi mahâbhinīhāra-kālâdisū ti sabbattha sabbadā ca eka-sadisatāya tathā avitathā anaññathā. Tasmā tīsu pi avaṭṭhāsu sabba-sattesu samānarasāya tathāya mahā-karuṇāya sakalaloka-hitāya gato paṭipanno-ti, Tathāgato. Evaṃ tathāya gato-ti Tathāgato.

Kathaṃ tathāni āgato-ti Tathâgato? Tathāni nāma cattāri ariya-magga-ñāṇāni. Tāni hi—"Idaṃ dukkhaṃ, ayaṃ dukkhasamudayo, ayaṃ dukkha-nirodho, ayaṃ dukkhanirodhagāminī paṭipadā"-ti* evaṃ sabbaññeyya-dhamma-saṅgāhakañaṃ pavatti-nivatti-tadubhaya-hetu-bhūtānaṃ catunnaṃ ariya-saccānaṃ, "Dukkhassa pīḷan'aṭṭho, saṅkhat'aṭṭho, santāp'aṭṭho, vipariṇām'aṭṭho; samudayassa āyūhan'aṭṭho, nidān'aṭṭho, saṃyog'aṭṭho, palibodh'aṭṭho; nirodhassa nissaraṇ'aṭṭho, pavivek'aṭṭho, asaṅkhat'aṭṭho, amat'aṭṭho; maggassa nīyyān'aṭṭho, hetvaṭṭho, dassan'aṭṭho adhipatiy'aṭṭho"-ti† ādīnaṃ tabbibhāgānañca yathā-bhūta-sabhāvâvabodhavibandhakassa saṃkilesa-pakkhassa samucchindanena paṭiladdhāya, tattha asammohâbhisamaya-saṅkhātāya aviparītâkāra-ppavattiyā dhammānaṃ sabhāva-sarasa-lakhaṇassa avisaṃvādanato tathāni avitathāni anaññathāni; tāni Bha-

* D. iii, 273. † Pṭs. i, 118; VM. 494.

1-1 S °dikā °karā dukkara-cariyā.
[2] B mahābodhiyā, *and also in* S *fn.* [3] S vimokkha°.

gavā anaññaneyyo sayameva āgato adhigato. Tasmā tathāni āgato-ti Tathâgato.

Yathā ca magga-ñāṇāni, evaṃ Bhagavato tīsu kālesu appaṭihata-ñāṇāni, catupaṭisambhidā-ñāṇāni, catuvesārajja-ñāṇāni, pañca-gati-pariccheda-ñāṇāni, cha-asādhāraṇa-ñāṇāni, satta-bojjhaṅga-vibhāvana-ñāṇāni, aṭṭha-magg'aṅga-vibhāvana-ñāṇāni, navânupubba-vihāra-samāpatti-ñāṇāni, dasabala-ñāṇāni ca vibhāvetabbāni. Tatra yaṃ hi kiñci aparimāṇāsu loka-dhātusu aparimāṇānaṃ sattānaṃ hīnâdibhedabhinnānaṃ hīnâdi-bheda-bhinnāsu atītāsu khandhâyatanadhātusu sabhāva-kiccâdi avatthā-visesâdi khandha-paṭibaddha-nāmagottâdi ca jānitabbaṃ. Anindriya-patibaddhesu ca atisukhuma-tirohita-vidūradesesu rūpa-dhammesu yo taṃ taṃ[1] paccay'uppannānaṃ vaṇṇa-saṇṭhāna-gandha-rasa-phassâdi-viseso, tattha sabbatth'eva hattha-tale-thapito āmalako viya paccakkhato asaṅgam-appaṭihataṃ Bhagavato ñāṇaṃ pavattati, tathā anāgatāsu paccuppannāsu cā-ti, imāni tīsu kālesu appaṭihata-ñāṇāni nāma. Yathâha:—"Atīt'aṃse Buddhassa Bhagavato appaṭihata-ñāṇaṃ, anāgat'aṃse Buddhassa Bhagavato appaṭihata-ñāṇaṃ, paccuppann'aṃse Buddhassa Bhagavato appaṭihata-ñāṇan"-ti.* Tāni pan'etāni tattha tattha dhammānaṃ sabhāva-sarasa-lakkhaṇassa avisaṃvādanato tathāni avitathāni anaññatthāni. Tāni Bhagavā sayambhū-ñaṇena adhigacchi. Evaṃ tathāni āgato-ti Tathâgato.

Tathā—"Attha-paṭisambhidā, dhamma-paṭisambhidā, nirutti-paṭisambhidā, paṭibhāṇa-paṭisambhidā"-ti† catasso paṭisambhidā. Tattha attha-ppabhedassa sallakkhaṇa-vibhāvana-vavatthāna-karaṇa-samatthaṃ attha-ppabheda-gataṃ ñāṇam attha-paṭisambhidā. Dhamma-ppabhedassa sallakkhaṇa-vibhāvana-vavatthāna-karaṇa-samatthaṃ dhamme pabheda-gataṃ ñāṇam dhamma-paṭisambhidā. Nirutti-ppabhedassa sallakhaṇa-vibhāvana-vavatthāna-karaṇa-samatthaṃ nirutt'ābhilāpe pabheda-gataṃ ñāṇaṃ nirutti-paṭisambhidā. Paṭibhāṇa-ppabhedassa sallakkhaṇa-vibhāvana-

* D. iii, 275; Nett. 17-8. † Vib. 293, 331; *cf.* VM. 440.

[1] *After this* S *notes in fn.* paccaya-visesehi saddhiṃ.

vavatthāna-karaṇa-samatthaṃ paṭibhāṇe pabheda-gataṃ ñāṇaṃ paṭibhāṇa-paṭisambhidā. Vuttaṃ h'etaṃ*:—" Atthe ñāṇaṃ atthapaṭisambhidā, Dhamme ñāṇaṃ dhamma-patisambhidā, attha[1]-dhamma-nirutt'ābhilāpe ñāṇaṃ nirutti-paṭisambhidā, ñāṇesu ñāṇam paṭibhāṇa-paṭisambidā "-ti.† Ettha ca hetu-anusārena araṇīyato[2] adhigantabbato ca saṃkhepato hetu-phalaṃ attho nāma. Pabhedato pana, yaṃ kiñci paccay'uppannaṃ nibbāṇaṃ, bhāsit'attho vipāko, kiriyā-ti ime pañca dhammā attho. Taṃ atthaṃ[3] paccavekkhantassa tasmiṃ atthe pabhedagataṃ ñāṇaṃ atthapaṭisambhidā. Dhammo-ti saṅkhepato paccayo, so hi yasmā taṃ taṃ atthaṃ vidahati, pavatteti c'eva pāpeti ca, tasmā Dhammo-ti vuccati.‡ Pabhedato pana: yo koci phalanibbattako, hetu, ariya-maggo, bhāsitaṃ kusalaṃ, akusalanti ime pañca dhammā Dhammo.[4] Taṃ dhammaṃ paccavekkhantassa tasmiṃ dhamme pabheda-gataṃ ñāṇaṃ dhamma-paṭisambhidā. Vuttampi h'etaṃ:—" Dukkhe ñāṇaṃ attha-paṭisambhidā. Dukkha-samudaye ñāṇaṃ dhamma-paṭisambhidā, dukkha-nirodhe ñāṇaṃ attha-paṭisambhidā, dukkhanirodha-gāminiyā-paṭipadāya ñāṇam dhamma-paṭisambhidā. Athavā,[5] hetumhi ñāṇaṃ dhamma-paṭisambhidā, hetu-phale ñāṇaṃ attha-paṭisambhidā. Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, imesu dhammesu ñāṇam attha-paṭisambhidā. Yamhā dhammā te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ dhamma-paṭisambhidā. Jarāmaraṇe ñāṇaṃ attha-paṭisambhidā, jarā-maraṇa-samudaye ñāṇaṃ dhamma-paṭisambhidā. Jarā-maraṇa-nirodhe ñāṇaṃ attha-paṭisambhidā, jarā-maraṇa-nirodhagāminiyā-paṭipadāya ñāṇaṃ dhamma-paṭisambhidā. Jatiyā, bhave, upādāne, taṇhāya, vedanāya, phasse, saḷāyatane, nāma-rūpe, viññāṇe, saṅkhāresu ñāṇaṃ attha-paṭisambhidā, saṅkhāra-samudaye ñāṇaṃ dhamma-paṭisambhidā, saṅkhāra-nirodhe ñāṇaṃ at-

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* *For the following cf.* VM. 440-442. † Vib. 293, 331; *cf.* VM. 440.
‡ *Cf.* Sumaṅg.-V. i, 20; *Points of Controversy, App. note* 4.

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[1] Vibh. tatra; VM. tattha. [2] UdA. arīyato; VM. arīyati.
[3] VM. ettha. [4] VM. *has* ti veditabbo *after this*. [5] *MSS. omit.*

tha-paṭisambhidā, saṅkhāra-nirodha-gāminiyā-paṭipadāya ñāṇaṃ dhamma-paṭisambhidā. Idha, bhikkhu, dhammaṃ jānāti, suttaṃ geyyaṃ—pe—vedallaṃ: ayaṃ vuccati dhamma-paṭisambhidā. So tassa tass'eva bhāsitassa atthaṃ jānāti; ayaṃ imassa bhāsitassa attho-ti; ayaṃ vuccati attha-paṭisambhidā.

Katame dhammā kusalā? "Yasmiṃ samaye kāmâvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassa-sahagataṃ ñāṇa-sampayuttaṃ rūpârammaṇaṃ vā—pe—dhammârammaṇaṃ vā, yaṃ yaṃ vā panârabbha, tasmiṃ samaye phasso hoti—pe—avikkhepo hoti, ime dhammā kusalā, imesu dhammesu ñāṇaṃ dhamma-paṭisambhidā, tesaṃ vipāke ñāṇaṃ attha-patisambhidā"-ti* ādi vitthāro. Tasmiṃ pana atthe ca dhamme ca sabhāva-nirutti avyabhicāra-vohāro abhilāpo, tasmiṃ sabhāva-niruttâbhilāpe Māgadhikāya sabbasattānaṃ mūlabhāsāya ayaṃ sabhāva-nirutti, ayaṃ na sabhāva-niruttī-ti pabheda-gataṃ ñāṇaṃ nirutti-paṭisambhidā. Yatthā vuttesu tesu ñāṇesu gocara-kiccâdi-vasena vitthārato pavattaṃ sabbaṃ pi ñāṇa-ārammaṇaṃ katvā paccavekkhantassa tasmiṃ ñāṇe pabheda-gataṃ ñāṇaṃ paṭibhāṇa-paṭisambhidā. Iti imāni cattāri paṭisambhidā-ñāṇāni sayameva Bhagavatā adhigatāni attha-dhammâdike tasmiṃ tasmiṃ attano visaye avisaṃvādana-vasena aviparītâkāra-ppavattiyā tathāni avitathāni anaññathāni. Evaṃ pi Bhagavā tathāni āgato-ti Tathâgato.

Tathā yaṃ kiñci ñeyyaṃ nāma, sabbaṃ taṃ Bhagavatā sabbâkārena ñātaṃ, diṭṭhaṃ, adhigataṃ, abhisambuddhaṃ. Tathā hi'ssa abhiññeyyā dhammā abhiññeyyato buddhā,[1] pariññeyyā dhammā pariññeyyato buddhā, pahātabbā dhammā pahātabbato buddhā, sacchikātabbā dhammā sacchikātabbato buddhā, bhāvetabbā dhammā bhāvetabbato buddhā.† Yato naṃ koci samaṇo vā brāhmaṇo vā devo vā Māro vā Brahmā vā ime nāma te dhammā anabhisambuddhā-ti saha-dhammena anuyuñjituṃ samattho nāma[2] n'atthi.

* Pṭs. 293-5; *cf.* Dhs. § 1. † VM. 201 (*cf.* Sn. 558; Thag. 828).

[1] VM. buddho, *and below.* [2] S *omits.*

Yaṃ kiñci pahātabbaṃ nāma, sabbaṃ taṃ Bhagavato[1] anavasesato bodhi-mūle yeva pahīnaṃ anuppatti-dhammaṃ, na tassa pahānāya uttariṃ karaṇīyaṃ atthi. Tathā hi'ssa lobha-dosa-moha-viparīta-manasikāra - ahirikânottappa-thīna-middha-kodh'ūpanāha-makkha-palāsa-issā-macchariya - māyā-sātheyya - thambha - sārambha mānâtimāna-mada - ppamādo; tividhâkusala-mūla - duccarita-viparīta[2] - visama-saññā - mala-vitakka-papañca-esanā-taṇhā; catubbidha-vipariyesa - āsava-gaṇṭha-ogha-yogâgati-taṇh'ūpādāna; pañcâbhinandana-nīvaraṇa-cetokhila - cetaso-vinibandha; cha-vivāda-mūla,-sattânusaya,-aṭṭhamicchatta,-nava-āghātavatthu-taṇhā-mūlaka,-dasa-akusala-kammapatha, - ekavīsati - anesana, - dvāsaṭṭhi - diṭṭhi-gata,-aṭṭhasata-taṇhā-vicaritâdi-ppabhedaṃ, diyaḍḍha-kilesa-sahassaṃ saha vāsanāya pahīṇaṃ samucchinnaṃ samūhataṃ. Yato naṃ koci samaṇo vā—pe—Brahmā vā, ime nāma te kilesā appahīṇā-ti saha dhammena anuyuñjituṃ samattho n'atthi. "Ye pi 'me Bhagavatā kamma-vipāka-kiles'ūpavāda-āṇ'āvītikkama-ppabhedā antarāyikā dhammā vuttā, alameva te ekantena antarāyāya. Yato naṃ koci samaṇo vā—pe—Brahmā vā nâlaṃ te paṭisevato antarāyāyā"-ti* saha dhammena anuyuñjituṃ samattho n'atthi. Yo ca Bhagavato niravasesa-vaṭṭa-dukkha-nissaraṇāya sīla-samādhi-paññā-saṅgaho, sattakoṭṭhāsiko, sattatiṃsa-ppabhedo ariya-magga-pubbaṅgamo anuttaro niyyāna-dhammo desito, so ekanten'eva niyyāti paṭipannassa vaṭṭa-dukkhato, yato naṃ koci samaṇo vā—pe—Brahmā vā niyyāṇa-dhammo-ti tayā desito na niyyātī-ti saha dhammena anuyuñjituṃ samattho n'atthi. Vuttaṃ h'etaṃ:—"Sammā-sambuddhassa te paṭijānato ime dhammā anabhisambuddhā"-ti† vitthāro. Evametāni attano ñāṇa-ppahāṇa-desanā-visesānaṃ avitatha-bhāvâvabodhanato aviparītâkāra-ppavattāni Bhagavato catu-vesārajja-ñāṇāni tathāni avitathāni anaññathāni. Evaṃ pi Bhagavā tathāni āgato-ti Tathâgato.

Tathā niraya-gati, tiracchāna-gati, peta-gati, manussa-gati, deva-gatī-ti pañca-gatiyo.‡ Tāsu sañjīvâdayo aṭṭha-mahā-

* *Cf.* M. i, 72, 130. † M. i, 71. ‡ *Cf.* M. i, 73.

[1] S °vatā. [2] S *omits.*

nirayā, kukkulâdayo soḷasa ussada-nirayā,[1] lokantarika-nirayo[2] cā-ti. Sabbe pi 'me ekanta-dukkhatāya nirassādan'aṭṭhena[3] nirayā ca sakakammunā gantabbato gati cā-ti nirayagati. *Tibbandhakāra-sītanarakā pi etesv'ev'antogadhā. Kimi-kīṭa-paṭaṅga-siriṃsapa[4]-pakkhi-soṇa-sigālâdayo tiriyaṃ añchitabhāvena tiracchānā nāma; te yeva-gatī-ti tiracchāna-gati. Khuppipāsita-paradatt'upajīvi-nijjhāma-taṇhikâdayo dukkha-bahulatāya pakaṭṭha-sukhato itā vigatā-ti petā: te yeva-gatī-ti petagati. Kāḷakañjikâdi† asurā pi etesv'eva antogadhā. Paritta-dīpa-vāsīhi saddhiṃ Jambu-dīpâdi catu-mahā-dīpa-vāsino manaso-ussannatāya manussā: te eva-gatī-ti manussa-gati. Catummahārājikato paṭṭhāya yāva n'eva-saññā-n'âsaññâyatan'upagā-ti ime chabbīsati deva nikāyā dibbanti attano iddhânubhāvena kīḷanti jotanti cā-ti devā, te eva-gatī-ti deva-gati. Tā pan'etā gatiyo yasmā yasmā taṃ taṃ kamma-vaṭṭa-nibbatto uppatti-bhava-viseso, tasmā atthato vipaka-kkhandhā kaṭattā ca rūpaṃ. Tattha ayaṃ nāma gati iminā nāma kammunā jāyati, tassa kammassa paccaya-visesehi evaṃ vibhāgabhinnattā visuṃ ete satta-nikāyā evaṃ vibhāga-bhinnā-ti yathā-sakaṃ hetuphala-vibhāga-paricchindana-vasena ṭhānaso hetuso Bhagavato ñāṇaṃ pavattati. Tenâha Bhagavā:—"Pañca kho imā, Sāriputta, gatiyo. Katamā pañca? Nirayo, tiracchānayoni, petti-visayo, manussā, devā. Nirayañcâhaṃ, Sāriputta, pajānāmi nirayagāmiñca maggaṃ, niraya-gāminiñca paṭipadaṃ, yathā-paṭipanno kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upagato hoti, tañ ca pajānāmī"-ti‡ ādiṃ. Tāni pan'etāni Bhagavato ñāṇāni tasmiṃ tasmiṃ visaye aviparītâkāra-ppavattiyā avisaṃvadanato tathāni avitathāni anaññathāni. Evaṃ pi Bhagavā tathāni āgato-ti Tathâgato.

Tathā yaṃ sattānaṃ saddhâdi-yoga-vikala-bhāva-bodhena[5] appa-rajakkhatâdi[6]-visesa-vibhāvanaṃ paññāsāya ākārehi pavattaṃ Bhagavato indriya-paro-pariyatta-ñāṇaṃ. Vuttaṃ

* PJ. ii, 476. † *Cf.* PvA. 272. ‡ M. i, 73.

[1] S ussuddan° in *fn*.
[2] S lokantan°.
[3] S nirassādaṭṭhena.
[4] S °sirisappa°.
[5] S °bhāvâvabodhanena.
[6] S apparajakkha-mahārajakkhat°.

h'etaṃ:—"Saddho puggalo apparajakkho, assaddho puggalo mahā-rajakkho"-ti* vitthāro: †yañca ayaṃ puggalo apparajakkho sassata-diṭṭhiko, ayaṃ uccheda-diṭṭhiko, ayaṃ anulomikāya khantiyaṃ ṭhito, ayaṃ yathābhūtañāṇe ṭhito, ayaṃ kāmâsayo na nekkhammâdi-āsayo, ayaṃ nekkhammâsayo na kāmâdi-āsayo-ti ādinā; imassa kāmarāgo ativiya thāmagato na paṭighâdiko, imassa paṭigho ativiya thāma-gato na kāmarāgâdiko-ti ādinā; imassa puññâbhisaṃkhāro adhiko, na apuññâbhisaṃkhāro, na āneñjâbhisaṃkhāro; imassa apuññâbhisaṃkhāro adhiko, na puññâbhisaṃkhāro, na āneñjâbhisaṃkhāro; imassa āneñjâbhisaṃkhāro adhiko, na puññâbhisaṃkhāro, na apuññâbhisaṃkhāro, imassa kāyasucaritaṃ adhikaṃ; imassa vacī-sucaritaṃ; imassa manosucaritaṃ; ayaṃ hīnâdhimuttiko, ayaṃ paṇītâdhimuttiko, ayaṃ kammâvaraṇena samannāgato,‡ na kilesâvaraṇena, na vipākâvaraṇena samannāgato-ti ādinā ca sattānaṃ āsayâdīnaṃ[1] yathā-bhūta-vibhāvanâkāra-ppavattaṃ Bhagavato āsayânusaya-ñāṇaṃ. Yaṃ sandhāya vuttaṃ:—"Idha Tathâgato sattānaṃ āsayaṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti—pe—bhabbâbhabbe satte jānātī"-ti§ ādi.

Yañ ca uparima-heṭṭhima-majjhima[2]-kāyehi dakkhiṇa-vāma-akkhi-kaṇṇasota-nāsikāsota-aṃsakūṭa-hatthapādehi[3]-aṅgula-aṅgul'antarehi-lom'ūpakūpehi[4] ca, aggikkhandh'ūdakadhārā-pavattitaṃ, anañña-sādhāraṇaṃ, vividha-vikubban'iddhi-nimmāpaṇikaṃ[5] Bhagavato yamaka-pāṭihāriya-ñāṇaṃ. Yaṃ sandhāya vuttaṃ—"Idha Tathâgato yamaka-pāṭihāriyaṃ karoti asādhāraṇaṃ sāvakehi. Uparima-kāyato aggi-kkhandho pavattati, heṭṭhima-kāyato udaka-dhārā-pavattati; heṭṭhima-kāyato aggi-kkhandho pavattati, uparima-kāyato-udaka-dhārā pavattatī"-ti|| ādi.

Yañ ca rāgâdīhi jāti-jarā-ādīhi ca anekehi dukkha-dhamme-

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* Pṭs. 121. † *Cf.* Vibh. 341. ‡ *Cf.* Vibh. 342; Pṭs. i, 134.
§ Vibh. 340; Pṭs. i, 134. || Pṭs. i, 125.

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[1] S āsayâdi taṃ. [2] S puratthima-pacchima.
[3] S °passahatthapā°. [4] S lomakū°. [5] S °panâdikaṃ.

hi upaddutaṃ sattakāyaṃ[1] tato nīharitu-kāmatā-vasena nānānayehi pavattassa Bhagavato mahā-karuṇ'okkamanassa paccaya-bhūtaṃ mahā-karuṇā-samāpatti-ñāṇaṃ; yathâha:—"Katamaṃ Tathâgatassa mahā-karuṇā-samāpatti-ñāṇaṃ? Bahukehi ākārehi passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahā-karuṇā okkamatī"-ti* ādinā, "Āditto loka-sannivāso-ti passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahā-karuṇā okkamatī"-ti† ādinā ca ekūna-navutiyā‡ ākārehi vibhajanaṃ kataṃ.

Yaṃ pana yāvatā dhamma-dhātu yattakaṃ ñātabbaṃ saṅkhatâsaṅkhatâdi, tassa sabbassa paropadesena vinā sabbâkārato paṭivijānana-samatthaṃ ākaṅkhā-matta-paṭi-baddha-vutti anañña-sādhāraṇaṃ Bhagavato ñāṇaṃ, sabbathā anavasesa-saṅkhatâsaṅkhata-sammuti-saccâvabodhato sabbaññū-ta-ñāṇaṃ, tatthâvaraṇâbhāvato ca nissaṅga-ppavattiṃ upādāya anāvaraṇa-ñāṇan-ti pi vuccati. Ayamettha saṅkhepo. Vitthāro pana parato avibhavissati.§ Evametāni Bhagavato cha-asādhāraṇa-ñāṇāni aviparītâkāra-ppavattiyā yathâsakaṃ visayassa avisaṃvādanato tathāni avitathāni anaññathāni. Evaṃ pi Bhagavā tathāni āgato-ti Tathâgato.

Tathā—"Satt'ime, bhikkhave, bojjhaṅgā:—sati-sambojjhaṅgo, dhamma-vicaya-sambojjhaṅgo, viriya-sambojjhaṅgo, pīti-sambojjhaṅgo, passaddhi-sambojjhaṅgo, samādhi-sambojjhaṅgo, upekkhā-sambojjhaṅgo"-ti‖ evaṃ sarūpato. "Yāyaṃ lok'uttara-maggakkhaṇe uppajjamānā līn'uddhaccâpatiṭṭhānâyūhana-kāma-sukhatta-kilamathânuyoga-uccheda-sassatâbhinivesâdīnaṃ anekesaṃ upaddavānaṃ paṭipakkha-bhūtā sati-ādi bheda-dhamma-sāmaggi, yāya ariya-sāvako bujjhati, kilesa-niddāya uṭṭhahati, cattāri vā saccāni paṭivijjhati, nibbāṇameva vā sacchikarotī"-ti¶ sā dhamma-sāmaggi-bodhī-ti vuccati. Tassā bodhiyā aṅgā-ti bojjhaṅgā. Ariyasāvako vā yathā-vuttāya dhamma-sāmaggiyā bujjhatī-ti katvā, bodhī-ti vuccati, tassa bodhissa aṅgā-ti bojjhaṅgā-ti,

* Pṭs. i, 126; M. ii, 68. † Pṭs. i, 127; M. ii, 69.
‡ *For full enumerations vide* UdA. 142-144. § *Vide* UdA. 144-5.
‖ D. iii, 106; Pṭs. iii, 115; Vibh. 227. ¶ MA. 83 *ff*.

[1] UdA. °nikāyam.

evaṃ sāmañña-lakkhaṇato upaṭṭhāna-lakkhaṇo, sati-sambojjhaṅgo; pavicaya-lakkhaṇo dhamma-vicaya-sambojjhaṅgo; paggaha-lakkhaṇo viriya-sambojjhaṅgo; pharaṇa-lakkhaṇo pīti-sambojjhaṅgo; upasama-lakkhaṇo passaddhi-sambojjhaṅgo; avikkhepa-lakkhaṇo samādhi-sambojjhaṅgo; paṭisaṅkhāṇa-lakkhaṇo upekkhā-sambojjhaṅgo-ti evaṃ visesa-lakkhaṇato.—"Tattha katamo sati-sambojjhaṅgo? Idha bhikkhu satimā hoti paramena sati-nepakkena samannāgato cira-kataṃ pi cirabhāsitaṃ saritā hoti anussaritā"-ti* ādinā sattannaṃ bojjhaṅgānaṃ aññamaññ'ūpakāra-vasena ekakkhaṇe pavatti-dassanato. "Tattha katamo sati-sambojjhaṅgo? Atthi ajjhattaṃ dhammesu sati, atthi bahiddhā dhammesu satī"-ti† ādinā tesaṃ visaya-vibhāvanā-pavatti-dassanato. "Tattha katamo sati-sambojjhaṅgo? Idha bhikkhu sati-sambojjhhaṅgaṃ bhāveti viveka-nissitaṃ virāga-nissitaṃ nirodha-nissitaṃ vossagga-pariṇāmin"-ti,‡ ādinā bhāvanā-vidhi-dassanto. "Tattha katamo satta-bojjhaṅgā? Idha bhikkhu yasmiṃ samaye lok'uttaraṃ jhānaṃ bhāveti—pe—tasmiṃ samaye satta-bojjhaṅgā honti: sati-sambojjhaṅgo—pe—upekkhā-sambojjhaṅgo. Tattha katamo sati-sambojjhaṅgo? Yā sati anussatī"-ti§ ādinā channavutiyā-naya-sahassa-vibhāgehi, evaṃ nānâkārato pavattāni Bhagavato bojjhaṅga-vibhāvana-ñāṇāni, tassa tassa atthassa avisaṃvādanato tathāni avitathāni anaññathāni. Evam pi Bhagavā tathāni āgato-ti Tathâgato.

‖Tathā "Tattha katamaṃ dukkha-nirodhagāminī paṭipadā-ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: Sammādiṭṭhi—pe—sammā-samādhī"-ti.¶ Evaṃ sarūpato sabbakilesehi ārakattā ariya-bhāva-karattā ariya-phala-paṭilābha-karattā ca ariyo; ariyānaṃ aṭṭhavidhattā nibbāṇâdhigamāya ekanta-kāraṇattā ca aṭṭhaṅgiko; kilese mārento gacchati, atthikehi maggīyati, sayaṃ vā nibbāṇaṃ maggayatī-ti maggo-ti. Evaṃ sāmañña-lakkhaṇato,-sammā-dassana-lakkhaṇā, sammā-diṭṭhi, sammā-abhiniropana-lakkhaṇo sammā-saṅkappo; sammā-pariggahaṇa-lakkhaṇā sam-

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* DA. 197; Vibh. 227.
† DA. 110; Vibh. 228.
‡ S. iv, 367; Vib. 229.
§ Vibh. 229.
‖ *For the following vide* DA. 214 *ff. and* MA. 105 *ff.*
¶ A. i, 117; Vib. 104.

mā-vācā; sammā-samuṭṭhāpana-lakkhaṇo sammā-kammanto; sammā-vodāna-lakkhaṇo sammā-ājīvo; sammā-paggaha-lakkhaṇo sammā-vāyāmo; sammā-upaṭṭhāna-lakkhaṇā sammā-sati; sammā-avikkhepa-lakkhaṇo sammā-samādhī-ti; evaṃ visesa-lakkhaṇato sammā-diṭṭhi tāva aññehi pi attano paccanīka-kilesehi saddhiṃ micchā-diṭṭhiṃ pajahati, nibbāṇaṃ ārammaṇaṃ karoti, tappaṭicchādaka-moha-vidhamanena asammohato sampayutta-dhamme ca passati.

Tathā sammā-saṃkappâdayo pi micchā-saṅkappâdīni pajahanti, nirodhañ ca ārammaṇaṃ karonti, sahajāta-dhammānaṃ sammā-abhiniropaṇa-pariggahaṇa-samuṭṭhāpana-vodāna-paggaha-upaṭṭhāna-samādahanāni ca karontī-ti, evaṃ kicca-vibhāgato sammādiṭṭhi pubba-bhāge nānā-khaṇā visuṃ dukkhâdi-ārammaṇā hutvā, maggakāle ekakkhaṇā nibbāṇameva ārammaṇaṃ katvā, kiccato dukkhe ñāṇan-ti ādīni cattāri nāmāni labhati. Sammā-saṅkappâdayo pi pubba-bhāge nānā-khaṇa-nānârammaṇā, maggakāle ekakkhaṇā ekârammaṇā. Tesu sammā-saṅkappo kiccato nekkhamma-saṅkappo-ti ādīni tīṇi nāmāni labhati. Sammā-vācâdayo tayo pubbabhāge musāvādā veramaṇī-ti ādi vibhāgā viratiyo pi cetanāyo pi hutvā, maggakkhaṇe pana viratiyo 'va. Sammā-vāyāma-satiyo kiccato sammappadhāna-satipaṭṭhāna-vasena cattāri nāmāni labhanti. Sammā-samādhi pana maggakkhaṇe pi paṭhamajjhānâdi-vasena nānā evā-ti evaṃ pubbabhāga-parabhāgesu pavatti-vibhāgato, "Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti viveka-nissitan"-ti,* ādinā bhāvanā-visesato yathā-vuttānaṃ† satipaṭṭhāna-sammappadhāna-vibhāvana-ñāṇâdi-anantâparimeyya-bhedānaṃ anañña-sādhāraṇāṇam paññā-visesānam-vasena Bhagavā tathāni ñāṇāni āgato adhigato-ti Tathâgato. Evaṃ tathāni āgato-ti Tathâgato.

Kathaṃ tathā gato-ti Tathāgato? Yā tā Bhagavato abhijāti abhisambodhi dhamma-vinaya-paññāpanā anupādisesa-nibbāṇa-dhātuyo, tā tathā. Kiṃ vuttaṃ hoti? Yadatthaṃ tā lokanāthena abhipatthitā pavattitā ca, tadatthassa ekanta-siddhiyā avisaṃvādanato aviparītatta-vuttiyā tathā

* S. iv, 367; Vibh. 236. † *For full explanation see* UdA. 147-8.

avitathā anaññathā. Tathā hi, ayaṃ Bhagavā Bodhisatta-bhūto samatiṃsa-pārami-paripūraṇâdikaṃ vuttappakāraṃ sabba-Buddhatta-hetuṃ sampādetvā, Tusitapure ṭhito Buddha-kolāhalaṃ sutvā, dasa-sahassa-cakkavāḷa-devatāhi ekato sannipatitāhi upasaṅkamitvā,—

"Kālo'yaṃ te, mahā-vīra, uppajja mātu-kucchiyaṃ,
Sadevakaṃ tārayanto, bujjhassu amataṃ padaṇ"-ti.*

Āyācito uppanna-pubba-nimitto pañca-mahā-vilokanāni viloketvā, 'idāni ahaṃ manussa-yoniyaṃ uppajjitvā, abhisambujjhissāmī'-ti Āsāḷha-puṇṇamāyaṃ Sakyarāja-kule Mahāmāyāya deviyā kucchiyaṃ paṭisandhiṃ gahetvā, dasamāse devamanussehi mahatā-parihārena parihariyamāno, Visākha-puṇṇamāyaṃ paccūsa-samaye abhijātiṃ pāpuṇi. Abhijāti-kkhaṇe pan'assa paṭisandhi-kkhaṇe[1] viya dvattiṃsa pubba-nimittāni pāturahesuṃ, ayaṃ dasasahassī loka-dhātu saṅkampi sampakampi sampavedhi. Dasasu cakkavāḷa-sahassesu aparimāṇo[2] obhāso phari. Aparimāṇaṃ siriṃ daṭṭhukāmā viya andhā cakkhūni paṭilabhiṃsu, badhirā saddaṃ suṇiṃsu, mūgā samālapiṃsu, khujjā ujugattā ahesuṃ, paṅgulā padasā gamanaṃ paṭilabhiṃsu, bandhana-gatā sabba-sattā andu-bandhanâdīhi mucciṃsu, sabba-narakesu aggi-nibbāyi, pettivisaye khuppipāsā vūpasami, sabbasattā piyaṃvadā[3] ahesuṃ. Madhurenâkārena assā hasiṃsu, vāraṇā gajjiṃsu, sabbaturiyāni sakasaka-ninnādaṃ muñciṃsu agaṭṭitāni eva, manussānaṃ hatth'ūpagâdīni ābharaṇāni madhurenâkārena saddaṃ muñciṃsu. Sabbadisā vippasannā ahesuṃ, sattānaṃ sukhaṃ uppādayamāno mudu sītalo vāto vāyi, akāla-megho vassi, paṭhavito udakaṃ ubbhijjitvā vissandi, pakkhiṇo ākāsagamanaṃ vijahiṃsu, nadiyo assandamānā aṭṭhaṃsu, mahāsamudde madhuraṃ udakaṃ ahosi, upakkilesa-vinimmutte suriye dippamāne eva ākāsagatā sabbā jotiyo jotiṃsu, ṭhapetvā arūpâvacara-deve avasesā sabbe devā sabbe ca nārayikā[4] dissamāna-rupā ahesuṃ, taru-kudda-

* DhA. i, 84 (*with* kālo kho te, *etc., at the beginning in* S).

[1] S °dhi-ggahaṇa-k°.
[2] S appamāṇo, *also below.*
[3] S piya-vācā.
[4] S nara°.

kavāṭa[1]-selâdayo anāvaraṇabhūtā ahesuṃ, sattānaṃ cutūpapātā nâhesuṃ, sabbaṃ aniṭṭhagandhaṃ abhibhāvitvā dibbagandho pavāyi. Sabbe phal'ūpagā rukkhā phaladharā sampajjiṃsu, mahāsamuddo sabbatthakameva pañca-vaṇṇehi padumehi sañchannatalo ahosi, thalaja-jalajâdim sabbapupphāni pupphiṃsu, rukkhānaṃ khandhesu khandha-padumāni, sākhāsu sākhā-padumāni, latāsu latā-padumāni pupphiṃsu, mahī-tale silā-talāni bhinditvā upar'ūpari satta satta hutvā daṇḍa-padumāni nāma nikkhamiṃsu, ākāse olambakapadumāni nāma nibbattiṃsu, samantato pupphavassaṃ vassi, ākāse dibba-turiyāni vajjiṃsu, sakala-dasasahassīloka-dhātu vaṭṭetvā vissaṭṭha-mālā-guḷaṃ viya uppīḷetvā pavatta-mālā-kalāpo viya alaṅkata-paṭiyatta-mālâsanaṃ viya ca ekamālā-mālinī vipphuranta-vāḷa-vījanī puppha-dhūpagandha-parivāsitā parama-bhagga-ppattā ahosi. Tāni ca pubba-nimittāni upari adhigatānaṃ anekesaṃ visesâdhigamānaṃ nimitta-bhūtāni eva ahesuṃ. Evaṃ anekacchariyapātubhāvā ayaṃ abhijāti, yadatthaṃ tena abhipaṭṭhitā, tassā abhisambodhiyā ekantasiddhiyā tathā'va ahosi avitathā anaññathā.

Tathā ye Buddha-veneyyā bodhaneyya-bandhavā te sabbepi anavasesato sayameva Bhagavatā vinītā yeva, na sāvakehi. Sāvakaveneyyā dhammaveneyyā ca te hi sāvakâdīhi vinītā vinayaṃ gacchanti gàmissanti cā-ti yadatthaṃ Bhagavātā abhisambodhi abhipatthitā, tadatthassa ekanta-siddhiyā abhisambodhi tathā avitathā anaññathā. Api ca yassa yassa neyya-dhammassa yo yo sabhāvo bujjhitabbo, so so hatthatale ṭhapita-āmalakaṃ viya āvajjana-mattapaṭibandhena attano ñāṇena aviparītaṃ anavasesato Bhagavatā abhisambuddho-ti, evampi abhisambodhi tathā avitathā anaññathā.*

Tathā tesaṃ tesaṃ dhammānaṃ tathā tathā desetabbappakāraṃ tesaṃ tesañ ca sattānaṃ āsayâsaya[2]-cariyâdhimuttiṃ samma-d-eva oloketvā, dhammataṃ avijahanten'eva paññatti-mayaṃ vohāra-mattaṃ anatidhāvanten'eva ca dhammataṃ vibhāventena yathâparādhaṃ yathâjjhāsayaṃ

* *Cf.* DA. 43-4.

[1] S °vātâdis°.

[2] S āsayânusaya.

yathā-dhammañca anusāsanena Bhagavatā veneyyā vinītā, ariya-bhūmiṃ sampāpitā-ti dhamma - vinaya - paññāpanā pi'ssa tadattha-siddhiyā yathā-bhūta-vuttiyā ca tathā avitathā anaññathā. Tathā yā sā Bhagavatā anuppattā sopādi[1]-ādikā-paṭhavi[1] phassa-vedanâdi rūpârūpa-sabhāva-vinimuttā lujjana-palujjana-bhāvâbhāvato loka-sabhāvâtītā tamasāvisaṃsaṭṭhattā kenaci anobhāsaniyā obhāsâbhāvato[2] eva gati-ādi-bhāvarahitā appatiṭṭhā anārammaṇā amata-mahā-nibbāṇa-dhātu khandha-saṅkhātānaṃ upādâdīnaṃ kilesa-mattassā pi abhāvato anupādisesā-ti pi vuccati. Yaṃ sandhāya vuttaṃ:—" Atthi, bhikkhave, tadāyatanaṃ, yattha n'eva paṭhavi na āpo na tejo na vāyo na ākāsânañcâyatanaṃ, na viññāṇañ câyatanaṃ, na ākiñcaññâyatanaṃ, na n'eva-saññā-nâsaññâyatanaṃ, nâyaṃ loko, na paraloko, na ca ubho candima-suriyā. Tamahaṃ, bhikkhave, n'eva āgatiṃ vadāmi, na gatiṃ na ṭhitiṃ na cutiṃ na uppattiṃ. Appatiṭṭhaṃ, appavattaṃ, anārammaṇamev'etaṃ. Es'ev'anto dukkhassā "-ti.* So sabbesam pi upādāna-kkhandhānaṃ atthaṅgamo, sabbesaṃ saṅkhārānaṃ samatho, sabbūpadhīnaṃ paṭinissaggo, sabba-dukkhānaṃ vūpasamo, sabbâlayānaṃ samugghāto, sabba-vaṭṭānaṃ upacchedo, accanta-santi-lakkhaṇā-ti yathā-vutta-sabhāvassa kadāci pi avisaṃvādanato tathā avitathā anaññathā. Evametā abhijāti-ādikā tathā gato upagato adhigato paṭipanno patto-ti Tathā-gato. Evaṃ Bhagavā tathā gato-ti Tathā-gato.

Kathaṃ tathā-vidho-ti Tathāgato? Yathā-vidhā purimakā sammāsambuddhā te ayam pi Bhagavā tathā-vidho. Kiṃ vuttaṃ hoti? Yathā-vidhā te Bhagavanto magga-sīlena, phala-sīlena, sabbena pi lokiya-lok'uttara-sīlena, magga-samādhinā, phala-samādhinā, sabbena pi lokiya-lok'uttara-samādhinā, magga-paññāya, phala-paññāya, sabbāya pi lokiya-lok'uttara-paññāya, devasikaṃ valañjitabbehi, catu-vīsati-koṭi-sata-sahassa-samāpatti-vihārehi, tadaṅga-vimuttiyā, vikkhambhana-vimuttiyā, samuccheda-vimuttiyā, paṭippas-

* Ud. 80.

[1-1] S saupādi-ādikā; UdA. paṭhaviyādi.
[2] UdA. loka-sabhāvâbhāvato.

saddhi-vimuttiyā, nissaraṇa-vimuttiyā-ti saṅkhepato. Vitthārato pana anantâparimāṇa-bhedehi, acinteyyânubhāvehi, sakala-sabbaññū-guṇehi ayam pi amhākaṃ Bhagavā tathā-vidho. Sabbesaṃ hi sammā-sambuddhānaṃ āyuvemattaṃ, sarīra-ppamāṇa-vemattaṃ, kula-vemattaṃ, dukkara-cariyā-vemattaṃ, rasmi-vemattan-ti, imehi pañcahi vemattehi siyā vemattaṃ, na pana sīla-visuddhiyâdisu visudhīsu.[1] Samatha-vipassanā-paṭipattiyaṃ attano paṭibaddha-guṇesu ca kiñci nānā-karaṇaṃ atthi. Atha kho majjhe bhinna-suvaṇṇaṃ viya aññamaññaṃ nibbisesā te Buddhā Bhagavanto. Tasmā yathā-vidhā purimakā sammā-sambuddhā ayam-pi Bhagavā tathā-vidho. Evaṃ tathā-vidho-ti Tathāgato. Vidhattho c'ettha gata-saddo. Tathā hi lokiyā vidha-yutta-gata-sadde pakāratthae vadanti.

Kathaṃ tathā pavattiko-ti Tathāgato? Anañña-sādhāraṇena idhânubhāvena samannāgatattā attha-paṭisambhidâdīnaṃ ukkaṃsa-pāramī-ppattiyā anāvaraṇa-ñāṇa-patilābhena ca Bhagavato kāya-ppavattiyâdīnaṃ katthaci paṭighātâbhāvato yathā-ruci tathā gataṃ gati[2]-gamanaṃ kāya-vaci-citta-ppavatti etassā-ti Tathāgato. Evaṃ tathā pavattiko[3]-ti Tathāgato.

Kathaṃ tathehi agato[4]-ti Tathâgato? Bodhisambhāra-sādhane tappaṭipakkha-ppavatti-saṅkhātaṃ n'atthi etassa gatan-ti agato. So pan'assa agata-bhāvo macchera-dāna-pāramī-ādisu aviparītaṃ ādīnavânisaṃsa-paccavekkhanâdi-naya-ppavattehi ñāṇehī-ti, tathehi ñāṇehi agato-ti Tathâgato. Athavā, kilesâbhisaṅkhāra-ppavatti-saṅkhātaṃ khandha-ppavatti-saṅkhātameva vā pañcasu pi gatīsu gataṃ gamanaṃ etassa n'atthī-ti agato. Sa-upādisesa-anupādisesa-nibbāna-ppavattiyā svāyam assa agata-bhāvo tathehi ariya-magga-ñāṇehī-ti; evampi Bhagavā tathehi agato-ti Tathâgato.

Kathaṃ tathā gata-bhāvena Tathāgato? Tathā gata-bhāvenā-ti ca Tathāgatassa sabbhāvena atthitāyā-ti attho. Ko pan'esa Tathāgata, yassa atthitāya Bhagavā Tathāgato-ti vaccatī-ti? Saddhammo. Saddhammo hi ariya-maggo tāva

[1] UdA. *has* vemattaṃ *after this.* [2] UdA. āgati°.
[3] UdA. °tito *here and above.* [4] UdA. āgato *here and below.*

yathā yuganaddha-samatha-vipassanā-balena anavasesa-kilesa-pakkhaṃ samūhan'antena samuccheda-ppahāṇa-vasena gantabbaṃ tathā-gato; phala-dhammo, yathā attano maggânurūpaṃ paṭippassaddhi-ppahāṇa-vasena gantabbaṃ, tathā gato pavatto. Nibbāṇa-dhammo pana, yathā gato paññāya paṭividdho sakala-vaṭṭa-dukkha-vūpasamāya sampajjati, Buddhâdīhi tathā gato sacchikato-ti Tathāgato. Pariyatti-dhammo pi, yathā purima-Buddhehi sutta-geyyâdi-vasena pavatti-ādi-ppakāsana-vasena ca veneyyānaṃ āsayâdi-anurūpaṃ pavattito, tathā amhākam pi Bhagavatā tathā gato gadito pavattito-ti Tathāgato. Yathā Bhagavato desito tathā Bhagavato sāvakehi gato avagato-ti Tathāgato. Evaṃ sabbo pi saddhammo tathâgato. Tenâha Sakko devānamindo:—

> Tathāgataṃ deva-manussa-pūjitaṃ
> Dhammaṃ namassāma, suvatthi hotū-ti.*

Svâssa atthī-ti Bhagavā Tathāgato. Yathā ca Dhammo evaṃ ariya-saṅgho pi, yathā atta-hitāya para-hitāya ca paṭipannehi suvisuddhaṃ pubba-bhāga-samatha-vipassanā paṭipadaṃ purakkhatvā tena tena maggena gantabbaṃ, taṃ taṃ tathāgato-ti Tathāgato.

Yathā vā Bhagavatā sacca-paṭicca-samuppādâdi-nayo desito, tathā ca Buddhattā tathā gadanato ca Tathāgato. Tenâha Sakko devarājā:—

> Tathāgataṃ deva-manussa-pūjitaṃ
> Saṃghaṃ namassāma, suvatthi hotū-ti.†

Svâssa sāvaka-bhūto atthī-ti Bhagavā Tathāgato. Evaṃ tathāgata-bhāvena Tathāgato.

Idam pi Tathāgatassa tathāgata-bhāva-dīpane mukhamattakameva. Sabbâkāreṇa pana Tathāgato 'va Tathāgatassa Tathāgata-bhāvaṃ vaṇṇeyya. Idaṃ hi *tathāgata*-padaṃ mahatthaṃ[1] mahā-gatikaṃ mahā-visayaṃ, tassa appamāda-padassa tepiṭakampi Buddhavacanaṃ yuttito attha-bhāvena

* Sn. v, 237. † Sn. v, 238.

[1] S mahantaṃ.

āharanto atitthena dhamma-kathiko pakkhanto[1]-ti na vattabbo-ti. Tatth'etaṃ vuccati:—

Yath'eva loke purimā mahesino
Sabbaññu-bhāvaṃ munayo idh'āgatā,
Tathā ayaṃ Sakyamunī pi āgato
Tathâgato vuccati tena cakkhumā.*

Pahāya kāmâdi-male asesato
Samādhi-ñāṇehi yathâgatā Jinā,
Purātanā Sakyamunī jutindharo[2]
Tathâgato tana Tathâgato mato.

Tathañ ca dhātvâyatanâdi lakkhaṇaṃ
Sabhāva-sāmañña-vibhāgabhedato,[3]
Sayambhu-ñāṇena jino samāgato,[4]
Tathāgato vuccati Sakya-puṅgavo.

Tathāni saccāni samanta-cakkhunā
Tathā idappaccayatā ca sabbaso,
Anañña-neyya-nayato vibhāvitā
Tathā gato tena jino Tathāgato.

Aneka-bhedāsu pi loka-dhātūsu
Jinassa rūpâyatanâdi-gocare
Vicitta-bhede tathameva dassanaṃ,
Tathâgato tena samanta-locano.

Yato ca dhammaṃ tathameva bhāsati
Karoti [5]vācāya 'nuloma-mattano[5]
Guṇehi lokaṃ abhibhūyy'irīyati
Tathâgato tena pi loka-nāyako.

Tathā pariññāya tathāya sabbaso
Avedi[6] lokaṃ pabhavaṃ atikkami,
Gato ca paccakkha-kriyāya nibbutiṃ
Yad[7] ariya-maggañ ca gato Tathā-gato.

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* *Quoted in* DA. 60; MA. 46.

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[1] S pakkhanno; *vide* UdA. p. 154, *fn.* 3.
[2] UdA. °dharā.
[3] UdA. °vibhāgato ayaṃ.
[4] S tathā gato.
[5-5] UdA. vā tassâurūpam attano.
[6] UdA. pavedi.
[7] S *omits*.

Tathā paṭiññāya tathāya sabbaso
Hitāya lokassa yato yamāgato,[1]
Tathāya nātho karuṇāya sabbadā
Gato ca tena pi jino Tathā-gato.

Tathāni ñāṇāni yato samāgato
Yathā sabhāvaṃ visayâvabodhato,
Tathâbhijāti-ppabhuti[2] Tathâgato
Tadattha[3]-sampādanato Tathâgato.

Yathā-vidhā te[4] purimā[5] mahesino,
Tathā vidho 'yam pi tathā-yathā-ruci,
Pavattavācā-tanu[6]-citta-bhāvato
Tathāgato vuccati aggapuggalo.

Sambodhi[7]-sambhāra-vipakkhato pure
Gataṃ, na saṃsāra-gatam pi tassa,[8]
Na c'atthi nāthassa bhavanta dassino:
Tathehi tasmā agato[9] Tathâgato.

Tathâgato Dhammavaro[10] mahesinā[11]
Yathā pahātabba-malaṃ pahīyati,
[12]Tathā gato ariya-gaṇo vināyako[12]
Tathâgato tena samaṅgi-bhāvato-ti.*

*Arahanta*ṃ *sammā-sambuddhan*-ti ettha *arahā*-ti padassa attho heṭṭhā vutto yeva.† Sammā sāmañ ca sabba-dhammānaṃ buddhattā sammā-sambuddho.[13] Yaṃ kiñci ñeyyaṃ nāma, tassa sabbassa pi sabbâkārato aviparītato sayameva abhisambuddhattā-ti vuttaṃ hoti. Iminassa paropadesa-rahitassa sabbâkāreṇa sabba-dhammâvabodhana-samatthassa

* *For these verses vide* UdA. 154-5.
† *Cf.* VinA. 112-5; VM. 198; DA. 146; PJ. ii, 441; UdA. 84; MA. 52.

[1] UdA. samā°. [2] S yathâbhi°. [3] UdA. tathāttha.
[4] S *omits*; C su. [5] S °makā.
[6] UdA. dana. [7] S na bodhi°.
[8] S tathāya; UdA. c'āyaṃ. [9] UdA. āgato.
[10] S °dharo. [11] UdA. °sino.
[12-12] UdA. °gate ariya-gate pi Satthuno. [13] S °dhaṃ.

ākaṅkhā-paṭibandha-vuttino anāvaraṇa-ñāṇa-saṅkhātassa sabbaññuta-ñāṇassa adhigamo dassito. Nanu ca sabbaññuta-ñāṇato aññaṃ anāvaraṇaṃ, aññathā cha asādhāraṇa-ñāṇāni Buddha-ñāṇānī-ti vacanaṃ virujjheyyā-ti? Na virujjhati visayappavatti-bheda-vasena aññehi asādhāraṇa-bhāva-dassan'atthaṃ ekass'eva ñāṇassa dvidhā vuttattā. Ekameva hi taṃ ñāṇaṃ anavasesa-saṅkhatâsaṅkhata-sammatti[1]-dhamma-visayatāya sabbaññuta-ñāṇaṃ tattha ca āvaraṇâbhāvato nissaṅgacāramupādāya anāvaraṇa-ñāṇan-ti vuttaṃ. Yathâha Paṭisambhidāyaṃ:—"Sabbaṃ saṅkhatâsaṅkhataṃ anavasesaṃ jānātī-ti sabbaññuta-ñāṇaṃ, tatthâvaraṇaṃ n'atthī-ti anāvaraṇa-ñāṇan"-ti ādi.* Tasmā n'atthi tesaṃ atthato bhedo, ekanten'ev'etaṃ evamicchitabbaṃ. Aññathā sabbaññutânāvaraṇa-ñāṇānaṃ sādhāraṇato asabba-dhammârammaṇatā āpajjeyya. Na hi Bhagavato ñāṇassa anumattampi āvaraṇaṃ atthi, anāvaraṇa-ñāṇassa ca asabba-dhammârammaṇa-[2]bhāve yattha taṃ[2] nappavatti, tatthâvaraṇa-sabbhāvato anāvaraṇa-bhāvo yeva na siyā. Athavā pana, hotuaññameva anāvaraṇaṃ sabbaññuta-ñāṇato. Idha pana sabbattha appaṭihata-vuttitāya anāvaraṇa-ñāṇan-ti Sabbaññuta-ñāṇameva adhippetaṃ. Tass'evâdhigamena Bhagavā sabbaññū, sabbavidū, Sammā-sambuddho-ti vuccati. Na sakim yeva sabba-dhammâvabodhato. Tathā ca vuttaṃ Paṭisambhidāyaṃ:—"Vimokkhantikametaṃ Buddhānaṃ Bodhiyāmūle saha sabbaññuta-ñāṇassa paṭilābhā sacchikā paññatti, yadidaṃ Buddho"-ti.† Sabba-dhammâvabodhana-samattha-ñāṇâdhigamena[3] hi Bhagavato santāneva anavasesa-dhamme paṭivijjhituṃ samatthatā ahosī[4]-ti. Etthâha,—'Kiṃ pan'idaṃ ñāṇaṃ pavattamānaṃ sakiṃ yeva sabbasmiṃ visaye pavattati udāhu kamenā'-ti? Kiṃ c'ettha, yadi tāva sakiṃ yeva sabbasmiṃ visaye pavattati, atītânāgata-paccuppanna-ajjhattabahiddhâdi-bheda-bhinnānaṃ saṅkhata-dhammānaṃ asaṅkhata-sammati-dhammānañ c'eva ekajjhaṃ upaṭṭhāne dūrato citta-paṭi-

* Pṭs. i, 131. † Pṭs. i, 174; Nid. 143, 458.

[1] S °mati.
[2-2] S °bhāvaññathattaṃ.
[3] S °ñāṇa-samadhigamena.
[4] S hoti-ti.

pekkhantassa viya [1]visaya-vibhāgenâvabodho[1] na siyā. Tathā ca sati sabbe dhammā anattā-ti vipassantānaṃ anattâkāreṇa viya sabba-dhammā anirūpita-rūpena Bhagavato ñāṇassa visayā hontī-ti āpajjati yeva. Ye pi sabba-ñeyya-dhammānaṃ ṭhita-lakkhaṇa-visayaṃ vikappa-rahitaṃ sabba-kālaṃ Buddhānaṃ ñāṇaṃ pavattati, tena te sabba-vidūti vuccanti. Evañ ca katvā,—

Paraṃ samāhito nāgo   tiṭṭhanto pi samāhito-ti*

idaṃ pi vacanaṃ suvuttaṃ hotī-ti vadanti. Tesam pi vutta-dosā-nâtivattati.[2] Ṭhita-lakkhaṇârammaṇatāya ca atītânāgata-sammati-dhammānaṃ tad-abhāvato ekadesa-visaya-meva Bhagavato ñāṇaṃ siyā, tasmā sakiṃ yeva ñāṇam pavattatī-ti na yujjati. Atha kamena sabbasmiṃ visaye ñāṇaṃ pavattatī-ti evam pi na yujjati, na hi jāti-bhūmi-sabhāvâdi-vasena disā-desa-kālâdi-vasena ca aneka-bheda-bhinne ñeyye kamena gayhamāne tassa anavasesa-paṭivedho sambhavati apariyanta-bhāvato ñeyyassa. Ye pana at-thassa avisaṃvādanato ñeyyassa ekadesaṃ paccakkhaṃ katvā sese pi evan-ti adhimuccitvā vavaṭṭhāpanena sab-baññu Bhagavā, tañ ca ñāṇaṃ na anumānikaṃ saṃsa-yâbhāvato, saṃsayânubaddhaṃ[3] hi loke anumāna-ñāṇan-ti vadanti. Tesam pi na yuttaṃ, sabbassa hi apaccakkha-bhāve atthassa avisaṃvādanena ñeyyassa ekadesaṃ paccak-khaṃ katvā sese pi evan-ti adhimuccitvā vavaṭṭhāpanas-sa asambhavato. Yaṃ hi taṃ sesaṃ taṃ apaccakkhan-ti. Atha tam pi paccakkhaṃ tassa sesa-bhāvo pana na siyā-ti sabbametaṃ akāraṇaṃ. Kasmā? Avisaya-vicāra-bhāvato. Vuttaṃ h'etaṃ Bhagavatā:—"Buddhavisayo, bhikkhave, acinteyyo, na cintetabbo, yo cinteyya ummādassa vighā-tassa bhāgī assā-"-ti.† Idaṃ pan'ettha sanniṭṭhānaṃ. Yaṃ kiñci Bhagavatā ñātuṃ icchitaṃ sakalamekadeso vā, tattha appaṭihata-vuttiyā[4] paccakkhato ñāṇaṃ pavattati.

* (?)   † A ii, 80.

[1-1] S paṭibhāgenā; B vibhāgenā°.
[2] S vuttadosā na hontī-ti vuttanti pi, *in fn.*
[3] S °bandhaṃ.   [4] S °vuttitāya.

Niccasamādhānañ ca vikkhepâbhāvato ñātuṃ icchitassa sakalassa avisaya-bhāve tassa ākaṅkhā-paṭibaddha-vuttitā na siyā, ekanten'eva sā icchitabbā. "Sabbe dhammā Buddhassa Bhagavato āvajjana-paṭibaddhā, ākaṅkhā-paṭibaddhā, manasikāra-paṭibaddhā, citt'uppāda-paṭibaddhā"-ti* vacanato atītânāgata-visayam pi Bhagavato ñāṇaṃ anumānâgamana-takkaggahaṇa-virahitattā paccakkhameva. Nanu ca etasmim pi pakkhe yadā sakalaṃ ñātuṃ icchitaṃ, tadā sakiṃ yeva sakala-visayatāya[1] anirūpita-rūpena Bhagavato ñāṇaṃ pavatteyyā-ti vuttadosânâtivutti-yevā-ti? Na tassa visodhitattā. Visodhito hi so Buddhavisayo acinteyyo-ti. Aññathā vā pacūra-jana-ñāṇa-samavuttiyā[2] Buddhānaṃ Bhagavantānaṃ ñāṇassa acinteyyatā na siyā. Tasmā sakala-dhammârammaṇam pi taṃ eka-dhammârammaṇaṃ viya suvavaṭṭhāpite yeva te dhamme katvā pavattatī-ti, idamettha aciṇteyyaṃ. Yāvatakaṃ ñeyyaṃ tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ tāvatakaṃ ñeyyaṃ, ñeyya-pariyantaṃ[3] ñāṇaṃ ñāṇapariyantaṃ ñeyyan-ti, evam ekajjhaṃ visuṃ visuṃ sakiṃ kamena vā icchânurūpaṃ sammā sāmañ ca sabba-dhammānaṃ buddhattā sammā-sambuddho Bhagavā, taṃ sammā-sambuddhaṃ.

Dve vitakkā-ti dve sammā-vitakkā. Tattha vitakkenti etena sayaṃ vā vitakketi, vitakkanamattameva vā ti *vitakko*. Svāyam āṛammaṇâbhiniropaṇa-lakkhaṇo, āhananapariyāhananaraso, ārammaṇe cittassa ānayana-paccupaṭṭhāno. Visaya-bhedena pana taṃ dvidhā katvā vuttaṃ *dve vitakkā*-ti.

Samudācarantī-ti samaṃ sammā ca uddhamuddhaṃ mariyādāya caranti. Mariyād'attho hi ayamākāro. Tena payogena—'Tathāgataṃ arahantaṃ sammā-sambuddhan'-ti idaṃ sami-atthe[4] upayoga-vacanaṃ. Idaṃ vuttaṃ hoti— Tathāgatassa arahato sammā-sambuddhassa attano attano visaye samaṃ[5] sāmaṃ ca[6] aññamaññaṃ mariyādaṃ anatikkamantā uddhamuddhaṃ bahulaṃ abhiṇhaṃ caranti pavattantī-ti.

* (?)

[1] S °visayaṃ. [2] S °vuttitāya. [3] S °yantikaṃ, *and below*.
[4] S sāmi-atthe. [5] S sāmaṃ. [6] S sammā ca.

Ko pana nesaṃ visayo, kā vā mariyādā, kathañ ca taṃ anatikkamitvā te uddhamuddhaṃ bahulaṃ abhiṇhaṃ niccaṃ pavattantī-ti? Vuccate: *Khema-vitakko*, *paviveka-vitakko*-ti ime dve vitakkā yeva. Tesu *khema-vitakko* tāva Bhagavato visesena karuṇā-sampayutto, mettā-muditā-sampayutto pi labbhat'eva. Tasmā so mahā-karuṇā-samāpattiyā mettâdi-samāpattiyā ca pubbaṅgamo sampayutto ca veditabbo. *Paviveka-vitakko* pana phala-samāpattiyā pubbaṅgamo sampayutto ca, dibba-vihārâdi-vasenā pi labbhate 'va. Iti nesam pi *vitakko* visayo, tasmā ekasmiṃ santāne bahulaṃ pavattamānānam pi kālena kalamaṃ[1] savisayasmiṃ caranto n'atthi mariyādā na saṅkarena vutti. Tattha *khema-vitakko* Bhagavato karuṇokkamanâdinā vibhāvetabbo. *Paviveka-vitakko* samāpattīhi.[2] Tatthâyaṃ vibhāvanā:—Ayaṃ loko santāpajāto dukkhapareto-ti ādinā rāgaggi-ādīhi lokasannivāsassa āditta-ādi-ākāradassanchi mahākaruṇā-samāpattiyā pubba-bhāge samāpattiyam pi paṭṭhamajjhānavasena vattabbo. Vuttaṃ h'etaṃ:—*" Bahulehi[3] ākārehi passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahākaruṇā okkamati, 'āditto loka-sannivāso '-ti passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahākaruṇā okkamati, 'uyyotto . . . payāto . . . kumagga-paṭipanno,' . . . 'upanīyati loko, addhuvo,' . . . 'attaṇo loko anissaro,'[4] . . . 'assako loko sabbaṃ pahāya gamanīyaṃ.' . . . 'Ūno loko atitto taṇhādāso,'† 'lokasannivāso . . . aleṇo . . . asaraṇo . . . asaraṇī-bhūto . . . uddhaṭo loko avūpasanto . . . sasallo loka-sannivāso viddho puthu-sallehi . . . avijj'andhakārâvaraṇo kilesa-pañjara-parikkhitto, . . . avijj'āgato loka-sannivāso andha-bhūto pariyonaddho tant'ākulaka-jāto, gulāguṇṭhika-jāto, muñja-pabbaja-bhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nâtivattatī '-ti passantānaṃ, 'avijjā-visādosasalilato,[5] kilesa-kalali-bhūto rāga-dosa-moha-jaṭā-jaṭito . . . taṇhā-saṅghāṭa-paṭimukko . . . taṇhā-jālena otthaṭo . . . taṇhā-sotena vuyhati, . . . taṇhā-saṃyojanena saṃyutto . . . taṇhânusayena anusaṭo

* *Vide* UdA. 142 *ff*. † *Cf*. M. ii, 68-9.

[1] S kālaṃ. [2] B dibbavihārâdīnī.
[3] Pts. *and* M. °kehi. [4] S anabhis°. [5] S °dosasallito.

. . . taṇhā-santāpena santappati . . . taṇhā-pariḷāhena paridayhati . . . diṭṭhi-saṅghāta-paṭimukko . . . diṭṭhi-jālena otthato . . . diṭṭhi-sotena vuyhati . . . diṭṭhi-saṃyojanena saṃyutto . . . diṭṭhânusayena anusaṭo . . . diṭṭhi-santāpena santappati . . . diṭṭhi-pariḷāhena paridayhati, . . . jātiyā anugato . . . jarāya anusaṭo . . . vyādhinā abhibhūto . . . maraṇena abbhāhaṭo . . . dukkha-patito . . . taṇhāya oḍḍito[1] . . . jarāpākāra-parikkhitto. . . . maccupāsena parikkhitto . . . [2]mahā-bandhanena baddho[2] . . . rāgabandhanena dosa-moha-bandhanena māna-diṭṭhi-kilesa-duccarita-bandhanena baddho, . . . mahā-sambādha-paṭipanno . . . mahā-palibodhena palibuddho . . . mahāpapāte patito, . . . mahākantāra-paṭipanno . . . mahā-saṃsāra-paṭipanno . . . mahā-vidugga-samparivattati . . . mahā-palipepalipanno . . . abbhāhato . . . loka-sannivāso, āditto loka-sannivāso rāg'agginā dos'agginā moh'agginā jātiyā—pe—upāyāsehi . . . unnatiko[3] lokasannivāso, haññati niccamattāṇo patta-daṇḍo takkaro . . . vattabandhana-baddho[4] āghātana paccupaṭṭhito . . . anātho loka-sannivāso parama-karuññatam patto . . . dukkhâbhituṇṇo cira-ratta-pīḷito . . . nicca-gathito[5] nicca-pipāsito . . . andho acakkhuko . . . hatanetto apariṇāyako . . . vipatha-pakkanto[6] añjas-āparaddho . . . mahogha-pakkanto . . . dvīhi diṭṭhi-gatehi pariyuṭṭhito . . . tīhi duccaritehi vippaṭipanno . . . catūhi yogehi yojito . . . catūhi ganthehi ganthito,[7] . . . catūhi upādānehi upādīyati . . . pañca-gati-samārūḷho . . . pañcahi kāma-guṇehi rajjati . . . pañcahi nīvaraṇehi otthaṭo . . . chahi vivāda-mūlehi vivadati . . . chahi taṇhā-kāyehi rajjati . . . chahi diṭṭhigatehi pariyuṭṭhito . . . sattahi anusayehi anusaṭo, . . . sattahi saṃyojanehi saṃyutto . . . sattahi mānehi uṇṇato . . . aṭṭhahi lokadhammehi samparivattati . . . aṭṭhahi micchattehi niyyāto[8] . . . aṭṭhahi purisadosehi dussati, . . . navahi āghāta-vatthūhi āghātito . . . navahi mānehi uṇṇato . . . navahi taṇhā-mūlakehi dhammehi rajjati . . . dasahi

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[1] S oḍito.
[2-2] S °dhana-ba°; Pṭs. Māra-ba°.
[3] S unnitako.
[4] S °bhandho.
[5] S °gadhito.
[6] S °pakkhanno, *and below*.
[7] S ganthito.
[8] Pṭs. niyato.

kilesavatthūhi kilissati, . . . dasahi āghāta-vatthūhi āghātito . . . dasahi akusala-kamma-pathehi samannāgato . . . dasahi saṃyojanehi saṃyutto . . . dasahi micchattehi niyyāto . . . dasa-vatthu-kāya-ant'aggāhikāya-diṭṭhiyā[1] samannāgato . . . aṭṭhasata-taṇhā-papañcehi papañcito . . . dvāsaṭṭhiyā diṭṭhi-gatehi pariyuṭṭhito lokasannivāso'-ti passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahākaruṇā okkamati:—

Ahañ c'amhi tiṇṇo loko ca atiṇṇo; ahañ c'amhi mutto loko ca amutto; ahañ c'amhi danto loko ca adanto; ahañ c'amhi santo loko ca asanto; ahañ c'amhi assattho loko ca anassattho; ahañ-c'amhi parinibbuto loko ca aparinibbuto; pahomi khvāhaṃ[2] tiṇṇo tāretuṃ, mutto mocetuṃ, danto dametuṃ, santo sametuṃ, asattho assāsetuṃ, parinibbuto pare ca parinibbāpetun-ti passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahākaruṇā okkamatī"-ti* iminā ca[3] nayena Bhagavato sattesu mettā-okkamaṇaṃ vibhāvetabbaṃ.

Karuṇā-visayassa hi dukkhassa paṭipakkhabhūtaṃ sukhaṃ sattesu upasaṃharantī mettā pi pavattatī-ti idha abyāpāda-avihiṃsā-vitakko *khema-vitakko*. *Paviveka-vitakko* pana nekkhamma-vitakko yeva. Tassa dibba-vihāra-ariyavihāresu pubbabhāgassa paṭhamajjhānassa paccavekkhaṇāya ca vasena pavatti veditabbā. Tathā ye Bhagavato devasikaṃ valañjanakavasena catuvīsatikoṭi-satasahassa-saṅkhā samāpatti-vihārā, yesaṃ pure caraṇābhāvena pavattaṃ samādhicariya-ñāṇacariyânugataṃ ñāṇaṃ catu[4]-koṭisatasahassa-samāpatti - sañcārī[5]-mahāvajira - ñāṇan - ti vuccati. Tesaṃ vasena Bhagavato *paviveka-vitakkassa bahulaṃ* pavatti veditabbā. Ayañ ca attho Mahā-saccaka-suttena pi veditabbo.† Vuttaṃ hi tattha Bhagavatā:—"So kho ahaṃ Aggivessana . . . tasmiṃ yeva purimasmiṃ samādhi-nimitte ajjhattameva cittaṃ . . . sannisīdemi, . . . yena sukhaṃ nicca-kappaṃ viharāmī"-ti.‡ Idaṃ hi Bhagavā Samaṇo

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* Pṭs. i, 126-31. † M. i, 237-51. ‡ M. i, 249; PJ. ii, 163.

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[1] S, Pṭs., UdA. *read* 'dasa-vatthu-kaya micchā-diṭṭhiyā samannāgato' *before this.*
[2] Pṭs. kvāhaṃ.
[3] S va.
[4] S °tuvīsati-ko°.
[5] S °tti-paññā ca.

Gotamo abhirūpo pāsādiko supphussitaṃ[1] dantâvaraṇaṃ jivhā tanukā* madhuraṃ vacanaṃ,[2] tena parisaṃ rañjento maññe vicarati, citte pana'ssa ekaggatā n'atthi, yo evaṃ saññatti-bahulo vadatī-ti, Saccakena Nigganṭha-puttena kathite[3] avassaṃ sabhaṇḍaṃ[4] coraṃ gaṇhanto viya, na Aggivessana Tathāgato parisaṃ rañjento saññatti-bahulo vicarati, Cakkavāḷa-pariyantāya pi parisāya dhammaṃ desento anubalaṃ dento asallīno anūpalitto ekattaṃ[5] ekavihāri-suññatā phalasamāpatti-phalaṃ anuyutto-ti dassetuṃ āhari. Bhagavā hi yasmiṃ khaṇe parisā sādhukāraṃ deti, dhammaṃ vā paccavekkhati, tasmiṃ khaṇe pubbabhāgena kālaṃ paricchinditvā phala-samāpattiṃ[6] samāpajjati, sādhukāra-saddanigghose aparicchinne yeva dhamma-paccavekkhaṇāya ca pariyosāne samāpattito vuṭṭhāya ṭhitaṭṭhānato paṭṭhāya dhammaṃ deseti. Buddhānaṃ hi bhavaṅga-parivāso lahuko, assāsavāre passāsavāre samāpattiyo samāpajjanti. Evaṃ yathā-vutta-samāpattīnaṃ sapubba-bhāgānaṃ vasena Bhagavato *khema-vitakkassa paviveka-vitakkassa* ca *bahula*-ppavatti veditabbā.[7]

Tattha yassa vyāpāda-vihiṃsā-vitakkâdi-saṃkilesa-ppahāṇassa[8]† avyāpāda-vitakkassa avihiṃsā-vitakkassa ca ānubhāvena kutoci pi bhayâbhāvato, taṃsamaṅgī khemappatto ca viharati, tato ca sabbassa pi sabbadā pi *khemam*eva hoti abhayameva. Tasmā duvidho pi ubhayesaṃ *khemaṃ* karoti *khemavitakko*. Yassa pana kāma-vitakkâdi-saṃkilesa-ppahāṇassa nekkhamma-vitakkassa ānubhāvena kāya-viveko vacīviveko upadhi-viveko-ti tividho,‡ tadaṅga-viveko vikkhambhana-viveko samuccheda-viveko paṭipassaddhi-viveko nissaraṇa-viveko-ti pañca-vidho ca viveko pāripūriṃ gacchati. So yathârahaṃ ārammaṇato sampayogato ca paviveka-sahagato vitakko-ti paviveka-vitakko. Ete ca *dve vitakkā* evaṃ vibhatta-visayā pi samānā ādikammikānaṃ aññamaññūpa-

* *Cf.* M. i, 242. † *Cf.* UdA. 219-20; Asl. 114; VM. 142.
‡ *Vide* UdA. 231; DA. 169; DhpA. ii, 103.

[1] S suphusitaṃ. [2] S giraṃ.
[3] B vitakkate. [4] S sahodhaṃ.
[5] S etameva. [6] S *reads* 'assāsavāre passāsavāre' *after this*.
[7] C °tabbo. [8] S °hānāya, *and below*.

kārāya saṃvattanti. Yathā hi *khema-vitakkassa paviveka-vitakko* anuppannassa uppādāya uppannassa bhiyyo-bhāvāya vepullāya hoti, evaṃ *paviveka-vitakkassa* pi *khema-vitakko*. Na hi vūpakaṭṭhakāya-cittānamantarena mettā-vihārâdayo sambhavanti. Vyāpādâdi-ppahānena ca vinā cittavivekâdīnaṃ asambhavato yevā-ti aññamaññassa bahūpakārā ete dhammā daṭṭhabbā. Bhagavato pana sabbaso pahīnasaṃkilesassa lokahit'aṭṭhāya evaṃ *khema-vitakko* ca *paviveka-vitakko* ca assāsavāramatte pi hitasukhâvahanti yevā-ti. *Khemo ca vitakko paviveko ca vitakko*-ti sambandhitabbaṃ. Evaṃ uddiṭṭhe dve vitakke niddisituṃ *avyāpajjhârāmo*-ti[1] ādimāha.

Tattha *avyāpajjhanaṃ* kassaci adukkhanaṃ *avyāpajjho*. So ārāmitabbato *ārāmo* etassā-ti *avyāpajjhârāmo*. Abyāpajjhe rato sevana-vasena nirato-ti *avyāpajjharato*.

Es'evā-ti eso eva.

Iriyāyā-ti kiriyāya, kāya-vacī-payogenā-ti attho.

Na kiñci vyābādhemī-ti hīnâdīsu kiñci pi sattaṃ taṇhātasâdiyogato tasaṃ vā tadabhāvato pahīna-sabba-kilesa-vipphanditattā thāvaraṃ vā na *bādhemi* na dukkhāpemi. Karuṇâjjhāsayo Bhagavā mahākaruṇā-samāpatti-bahulo attano paramarucita-karuṇâjjhāsayânurūpamevamāha. Tena avihiṃsā-vitakkaṃ avyāpāda-vitakkañ ca dasseti. Idaṃ vuttaṃ hoti,—Ahaṃ imāya iriyāya imāya paṭipattiyā evaṃ paṭipajjanto evaṃ samāpatti-vihārehi viharanto evaṃ puññatthikehi katāni sakkāra-garukāra-mānana-vandana-pūjanāni adhivāsento sattesu na kiñci vyābādhemi, api ca kho diṭṭhadhammika-samparāyika-paramattha-ppabhedaṃ[2] hita-sukhameva nesaṃ paribrūhemī-ti.

Yaṃ akusalaṃ taṃ pahīnan-ti yaṃ diyaḍḍha-kilesa-sahassabhedaṃ aññañca taṃ sampayuttaṃ ananta-ppabhedaṃ *akusalaṃ*, taṃ sabbaṃ Bodhimūle yeva mayhaṃ pahīnaṃ samūhatan-ti, iminā paviveke samiddha-bhūtena[3] saddhiṃ nissaraṇa-vivekena samucceheda[4]-paṭipassaddhi-viveke dasseti. Keci pan'ettha tadaṅga-vikkhambhana-viveke pi uddha-

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[1] *Vide Text*, p. 31, *fn*. 10.
[2] S °bhedaṃ.
[3] S samuddhabhūte.
[4] S *has* 'pahāna' *after this*.

ranti. Āgamanīya-paṭipadāya hi saddhiṃ Bhagavatā attano kilesa-kkhayo idha vutto-ti.

Iti Bhagavā aparimita-kappa-paricitaṃ attano pavivek'-ajjhāsayaṃ saddhiṃ nissaraṇ'ajjhāsayena idāni matthakaṃ pāpetvā ṭhito tam ajjhāsayaṃ phala-samāpattiṃ samāpajjitvā attano kilesappahāṇa-paccavekkhaṇa-mukhena vibhāveti. Yadatthaṃ pan'ettha Satthā ime *dve vitakke* uddhari. Idāni tamatthaṃ dassento *tasmā ti ha bhikkhave*-ti ādimāha. Bhagavā hi imassa vitakka-dvayassa attano bahula-samudācāra-dassana-mukhena tattha bhikkhū nivesetuṃ imaṃ desanaṃ[1] ārabhī-ti.

Tattha *tasmā ti hā*-ti yasmā avyāpajjha-pavivekâbhiratassa me khema-paviveka-vitakkā yeva bahulaṃ pavattanti *tasmā*. *Ti hā*-ti nipātamattaṃ.

Avyāpajjhârāmā viharathā-ti sabba-sattesu mettā-vihārena karuṇā-vihārena ca abhiramamānā viharatha, tena vyāpādassa tadekaṭṭha-kilesānaṃ ca dūrikaraṇamāha.

Tesaṃ vo-ti ettha *vo*-ti nipātamattaṃ.

Pavivekârāmā viharathā-ti kāyâdi-vivekañ c'eva tadaṅgâdi-vivekañ cā-ti sabba-viveke āramitabbaṭṭhānaṃ katvā viharatha.

Imāya mayan-ti ādi yathā nesaṃ khema-vitakkassa pavattanâkāra-dassanaṃ,[2] 'evaṃ kiṃ kusalan'-ti ādi paviveka-vitakkassa pavattanâkāra-dassanaṃ. Tattha yathā anavajja-dhamme paripūretu-kāmena kiṃkusala-gavesinā hutvā kusala-dhamma-pariyesanā kātabbā'va, sāvajja-dhamme pajahitu-kāmenā pi akusala-pariyesanā na kātabbā-ti āha *Kiṃ akusalan*-ti ādiṃ. Abhiññāpubbikā hi pariññā-pahāṇa-sacchikiriyā-bhāvanā.

Tattha *kiṃ akusalan*-ti *akusalaṃ* nāma *kiṃ* sabhāvato, kimassa lakkhaṇaṃ kāni vā rasa-paccupaṭṭhāna-padaṭṭhānā-nī-ti akusalassa sabhāva-kiccâdito paccavekkhaṇa-vidhiṃ dasseti. Ādi kammika-vasena c'esa vitakko āgato. *Kiṃ appahīnaṃ kiṃ pajahāmā*-ti idaṃ padadvayaṃ Sekkhavasena. Tasmā *kiṃ appahīnan*-ti kāma-rāga-saṃyojanâdisu akusalesu kiṃ akusalaṃ amhākaṃ maggena asamucchinnaṃ.

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[1] S dhammade°. [2] S °nidas°, *and below*.

Kiṃ pajahāmā-ti, kiṃ akusalaṃ samugghātema. Athavā, *kiṃ pajahāmā*-ti vitakka-pariyuṭṭhānânusayesu kiṃ vibhāgaṃ, akusalaṃ idāni mayaṃ pajahāmā-ti attho. Keci pana *kimappahīnan*-ti paṭhanti. Tesaṃ diṭṭhisaṃyojanâdi-vasena aneka-bhedesu akusalesu kiṃ katamaṃ akusalaṃ, kena katamena pakārena, katamena vā maggena amhākaṃ *appahīnan*-ti vuttaṃ hoti. Sesaṃ vuttanayameva.

Gāthāsu:—*Buddhan*-ti catunnaṃ ariyasaccānaṃ aviparītaṃ sayambhū-ñāṇena buddhattā paṭividdhattā *Buddhaṃ*, sacca-vinimuttassa ñeyyassa abhāvato. Tathā hi vuttaṃ:—

" Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañ ca bhāvitaṃ,
Pahātabbaṃ pahīnaṃ me: tasmā Buddho'smi brāhmaṇā "-ti.*

Ṭhapetvā mahā-bodhisattaṃ aññehi sahituṃ vahituṃ asakkuṇeyyattā asayhassa sakalassa bodhisambhārassa mahā-karuṇā-vidhānassa[1] ca sahanato vahanato, tathā aññehi sahituṃ abhibhavituṃ dukkarattā asayhānaṃ pañcannaṃ mārānaṃ sahanato abhibhavanato. Āsayânusaya-cariyâdhimutti-ādi-vibhāgâvabodhena[2] yathârahaṃ veneyyānaṃ diṭṭhadhammika-samparāyika-paramatthehi anusāsana-saṃkhātassa aññehi asayhassa Buddhakiccassa sahanato vahanato, tattha vā sādhukāri-bhāvato[3] asayhavahinaṃ[4] asayhasāhinaṃ.

Samudācaran-ti nan-ti ettha *nan-ti* nipāta-mattaṃ, *naṃ* Tathāgatan-ti vā attho.

Sakaparasantānesu tamasaṅkhātaṃ moh'andhakāraṃ mudi khipī-ti *Tamo-nudo.*†

Pāraṃ nibbāṇaṃ gato-ti *pāragato.* Athavā, ' mutto mocessāmī '-ti ādinā nayena pavattitassa mahâbhinīhārassa sakalassa vā saṃsāra-dukkhassa sabbaññu-guṇānaṃ pāraṃ pariyantaṃ gato-ti *pāragato*, taṃ *tamo-nudaṃ pāragataṃ.* Tato eva *pattipattaṃ* Buddhaṃ, sīlâdiṃ dasabala-ñāṇâdiñ ca Sammāsambuddhehi pattabbaṃ sabbaṃ pattan-ti attho.

* Sn. 558; Thag. 828. † *Cf.* Sn. 1133.

[1] S °nâdhikārassa.
[2] S °kāravibhā°.
[3] S °bhāvâvabo°.
[4] S °vahitaṃ *in fn.*

Vasiman-ti jhānâdisu ākaṅkhā-paṭibaddho paramo āvajjanâdi-vasibhāvo ariy'iddhi-saṅkhāto anañña-sādhāraṇo citta-vasibhāvo ca assa atthī-ti *vasimā*. Taṃ vasinaṃ, *vasinan*-ti attho.

Yathā[1] sabbesaṃ kāmâsavâdīnaṃ abhāvena *anāsavaṃ*. Kāyavisamâdikassa visamassa[1] vantattā vā visa-saṃkhātaṃ sabbaṃ kilesa-malaṃ taritvā vā visaṃ sakala-vaṭṭa-dukkhaṃ sayaṃ taritvā tāraṇato *vissantaro*,[2] taṃ *vissantaraṃ*.

Taṇhakkhaye arahattaphale nibbāṇe ca *vimuttaṃ*.

Ubhayamhi gamanato monasaṃkhātena ñāṇena kāya-moneyyâdīhi vā sātisaya-samannāgatattā *muniṃ*.* *Munī*-ti hi āgāriya-muni, anāgāriya-muni, sekhamuni, asekha-muni, pacceka-muni, munimunī-ti aneka-vidhā munayo. Tattha gihī āgata-phalo viññāta-sāsano āgāriya-muni. Tathārūpo pabbajito anāgāriya-muni. Satta sekhā sekhamuni. Khīṇâsavo asekhamuni. Pacceka-buddho pacceka-muni. Sammā-sambuddho muni-munī-ti, ayameva idhâdhippeto.

Āyatiṃ punabbhavâbhāvato *antimaṃ* pacchimaṃ *dehaṃ* kāyaṃ *dhāretī*-ti *antimadehadhārī*-ti, taṃ *antimadehadhāriṃ*.

Kilesamārâdīnaṃ samma-deva pariccattattā [3]*māraṃ jahaṃ*.[3] Tato eva jarā-hetuka-samucchedato anupādisesa-nibbāna-ppatti-vasena pākaṭa-jarâdi-sabba-*jarāya pāraguṃ*. Jarā-sīsena c'ettha jātimaraṇa-sokâdīnaṃ pāra-gamanaṃ vuttanti daṭṭhabbaṃ. Taṃ evaṃ-bhūtaṃ[4] Tathāgataṃ *duve vitakkā samudācarantī*-ti *brūmī*-ti sambandho.

Iti Bhagavā paṭhama-gāthāya vitakkadvayaṃ uddisitvā, tato dutiya-gāthāya paviveka-vitakkaṃ dassetvā, idāni khema-vitakkaṃ dassetuṃ *Sele yathā*-ti tatiya-gāthamāha.†

Tattha *sele yathā pabbata-muddhaniṭṭhito*-ti *sele* silāmaye ekaghanapabbata-muddhani yathā ṭhito 'va. Na hi tattha ṭhitassa uddhaṃ gīvukkhipana-pasāraṇâdi-kiccaṃ atthi.

Tathūpaman-ti tappaṭibhāgaṃ selapabbatūpamaṃ. Ayaṃ pan'ettha saṃkhep'attho:—Yathā—*Sele pabbata-muddhani*-

* *Cf.* UdA. 98; Nidd. i, 57-8.

† *For this Gāthā vide* S. i, 137; M. i, 168.

[1] C *omits*.
[2] C *vessa°*, *and below*.
[3-3] S mārajahaṃ, *but the Text reads* mānaṃjahaṃ *while noting in fn.* 1, māra°.
[4] C evaṃ.

ṭṭhito va cakhumā puriso *samantato janataṃ passeyya*, evameva *sumedho* sundarapañño sabbaññuta-ñāṇena *samanta-cakkhu* Bhagavā *dhammamayaṃ* paññāmayaṃ *pāsādamāruyha* sayaṃ *apeta-soko sokāvatiṇṇaṃ jāti-jarābhibhūtañ* ca *janataṃ* satta-nikāyaṃ *avekkhati* upadhārayati upaparikkhati.* Ayaṃ pan'-ettha adhippāyo:—Yathā hi pabbata-pāde samantā mahantaṃ khettaṃ katvā tattha kedārapālīsu kuṭiyo katvā rattiṃ aggiṃ-jāleyya, caturaṅga-samannāgatañ ca andhakāraṃ bhaveyya, ath'assa pabbatassa matthake ṭhatvā cakkhumato purisassa bhūmippadesaṃ olokayato n'eva khettaṃ na kedāra-pāliyo na kuṭiyo na tattha sayita-manussā paññāpeyyuṃ kuṭīsu pana aggi-jāla-mattameva paññāpeyya,[1] evaṃ dhamma-mayaṃ pāsādamāruyha sattakāyaṃ[2] olokayato Tathāgatassa ye te akata-kalyāṇā sattā te eka-vihāre dakkhiṇapasse nisinnā pi Buddha-ñāṇassa āpāthaṃ nâgacchanti, rattiṃ khittasarā viya honti. Ye pana kata-kalyāṇā veneyya-puggalā, te ev'assa dūre pi ṭhitā āpāthaṃ āgacchanti, so aggi viya Himavanta-pabbato viya. Vuttampi c'etaṃ†:—

"Dūre santo pakāsenti Himavant'va pabbato,
Āsannettha[3] na dissanti ratti-khitto[4] yathā saro[5]"-ti.

Evametasmiṃ sutte gāthāsu ca Bhagavā attānaṃ paraṃ viya katvā dassesi.[6]

Paṭhamasuttavaṇṇanā.

2. Dutiye—‡*Pariyāyenā*-ti ettha *pariyāya*-saddo;—"Madhupiṇḍika-pariyāyo tv'eva[7] naṃ dhārehī"-ti§ ādīsu desanāyaṃ āgato. "Atthi khv'esa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo"-ti|| ādisu kāraṇe. "Kassa nu kho, Ānanda, ajja pariyāyo bhikkhuṇiyo ovaditun"-ti¶ ādisu vāre. Idha pana vāre pi kāraṇe pi vaṭṭati. Tasmā *bhikkhave Tathā-*

* Vin. i, 5 *f.*; D. ii, 39, *etc.* † Dh. ver. 304. ‡ MA. 18; DA. 36.
§ M. i, 114. || A. iv, 174. ¶ M. iii, 270.

[1] S °yeyya. [2] S °nikāyaṃ. [3] S asantettha.
[4] S rattiṃ khittā. [5] S sarā. [6] S °seti.
[7] M. *Text*, °t'eva; MA. *and* DA. °yo ti.

gatassa dve dhamma-desanā yathârahaṃ kāraṇena bhavanti vāreṇa vā-ti ayamettha attho.

Bhagavā hi veneyy'ajjhâsayânurūpaṃ kadāci—"Ime dhammā kusalā, ime dhammā[1] akusalā, ime dhammā sāvajjā, ime dhammā anavajjā, ime sevitabbā, ime na sevitabbā"-ti* ādinā kusalâkusala-dhamme vibhajanto kusala-dhammehi akusala-dhamme asaṃkarato[2] paññāpento *pāpaṃ pāpakato passathā*-ti dhammaṃ deseti. Kadāci—"Pāṇâtipāto, bhikkhave, āsevito bhāvito bahulīkato niraya-saṃvattaniko, tiracchānayoni-saṃvattaniko, pettivisaya saṃvattaniko. Yo sabba-lahuko[3] pāṇâtipāto so appâyuka-saṃvattaniko"-ti† ādinā ādīnave pakāsento pāpato nibbidâdīhi niyojento *nibbindatha virajjathā*-ti dhammaṃ deseti.

Bhavantī-ti honti, pavattanti.

Pāpaṃ pāpakato passathā-ti sabbaṃ pāpa-dhammaṃ diṭṭh'eva dhamme āyatiñ ca ahita-dukkhâvahato lāmakato *passatha*.

Tattha *nibbindathā*-ti tasmiṃ pāpadhamme accanta-hīnabhāvato lāmakaṭṭhena *pāpaṃ*, akosalla-sambhūt'aṭṭhena akusalaṃ, pakati-pabhassarassa pasannassa pi[4] cittassa pabhassarâdi-bhāva-vināsanato saṃkilesikaṃ, punappunaṃ bhavadukkha-nibbattanato ponobhavikaṃ, sah'eva darathehi pariḷāhehi vattanato[5] sadarathaṃ dukkhass'eva vipaccanato dukkha vipākaṃ, aparimāṇam pi kālaṃ anāgate jāti-jarā-maraṇanibbattanato āyatiṃ jāti-jarā-maraṇīyaṃ, sabba-hita-sukhaviddhaṃsana-samatthan-ti ādinā nayena nānāvidhe ādīnave tassa ca pahāne ānisaṃse sammappaññāya passantaṃ[6] nibbindatha nibbedhaṃ āpajjatha, *nibbindantā* ca vipassanaṃ vaḍḍhetvā ariyamaggâdhigamena *pāpato virajjatha* c'eva *vimuccatha*, maggena vā samuccheda-virāga-vasena *virajjatha*, tato phalena paṭipassaddhi-vimutti-vasena *vimuccatha*.

Athavā, *pāpaṃ*-ti lāmakato pāpaṃ. Kiṃ vuttaṃ hoti? Yaṃ anicca-dukkhâdi-bhāvena kucchitaṃ ariyehi jigucchanīyaṃ vaṭṭadukkhaṃ pāpetī-ti *pāpaṃ*. Kiṃ pana taṃ?

* *Cf.* M. iii, 45-61; S. v, 106; A. i, 194 *ff.* † A. iv, 247.

1 S *omits, and below.* 2 *Cf. P.T.S. Dict.* sankara[1]. 3 S °huso.
4 S ca. 5 S saṃva°. 6 S °ntā.

Tebhūmika-dhamma-jātaṃ. Yathā-vuttena atthena *pāpakato disvā tattha*—"Aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato"-ti* ādinā vipassanaṃ vaḍḍhentā *nibbindatha*.

Ayaṃ dutiyā-ti yāthāvato ahitânatha-vibhāvanaṃ paṭhamaṃ upādāya tato vivecanaṃ *ayaṃ dutiyā dhammadesanā*.

Gāthāsu:—*Buddhassā*-ti† sabbaññū-Buddhassa.

Sabbabhūtânukampino-ti sabbe pi satte mahākaruṇāya anukampana-sabhāvassa.

Pariyāya-vacanan-ti pariyāyena kathanaṃ desanaṃ.

Passā-ti parisaṃ ālapati. Parijeṭṭhakaṃ[1] vā[2] sandhāya vuttaṃ. Keci panâhu attānameva sandhāya Bhagavā *passā*-ti avocā-ti.

Tatthā-ti tasmiṃ pāpake.

Virajjathā-ti rāgaṃ pajahathā-ti attho. Sesaṃ vuttanayameva.

Dutiyasuttavaṇṇanā.

3. Tatiye—*Pubbaṅgamā*-ti sahajāta-vasena upanissaya-vasena cā-ti dvīhi ākārehi *pubbaṅgamā*, purassa vā padhānakāraṇaṃ. Na hi avijjāya vinā akusal'uppatti atthi.

Samāpattiyā-ti samāpajjanāya sabhāva-paṭilābhāya pavattiyā-ti attho. Tattha akusala-ppavattiyā ādīnava-paṭicchādanena ayoniso manasikārassa paccayabhāvena appahīnabhāvena ca akusala-dhammānaṃ upanissaya-bhāvo dissati.‡

[Gāthāsu:—] Evaṃ vyādhi-maraṇâdi-dukkhassa adhiṭṭhānabhāvato sabbā pi gatiyo idha *duggatiyo*. Athavā, rāgâdikilesehi dūssitā[3] gatiyo kāya-vacī-cittānaṃ pavattiyo-ti *duggatiyo*, kāya-vacī-duccaritāni.

[4]*Asmiṃ loke*-ti idha loke manussa-gatiyaṃ vā.

Paramhi cā-ti tato aññāsu gatīsu.[4]

Avijjāmūlikā[5] *sabbā*-ti tā sabbā pi duccaritassa vipattiyo vuttanayena avijjā-pubbaṅgamattā avijjāmūlikā eva.

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* M. i, 500; A. ii, 128.

† *For the first two lines of this Gāthā, vide* S. i, 25.

‡ *The explanation of the Sutta ends here.*

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[1] S parisaṃ je°. [2] S kataṃ. [3] S dūsitā.

[4–4] C *reads* 'Asmiṃ loke paramhi vā-ti idha loke-ti vā manussagatiyaṃ, paramhī-ti tato°.' [5] *Text reads* °lakā.

Icchā-lobha-samussayā-ti asampattavisaya-pariyesana-lakkhaṇāya icchāya, sampattavisaya-lubbhana-lakkhaṇena lobhena ca, samussitā upacitā-ti *icchā-lobha-samussayā*.

Yato-ti yasmā avijjāhetu avijjāya nivuto hutvā.

Pāpiccho-ti avijjāya paṭicchāditattā pāpicchatāya ādīnave apassanto asantaguṇa-sambhāvana-vasena kohaññâdīni karonto *pāpiccho*. Lobhen'eva atricchatā pi gahitā-ti daṭṭhabbā.

Anādaro-ti lokâdhipatino ottappassa abhāvena sabrahmacārīsu ādara-rahito.

Tato-ti tasmā *avijjā-pāpicchatâhirikâ*nottappa-hetu.

Pasavatī-ti kāya-duccaritâdi-bhedaṃ pāpaṃ upacinati.

Apāyaṃ tena gacchatī-ti tena tathā-pasutena pāpena nirayâdi-bhedaṃ *apāyaṃ gacchati* uppajjati.

Tasmā-ti yasmā ete evaṃ sabba-duccarita-mūla-bhūtā sabba-duggati-parikkilesa-hetubhūtā[1] ca avijjâdayo, tasmā *icchañ ca*[2] *lobhañ ca avijjañ ca* (ca-saddena) ahirikânottappañ ca virājayaṃ samuccheda-vasena pajahaṃ.

Kathaṃ *virājetī*-ti āha,—*Vijjaṃ uppādayan*-ti ? Vipassanī-paṭipāṭiyā magga-paṭipāṭiyā ca ussakkitvā arahatta-magga-vijjaṃ attano santāne uppādento.

Sabbā duggatiyo-ti sabbā pi duccarita-saṅkhātā duggatiyo, vaṭṭa-dukkhassa vā adhiṭṭhāna-bhāvato dukkhā sabbā pañca pi gatiyo.

Jahe pajaheyya samatikkameyya. Kilesa-vaṭṭappahāṇen'eva hi kamma-vaṭṭaṃ vipākavaṭṭañ ca pahīnaṃ hotī-ti.

Tatiyasuttavaṇṇanā.

4. Catutthe—*Suparihīnā*-ti suṭṭhu parihīnā.

Ye ariyāya paññāya parihīnā-ti ye *satta*-pañcannaṃ khandhānaṃ uday'abhaya[3]-paṭivijjhanena catupaccaya[4]-paṭivijjhanena ca kilesehi ārakā ṭhitattā *ariyāya* parisuddhāya vipassanā-paññāya ca magga-paññāya ca *parihīnā*, te lokiyalok'uttarāhi sampattīhi ativiya *parihīnā* mahājānikā. Ke pana *te*-ti ? Ye kammâvaraṇena[5] vā samannāgatā, te

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[1] S °ti-pabhava-saṃkilesa-he°.

[2] *For* chandañca *of the Text, vide Text*, p. 34, *fn*. 9.

[3] S °ya-vaya.

[4] S °sacca.

[5] S *notes in fn*. 'kilesâvaraṇena' *after this, in justification of* vā *following*.

hi micchattaniyata-bhāvato ekantena *parihīnā* aparipuṇṇā mahājānikā. Tenâha, *duggati pāṭikaṅkhā*-ti. Vipākâvaraṇa-saṅgino pi *parihīṇā*. Athavā, sukka-pakkhe, *aparihīṇā* nāma tividhâvaraṇa-virahitā sammā-diṭṭhikā kammassakata-ñāṇena ca samannāgatā. Tesaṃ vuttanayânusārena veditabbaṃ.

Gāthāsu—*Paññāyā*-ti nissakavacanaṃ. Vipassanā-ñāṇato ca[1] magga-ñāṇato ca.

Parihānenā-ti. Sāmi-vacanaṃ vā etaṃ. Yathāvutta-ñāṇassa parihāṇenā-ti, uppādetabbassa anuppādanameva c'ettha *parihāṇaṃ*.

Niviṭṭhaṃ nāmarūpasmin-ti nāmarūpe upādāna-kkhandha-pañcake 'etaṃ mamā'-ti ādinā taṇhā-diṭṭhivasena abhiniviṭṭhaṃ ajjhositaṃ, tato eva.

Idaṃ saccan-ti maññatī-ti idameva saccaṃ moghamaññanti maññati.

Sadevake loke-ti vibhatti pariṇāmetabbā.

Evaṃ paṭhamagāthāya saṃkilesa-pakkhaṃ dassetvā, idāni yassā anuppattiyā nāmarūpasmiṃ maññanâbhinivesehi kilesa-vaṭṭaṃ vattati, tassā uppattiyā vaṭṭassa upacchedo-ti paññāya ānubhāvaṃ pakāsento *Paññā hi seṭṭhā lokasmiṃ*-ti gāthamāha.

Tattha *lokasmiṃ*-ti saṅkhāra-lokasmiṃ. Sammā-sambuddho viya sattesu saṅkhāresu paññā-sadiso dhammo n'atthi. Paññ'uttarāhi kusalā dhammā, paññāya ca siddhāya sabbe anavajja-dhammā siddhā eva honti. Tathā hi vuttam:— "Sammā-diṭṭhi'ssa sammā-saṅkappo hotī[2]"-ti* ādi.

Yā pan'etha paññā adhippetā, sā seṭṭhā-ti thomitā. Yathā ca sā pavattati[3] taṃ dassetuṃ *yā'yaṃ nibbedhagāminī*-ti ādi vuttaṃ. Tass'attho:—Yā ayaṃ paññā anibbiddhapubbaṃ apadālitapubbaṃ lobhakkhandhâdiṃ nibbijjhanti padālenti gacchatī-ti *nibbedhagāminī*. Yāya ca tasmiṃ tasmiṃ[4] bhava-yoni-gati-viññāṇaṭṭhiti-sattâvāsesu satta-nikāyesu khandhānaṃ paṭhamâbhinibbatti-saṅkhātāya jātiyā taṃ nimittassa ca kamma-bhavassa parikkhayaṃ pariyosānaṃ nibbā-

* M. iii, 76; *and cf* A. i, 177; Vibh. 109; DA. 314.

[1] C *omits*. [2] M. pahoti. [3] C °vatti.
[4] S *notes* tesu tesu *as alternative readings in fn.*

ṇaṃ arahattañ ca sammā aviparītaṃ jānāti sacchikaroti, ayaṃ saha-vipassanā magga-paññā seṭṭhā lokasmin-ti.

Idāni yathāvutta-paññânubhāva-sampanne khīṇâsave abhitthavanto *tesaṃ devā manussā cā*-ti osānagāthamāha.

Tass'attho:—Tesaṃ catūsu ariya-saccesu pariññādīnaṃ soḷasannaṃ kiccānaṃ niṭṭhitattā catusacca-sambodhena sambuddhānaṃ, sati-vepullappattiyā satimataṃ, vuttanayena samugghātita-sammohattā paññāvepullappattiyā hāsapaññānaṃ, pubbabhāge vā sīlâdi-pāripūrito[1] paṭṭhāya yāva nibbāna-sacchikiriyāya hāsa-veda-tuṭṭhi-pāmujja-bahulatāya hāsa-paññānaṃ, sabbaso parikkhīṇa - bhava - saṃyojanattā antima-sarīra-dhārinaṃ khīṇâsavānaṃ *devā manussā ca pihayanti* piyā honti,[2] tabbhāvaṃ adhigantuṃ icchanti, aho paññânubbhāvo aho vata mayampi edisā evaṃ[3] nittiṇṇasabbadukkhā bhaveyyāmā-ti.

Catutthasuttavaṇṇanā.

5. Pañcame—*Sukkā*-ti na[4] vaṇṇa-sukkatāya sukkā, sukkabhāvāya pana parama-vodānāya saṃvattantī-ti nibbattisukkatāya[5] *sukkā*. Sarasenâpi sabbe kusalā dhammā *sukkā* yeva kaṇhabhāva-paṭipakkhato, tesaṃ hi uppattiyā cittaṃ pabhassaraṃ hoti parisuddhaṃ.

Dhammā-ti kusalā dhammā.

Lokan-ti satta-lokaṃ.

Pālentī-ti ādhāra-sandhāraṇena mariyādaṃ ṭhapentā rakkhanti.

Hiri ca ottappañ cā-ti ettha hiriyatī-ti *hiri*, hiriyanti[6] etenā-ti vā *hiri*.[7] Vuttampi c'etaṃ:—"Yaṃ hiriyati hiriyitabbena hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā ayaṃ vuccati hirī"-ti.* Ottappanti,[8] ottappitabbena[4] ottappanti etenā-ti vā *ottappaṃ*. Vuttampi c'etaṃ:—"Yaṃ ottappati ottappitabbena ottappati pāpakānaṃ aku-

* Dhs. § 30; Pug. 24.

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[1] S °paripuṇṇato. [2] S pīyāyanti. [3] S eva.
[4] S *omits*. [5] S nipphatti°. [6] C hirī°.
[7] C *has* "hirīyati, hirīyitabbena hirīyanti°" *for this sentence*.
[8] S °ntī-ti ottappaṃ.

salānaṃ dhammānaṃ samāpattiyā, idaṃ vuccati *ottappan*"-ti.*

Tattha ajjhatta-samuṭṭhānā *hiri*, bahiddhā samuṭṭhānaṃ *ottappaṃ*. Attâdhipateyyā *hiri*, lokâdhipateyyaṃ *ottappaṃ*. Lajjā-sabhāva-saṇṭhitā *hiri*, bhaya-sabhāva-saṇṭhitaṃ *ottappaṃ*. Sappatissava-lakkhaṇā *hiri*, vajja-bhīruka-bhayadassāvi-lakkhaṇaṃ *ottappaṃ*.

Tattha ajjhatta-samuṭṭhānā *hiri* catūhi kāraṇehi samuṭṭhāti:—jātiṃ paccavekkhitvā, vayaṃ paccavekkhitvā, sūrabhāvaṃ paccavekkhitvā, bāhusaccaṃ paccavekkhitvā. Kathaṃ? Pāpakaraṇaṃ nām'etaṃ na jāti-sampannānaṃ kammaṃ, hīnajaccānaṃ kevaṭṭâdīnaṃ kammaṃ, tādisassa jāti-sampannassa idaṃ kammaṃ kātuṃ na yuttan-ti, evaṃ tāva jātiṃ paccavekkhitvā pāṇâtipātâdi-pāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā pāpa-karaṇaṃ nām'etaṃ daharehi kattabba-kammaṃ, tādisassa vaye ṭhitassa idaṃ kammaṃ kātuṃ na yuttan-ti, evaṃ vayaṃ paccavekkhitvā pāṇâtipātâdi-pāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Tāthā pāpakaraṇaṃ nām'etaṃ dubbalajātikānaṃ kammaṃ, tādisassa surabhāva-sampannassa idaṃ kammaṃ kātuṃ na yuttan-ti, evaṃ surabhāvaṃ paccavekkhitvā pāṇâtipātâdi-pāpa-kammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā pāpakaraṇaṃ nām'etaṃ andhabālānaṃ kammaṃ, na paṇḍitānaṃ, tādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātuṃ na yuttan-ti, evaṃ bāhusaccaṃ paccavekkhitvā pāṇâtipātâdi-pāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Evaṃ ajjhatta-samuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti, samuṭṭhāpetvā ca pana attano citte hiriṃ paccavekkhitvā pāpakammaṃ na karoti. Evaṃ *hiri* ajjhatta-samuṭṭhānā nāma hoti.

Kathaṃ *ottappaṃ* bahiddhā samuṭṭhānaṃ nāma? Sace taṃ pāpa-kammaṃ karissasi, catūsu parisāsu garahappatto bhavissasi—

Garahissanti taṃ viññū asuciṃ nāgariko yathā,
Vajjito[1] sīlavantehi kathaṃ bhikkhu karissasī-ti

* *Ibid.*, § 31; *ibid.*

[1] S viva°.

paccavekkhanto hi bahiddhā samuṭṭhitena ottappena pāpakammaṃ na karoti. Evaṃ *ottappaṃ* bahiddhā-samuṭṭhānaṃ nāma hoti.

Kathaṃ *hiri* attâdhipateyyā nāma* ? Idh'ekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakaṃ katvā, tādisassa saddhāpabbajitassa bahussutassa dhutavādassa na yuttaṃ pāpakammaṃ kātun-ti pāpa-kammaṃ na karoti. Evaṃ *hiri* attâdhipateyyā nāma hoti. Tenâha Bhagavā:—"So attānaṃ yeva adhipatiṃ katvā akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhamattānaṃ pariharatī"-ti.†

Kathaṃ *ottappaṃ* lokâdhipateyyaṃ nāma ? Idh'ekacco kulaputto lokaṃ adhipatiṃ jeṭṭhakaṃ katvā, pāpakammaṃ na karoti. Yathâha:—"Mahā kho panâyaṃ lokasannivāso. Mahantasmiṃ kho pana lokasannivāse santi samaṇa-brāhmaṇā iddhimanto dibbacakkhukā paracittaviduno. Te dūrato pi passanti, āsanne pi na dissanti, cetasā pi cittaṃ pajānanti: te pi maṃ evaṃ jānissanti,—'passatha bho imaṃ kulaputtaṃ saddho agārasmā anagāriyaṃ pabbajito samāṇo vokiṇṇo viharati pāpakehi akusalehi dhammehī'-ti. [1]Santi devatā iddhimanto dibba-cakkhukā para-citta-viduniyo, tā dūrato pi passanti, āsanne pi na dissanti, cetasā pi cittaṃ pajānanti. Tā pi maṃ evaṃ jānissanti,—'passatha bho imaṃ kulaputtaṃ saddho agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī'-ti.[1] So lokaṃ yeva adhipatiṃ karitvā akusalaṃ pajahatī"-ti.‡ Evaṃ lokâdhipateyyaṃ *ottappaṃ*.

Lajjā-sabhāva-saṇṭhitā[2]-ti ettha lajjā-ti lajjanâkāro. Tena sabhāvena saṇṭhitā *hiri*. Bhayan-ti apāya-bhayaṃ, tena sabhāvena saṇṭhitaṃ *ottappaṃ*. Tad-ubhayaṃ pāpaparivajjane pākaṭaṃ hoti. Tattha, yathā dvīsu ayoguḷesu eko sītalo pi bhaveyya gūdhamakkhito, eko uṇho āditto, tesu yathā sītalaṃ gūthamakkhitattā jigucchanto viññūjā-

* *Cf.* D. iii, 284; S. ii, 206; VM. 464; Netti, 39.
† A. i, 149. ‡ A. i, 148-9.

1-1 C *omits*. 2 C saṇṭṭhitā, *and below*.

tiko na gaṇhāti itaraṃ dāhabhayena, evaṃ paṇḍito lajjāya jigucchanto pāpaṃ na karoti, ottappena apāya-bhīto pāpaṃ na karoti. Evaṃ lajjā-sabhāva-saṇṭhitā *hiri*, bhaya-sabhāva-saṇṭhitaṃ *ottappaṃ*.

Kathaṃ sappatissava[1]-lakkhaṇā *hiri*, vajjabhīruka-bhaya-dassāvi-lakkhaṇaṃ *ottappaṃ*? Ekacco hi jātimahatta-paccavekkhaṇā, satthu-mahatta-paccavekkhaṇā, dāyajja-mahatta-paccavekkhaṇā, sabrahmacāri-mahatta-paccavekkhaṇā-ti catūhi kāraṇehi tattha gāravena sappatissava-lakkhaṇaṃ *hiriṃ* samuṭṭhāpetvā pāpaṃ na karoti. Ekacco attânuvāda-bhayaṃ, parânuvāda-bhayaṃ, daṇḍa-bhayaṃ, duggati-bhayaṃ-ti catūhi kāraṇehi vajjato bhāyanto vajja-bhīruka-bhaya-dassāvī-lakkhaṇam *ottappaṃ* samuṭṭhāpetvā pāpa-kammaṃ na karoti. Ettha ca ajjhatta-samuṭṭhānâdi-hirottappānaṃ tattha tattha hi pākaṭa-bhāvena vuttānaṃ na nesaṃ kadāci aññamaññaṃ vippayogo, [2]na hi lajjā na bhayaṃ nibbhayaṃ vā alajjīnaṃ atthī-ti.[2]

Ime ce, bhikkhave, dve sukkā dhammā lokaṃ na pāleyyun-ti bhikkhave ime dve anavajjā dhammā yadi lokaṃ na rakkheyyuṃ, lokapālakā yadi na bhaveyyuṃ.

Nayidha paññāyetha mātā-ti idha imasmiṃ loke janikā mātā ayaṃ me mātā-ti garu-cittikāra-vasena na paññāyetha ayaṃ mātā-ti na labbheyya. Sesa-padesu pi es'eva nayo.

Mātucchā-ti mātu-bhaginī.

Mātulānī-ti mātula-bhariyā.

Garūnan-ti mahā-pitu-cullapitu-jeṭṭhabhātu-ādīnaṃ garuṭṭhānıyānaṃ.

Sambhedan-ti saṅkaraṃ, mariyāda-bhedaṃ vā.

Yathā ajeḷakā-ti ādīhi opammaṃ[3] dasseti. Ete hi sattā 'ayaṃ me *mātā-ti vā mātucchā-ti vā*' *garu*-citikāra-vasena na jānanti. Yaṃ vatthuṃ nissāya uppannā tattha pi tatthapi[4] vippaṭipajjanti. Tasmā upamaṃ āharanto ajeḷakâdayo āhari. Ayaṃ h'ettha saṃkhep'attho: Yathā ajeḷakâdayo tiracchānā hirottappa-rahitā mātâdisaññaṃ akatvā bhinnamariyādā sabbattha sabbattha[4] sambhedena vattanti, evam

[1] C °tissa, *and below*.
[2-2] S na hi lajjanaṃ nibbhayaṃ pāpabhayaṃ vā alajjanaṃ atthī-ti.
[3] C upamaṃ. [4] S *omits*.

ayaṃ paraloko,[1] yadi lokapālakadhammā na bhaveyyuṃ sabbattha sambhedena vatteyya.

Yasmā pan'*ime* lokapālaka-*dhammā lokaṃ pālenti, tasmā* n'atthi sambhedo-ti.

Gāthāsu—*Yesañ ce*[2] *hiriottappan*-ti, *ce*-ti nipātamattaṃ, *yesaṃ* sattānaṃ *hiri* ca *ottappañ* ca, *sabbadā ca*[3] sabbakālameva *na vijjati* na upalabbhati.

Vokkantā sukka-mūlā te-ti, *te* sattā kusala-mūla-paricchedâvahassā[4] pi kammassa karaṇato kusala-kamma-patiṭṭhāna-bhūtānaṃ hir'ottappānameva vā abhāvato kusalato vokkamitvā apasakkitvā vigatā[5] *vokkantā sukkamūlā* punappunaṃ jāyana-mīyana-sabhāvattā *jāti-maraṇa-gāmino* saṃsāraṃ[6] nâtivattantī-ti attho.

Yesañ ca hiri ottappan-ti, *yesaṃ* pana parisuddhamatīnaṃ sattānaṃ *hiriñ ca ottappañ cā*-ti ime dhammā, *sadā* sabbakālaṃ rattindivaṃ nava-majjhima-thera-kālesu.

[7]*Dhammā upaṭṭhitā*[7]-ti sammā upagamma ṭhitā, pāpâjigucchantā bhāyantā tadaṅgâdi-vasena pāpaṃ pajahantā.

Virūḷhabrahmacariyā-ti sāsana-brahma-cariyena magga-brahmacariyena ca *virūḷhaṃ* āpannā.

Agga-maggâdhigamena sabbaso santa-kilesatāya santa-guṇatāya vā *santo*.

Puṇabbhavassa khepitattā *khīṇapunabbhavā* hontī-ti.

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe—*Atthi bhikkhave*-ti kā uppatti? *Eka-divasaṃ kira Bhagavatā aneka-pariyāyena saṃsāre ādīnavaṃ pakāsetvā, sandassanâdivasena[8] nibbāṇa-paṭisaṃyuttāya dhamma-[9]desanāya katāya[9] bhikkhūnaṃ etad ahosi: 'Ayaṃ saṃsāro Bhagavatā avijjâdīhi kāraṇehi sahetuko vutto[10]: nibbāṇassa pana tadupasamassa na kiñci kāraṇaṃ vuttaṃ, tayidaṃ ahetukaṃ kathaṃ sacchikaṭṭha-paramaṭṭhena upalabbhatī'-ti?

* *Vide* UdA. 394-97.

[1] S manussaloko. [2] S ve, *and below*. [3] S va.
[4] S °pacchedā°. [5] C ṭhitattā. [6] C sasaṃsā°.
[7-7] S *omits*. *See also Text*, p. 36, *fn*. 17.
[8] S tadūpasamanâdivasena *in fn*.
[9-9] C °desanā kathāya. [10] UdA. pakāsito.

Atha Bhagavā tesaṃ bhikkhūnaṃ vimati-vidhaman'atthañ c'eva, idha samaṇa-brāhmaṇānaṃ 'nibbānaṃ nibbānan'-ti tathā vuttamattameva, 'n'atthi' hi paramatthato nibbānaṃ nāma anupalabbhamāna-sabhāvattā-ti lokāyatikâdayo viya vippaṭipannānaṃ bahiddhā va puthu-diṭṭhi-gatikānaṃ micchā-vāda-bhindan'atthañ[1] ca imaṃ amata-mahā-nibbānassa paramatthato atthi-bhāva-dīpan'atthaṃ, tassa ca nissaraṇa-bhāvâdi-ānubhāva-vantataṃ[2] pītivegena udānavasena imaṃ suttaṃ abhāsi. Tathāhi idaṃ suttaṃ Udāne pi saṅgītaṃ.*

Tattha—*Atthī*-ti vijjati, paramatthato upalabbhati.

Ajātaṃ abhūtaṃ akataṃ asaṅkhatan-ti, sabbāni pi padāni aññamañña-vevacanāni. Athavā, vedanâdayo viya hetu-paccaya-samavāya-saṅkhātāya kāraṇa-sāmaggiyā na jātaṃ na nibbattan-ti *ajātaṃ*. Kāraṇena vinā sayameva na bhūtaṃ na pātubhūtaṃ na uppannan-ti *abhūtaṃ*. Evaṃ ajātattā abhūtattā ca yena kenaci kāraṇena na katan-ti *akataṃ*. Jāta-bhūta-sabhāvo ca nāma-rūpâdīnaṃ saṅkhata-dhammānaṃ hoti na asaṅkhata-sabhāvassa nibbānassā-ti dassan'atthaṃ *asaṅkhatan*-ti vuttaṃ.

Paṭilomato vā samecca sambhūyya paccayehi katan-ti *saṅkhataṃ*, tathā na saṅkhataṃ saṅkhata-lakkhaṇa-rahitan-ti ca *asaṅkhatan*-ti. Evaṃ anekehi kāraṇehi nibbatti-sabhāve paṭisiddhe 'siyā nu kho eke-n'eva kāraṇena katan'-ti? āsaṅkāya na kenaci katan-ti dassan'atthaṃ *akatan*-ti vuttaṃ. Evaṃ appaccayampi samānaṃ 'sayameva nu kho idaṃ bhūtaṃ pātubhūtaṃ?' ti saṃsayass'eva[3] nivattan'atthaṃ[4] *abhūtan*-ti vuttaṃ. Ayañca etassa asaṅkhatâkatâbhūta-bhāvo sabbena sabbaṃ ajāti-dhammattā-ti dassetuṃ *ajātan*-ti vuttan-ti. Evametesaṃ catunnam pi padānaṃ sātthaka-bhāvo veditabbo.

Iti Bhagavā—*Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhatan*-ti param'atthato nibbānassa atthi-bhāvaṃ vatvā, tattha hetuṃ dassento *no c'etaṃ bhikkhave*-ti ādimāha. Tas-

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* Ud. viii, 3.

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[1] S °bhañjana°.
[2] S °vantatā-dīpan'atthaṃ.
[3] UdA. āsaṅkāya.
[4] UdA. tannivat°.

sâyaṃ saṃkhepo:—Bhikkhave, yadi ajātâdi-sabhāvā asaṅkhatā-dhātu na abhavissa, na siyā idha-loke jātâdi-sabhāvassa rūpâdi-khandha-pañcaka-saṅkhātassa saṅkhāragatassa nissaraṇaṃ anavasesa-vaṭṭ'ūpasamo na paññāyeyya, na upalabbheyya, na sambhaveyya. Nibbānaṃ hi ārammaṇaṃ katvā pavattamānā sammā-diṭṭhi-ādayo ariya-magga-dhammā anavasesato kilese samucchindanti. Ten'ettha sabbassa pi vaṭṭa-dukkhassa appavatti apagamo nissaraṇaṃ paññāyati. Evaṃ vyatirekena nibbānassa atthi-bhāvaṃ dassetvā idāni anvayavasena pi dassetuṃ *yasmā ca kho* ādi vuttaṃ. Taṃ vutt'atthameva.

Ettha ca yasmā,—"Appaccayā dhammā asaṅkhatā dhammā,"* "Atthi, bhikkhave, tadāyatanaṃ yatthā n'eva paṭhavī,"† "Idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabba-saṅkhāra-samatho sabb'ūpadhi-paṭinissaggo,"‡ "Asaṅkhatañ ca vo, bhikkhave, dhammaṃ desissāmi asaṅkhata-gāminañ ca paṭipadan"-ti§ ādīhi anekehi suttapadehi, *atthi, bhikkhave, ajātan*-ti iminā pi suttena nibbāna-dhātuyā paramatthato sambhavo sabba-lokaṃ anukampamānena Sammā-sambuddhena desito, tasmā na paṭikkhipitabbaṃ. Tattha apaccakkha-kārīnam pi viññūnaṃ kaṅkhā vā vimati vā n'atthi eva. Ye pana abuddhi-puggalā, tesaṃ vimati-vinodan'atthaṃ ayamettha adhippāy'uddhāraṇa-mukhena yutti-vivaraṇā. Yathā pariññeyyatāya ca uttarānaṃ kāmānaṃ rūpānañ ca paṭipakkha-bhūtaṃ tabbidhura[1]-sabhāvaṃ *nissaraṇaṃ paññāyati*, evaṃ taṃ sabhāvānaṃ sabbesaṃ saṅkhata-dhammānaṃ paṭipakkha-bhūtena tabbidhura-sabhāvena nissaraṇena bhavitabbaṃ. Yañ ca taṃ *nissaraṇaṃ*, sā asaṅkhatā-dhātu. Kiñci bhiyyo[2] saṅkhata-dhammârammaṇaṃ vipassanā-ñāṇaṃ. Api anuloma-ñāṇaṃ kilese samuccheda-vasena pajahituṃ na sakkati. Tathā sammuti-saccârammaṇaṃ paṭhamajjhānâdisu ñāṇaṃ vikkhambhaṇa-vasen'eva kilese pajahati, na samucchedavasena. Iti saṅkhata-dhammâram-

* Dhs. p. 2. † *Cf.* A. v, 355; Ud. 80.
‡ Vin. i, 4 *f.*; S. i, 136. § S. iv, 359.

[1] S tabbidūrasa° *and below*. [2] C bhīyo.

maṇassa sammuti[1]-saccârammaṇassa ca ñāṇassa kilesānaṃ samuccheda-ppahāṇe asamattha-bhāvato tesaṃ samuccheda-ppahāṇa-karassa ariya-magga-ñāṇassa tadubhaya-viparīta-sabhāvena ārammaṇena bhavitabbaṃ sā asaṅkhatā dhātu.

Tathā *Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhatan*-ti idaṃ nibbānassa paramatthato atthibhāva-jotaka-vacanaṃ aviparīt'atthaṃ Bhagavatā bhāsitattā. Yaṃ hi Bhagavatā bhāsitaṃ, taṃ aviparīt'atthaṃ paramatthan-ti, yathā taṃ—"Sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā anattā"-ti.* Tathā *nibbāna*-saddo katthaci visaye yathābhūta-paramattha-visaye upacāravutti-sambhāvato.[2] Seyyathâ pi sīha-saddo.[3] Atth'eva paramatthato asaṅkhatā dhātu: itara-tabbiparīta-vinimmutta-sabhāvattā, seyyathâ pi paṭhavīdhātu vedanā-ti. Evamādīhi nayehi yuttito pi asaṅkhatāya dhātuyā paramatthato atthi-bhāvo veditabbo.

Gāthāsu—*Jātan*-ti jāyan'aṭṭhena jātaṃ, jāti-lakkhaṇa-ppattan-ti attho.

Bhūtan-ti bhavan'aṭṭhena bhūtaṃ, ahutvā sambhūtan-ti attho.

Samuppannan-ti sahita-bhāvena uppannaṃ, sahitehi dhammehi ca uppannan-ti attho.

Katan-ti kāraṇa-bhūtehi paccayehi nibbattitaṃ.

Saṅkhatan-ti tehi yeva samecca sambhūyya katan-ti *saṅkhataṃ*, sabbam etaṃ paccaya-nibbattassa adhivacanaṃ. Niccasārâdi-virahitato addhuvaṃ.

Jarāya maraṇena ca ekanten'eva saṅghaṭitaṃ saṃsaṭṭhan-ti *jarāmaraṇa-saṅghāṭaṃ*.[4] *Jarāmaraṇa-saṅghatan*-ti pi paṭhanti. Jarāya maraṇena ca upaddūtaṃ pīḷitan-ti attho.

Akkhirogâdīnaṃ anekesaṃ rogānaṃ kiḍḍaṃ[5] kulāvakan-ti *rogakiḍḍaṃ*.[6]

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* *Cf.* Vin. i, 13; M. i, 288; A. i, 286; Nid. ii, 259.

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[1] S sammati. [2] S sabbhāvato. [3] UdA. samaya-sa°.

[4] S *notes* °saṃkhataṃ *in fn. as the word found in Pali-Text, while remarking that it is not in keeping with the sense of the sentence.*

[5] S niddhaṃ, *also see Text*, p. 37, *fn.* 6.

[6] S °niddhaṃ, *for* °nīlaṃ *of the Text. See* Dhp. v, 148.

Sarasato upakkamato ca pabhaṅgūpagamana[1]-sīlatāya *pabhaṅguṇaṃ.*[2]

Catubbidho āharo ca taṇhā-saṅkhātā netti ca pabhavo samuṭṭhānaṃ etassā-ti, *āhāranettippabhavaṃ.* Sabbo pi vā paccayo āhāro. Idha pana taṇhāya netti-ggahaṇena gahitattā taṇhā-vajjā veditabbā. Tasmā āhāro ca netti ca pabhavo etassā-ti, *āhāranettippabhavaṃ.* Āhāro eva vā nayan'aṭṭhena pavattan'aṭṭhena nettī-ti evam pi *āhāranettippabhavaṃ.*

Nâlaṃ tadabhinanditun-ti taṃ[3] upādāna-kkhandha-pañcakaṃ evaṃ paccayādhinavuttikaṃ tato yeva aniccaṃ dukkhañ ca taṇhā-diṭṭhīhi *abhinandituṃ* assādetuṃ na yuttaṃ.

Tassa nissaraṇan-ti *jātaṃ bhūtan*-ti ādinā vuttassa *tassa* sakkāyassa *nissaraṇaṃ* niggamo.

Anūpasanta-sabhāvassa rāgâdi-kilesassa sabbasaṅkhārassa ca abhāvena tadūpasama-bhāvena ca pasattha-bhāvena ca *santaṃ.*

Takka-ñāṇassa agocara-bhāvato *atakkâvacaraṃ.*

Nicc'aṭṭhena *dhuvaṃ*, tato eva *ajātaṃ asamuppannaṃ.*

Soka-hetūnaṃ abhāvato *asokaṃ.*

Vigata-rāgâdi-rajattā *virajaṃ.*

Saṃsāra-dukkhâtītehi paṭipajjitabbattā *padaṃ.*

Jāti-ādi dukkha-dhammānaṃ nirodha-hetutāya *nirodho.*

Dukkha-dhammānaṃ sabbasaṅkhārānaṃ upasama-hetutāya, *saṅkhārūpasamo.*

Tato eva accanta-sukhatāya *sukho*-ti. Sabbapadehi amata-mahā-nibbānameva thometi. Evaṃ Bhagavā paṭhama gāthāya vyatirekavasena, dutiya-gāthāya anvaya-vasena ca nibbānaṃ vibhāvesi.

Chaṭṭha[4]suttavaṇṇanā.

7. Sattame—*Dve'mā*-ti dve imā.

Vāṇaṃ[5] vuccati taṇhā, nikkhantaṃ vāṇato, n'atthi vā ettha vāṇaṃ, imasmiṃ vā adhigate vāṇassa abhāvo-ti *nibbānaṃ.* Tadeva nissatta-nijjīv'aṭṭhena sabhāva-dhāraṇ'aṭṭhena ca dhātū-ti, *nibbāna-dhātu.* Yadi pi tassā paramatthato bhedo

[1] S °paramasī°. [2] C °guraṃ. [3] S naṃ.
[4] C Chaṭṭhama. [5] S vāna- *always.*

n'atthi, pariyāyena pana paññāyatī-ti taṃ pariyāyabhedaṃ sandhāya *dve'mā bhikkhave nibbānadhātuyo*-ti vatvā yathâdhippetaṃ pabhedaṃ dassetuṃ *sa-upādisesā*-ti vuttaṃ.

Tatha taṇhâdīhi phalabhāvena upādiyatī-ti *upādi* khandhapañcakaṃ. *Upādi* yeva *seso*, *upādiseso*, saha upādisesenā-ti *saupādisesā*, tadabhāvato *anupādisesā*.

**Arahan*-ti† āraka-kileso dūra-kileso-ti attho. Vuttaṃ h'etaṃ Bhagavatā:—"Kathañ ca, bhikkhave, bhikkhu arahaṃ hoti? Ārakā'ssa honti pāpakā akusalā dhammā, saṅkilesikā ponobhavikā, sadarā dukkhavipākā, āyatiṃ jātijarāmaraṇiyā. Evaṃ kho, bhikkhave, bhikkhu arahaṃ hotī"-ti.‡

Khīṇâsavo-ti kāmâsavâdayo cattāro pi āsavā arahato khīṇā, samucchinnā, pahīnā, paṭippasaddhā, abhabbuppattikā, ñāṇ'agginā daḍḍhā-ti, *khīṇâsavo*.§

Vusitavā-ti garu-saṃvāse pi ariyamagge pi dasasu ariyavāsesu pi vasi, parivasi, parivuṭṭho; vutthavāso cintacaraṇo-ti[1] *vusitavā*.

Kata-karaṇīyo-ti puthujjana-kalyāṇakaṃ upādāya satta sekhā[2] catūhi maggehi karaṇīyaṃ karonti nāma. Khīṇâsavassa sabbakaraṇīyāni katāni pariyositāni, n'atthi uttariṃ karaṇīyaṃ dukkhakkhayâdhigamāyā-ti *katakaraṇīyo*. Vuttampi c'etaṃ:—

"Tassa samma-vimuttassa santa-cittassa bhikkhuno
Katassa paṭicayo n'atthi karaṇīyaṃ na vijjatī-ti."||

Ohitabhāro-ti tayo bhārā: Khandha-bhāro, kilesa-bhāro abhisaṅkhāra-bhāro-ti; tass'ime tayo pi bhārā ohitā, oropitā, nikkhittā, patitā cā-ti *ohitabhāro*.

Anuppatta-sadattho-ti anuppatto sadatthaṃ, sakatthan-ti vuttaṃ hoti. Kakārassâyaṃ da-kāro kato. Anuppatto sadattho etenā-ti, *anuppatta-sadattho*. *Sadattho*-ti ca arahattaṃ veditabbaṃ. Taṃ hi attūpanibandhanena,[3] attano avijja-

* *For this part of the Sutta vide* M. i, 235.
† *Cf.* VinA. 112-5; VM. 198; DA. 146; PJ. ii, 441; UdA. 84; MA. 42.
‡ M. i, 280.
§ *Cf.* UdA. 268; DA. 224; MA. 42.
|| A. iii, 378.

[1] S ciṇṇaca°. [2] S sekkhā. [3] S attapaṭibaddh'aṭṭhena.

hanaṭṭhena, attano paramatthena ca attano atthattā sakattho hoti.

Parikkhīṇa-bhava-saṃyojano-ti, kāmarāga-saṃyojanaṃ, paṭigha-saṃyojanaṃ, māna-diṭṭhi-vicikicchā-sīlabbataparāmāsa-bhavarāga-issā-macchariya-avijjā-saṃyojanan-ti imāni satte bhavesu bhavaṃ vā bhavena saṃyojenti, upanibandhantī-ti, *bhavasaṃyojanāni* nāma. Tāni arahato *parikkhīṇāni*, pahīṇāni, ñāṇ'agginā daḍḍhānī-ti *parikkhīṇa-bhava-saṃyojano*.

Sammadaññāvimutto-ti ettha *sammadaññā*-ti sammā aññāya. Idaṃ vuttaṃ hoti;—khandhānaṃ khandh'aṭṭhaṃ, āyatanānaṃ āyatan'aṭṭhaṃ, dhātūnaṃ suññ'aṭṭhaṃ, dukkhassa pīḷan'aṭṭhaṃ, samudayassa pabhav'aṭṭhaṃ, nirodhassa sant'aṭṭhaṃ, maggassa dassan'aṭṭhaṃ, 'sabbe saṅkhārā aniccā'-ti evamādi-bhedaṃ[1] vā sammā yathā-bhūtaṃ aññāya jānitvā, tirayitvā, tulayitvā, vibhāvetvā vibhūtaṃ katvā.

Vimutto-ti dve vimuttiyo:—cittassa ca vimutti, nibbānañca. Arahā hi sabba-kilesehi vimuttattā cittavimuttiyā pi *vimutto*, nibbāne pi *vimutto*. Tena vuttaṃ *sammadaññā vimutto*-ti.*

Tassa tiṭṭhant'eva pañc'indriyānī-ti tassa arahato carimabhava-hetu-bhūtaṃ kammaṃ yāva na khīyati, tāva tiṭṭhanti yeva cakkhâdīni[2] *pañc'indriyāni*.

Avigatattā[3]-ti anuppāda-nirodha-vasena aniruddhattā.

Manāpâmanāpan-ti iṭṭhâniṭṭha-rūpâdi-gocaraṃ.

Paccanubhotī-ti vindati paṭilabhati.

Sukha-dukkhaṃ paṭisaṃvedetī-ti[4] vipāka-bhūtaṃ sukhañ ca dukkhañ ca *paṭisaṃvedeti*, tehi dvārehi paṭilabhati.

Ettāvatā upādisesaṃ dassetvā, idāni anupādisesaṃ nibbāna-dhātuṃ dassetuṃ, *tassa yo*-ti ādi vuttaṃ.

Tattha *tassā*-ti tassa saupādisesassa sato arahato.

Yo rāgakkhayo-ti rāgassa khayo khīṇâkāro abhāvo accantamanuppādo. Esa nayo sesesu pi. Ettāvā[5] rāgâdi-kkhayā *saupādisesā*[6] *nibbāna-dhātū*-ti dassitaṃ hoti.

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* *For the above see* MA. 42-43.

[1] S °ppabhe°.
[2] S cakkhvâ°
[3] S avighāta° *in fn.*; *also see Text*, p. 38, *fn.* 6.
[4] *Vide Text*, p. 38, *fn.* 7.
[5] S °vatā.
[6] C savupā°.

Idh'evā-ti imasmiṃ yeva attabhāve.

Sabbavedayitānī-ti sukhâdayo sabbā avyākata-vedanā, kusalâkusala-vedanā pana pubbe yeva pahīṇā-ti.

Anabhinanditānī-ti taṇhâdīhi na abhinanditāni.

Sītibhavissanti-ti accantavūpasamena saṅkhāradarathapaṭipassaddhiyā sītalī-bhavissanti, appaṭisandhika-nirodhena nirujjhissantī-ti attho. Na kevalaṃ vedayitāni yeva, sabbe pi pana khīṇâsava-santāne pañca-kkhandhā nirujjhissanti. Vedayita-sīsena desanā katā.

Gāthāsu—*Cakkhumatā*-ti Buddha-cakkhu, dhamma-cakkhu, dibba-cakkhu, paññā-cakkhu, samanta-cakkhu-ti pañcahi cakkhūhi *cakkhumatā*.

Anissitenā-ti taṇhā-diṭṭhi-nissaya-vasena kiñci dhammaṃ anissitena, rāga-bandhanâdīhi vā abandhena.[1]

Tādinā-ti chaḷaṅgupekkhā-vasena sabbattha-iṭṭhâniṭṭhâdisu eka-sabhāvatā-saṅkhātena tādi-lakkhaṇena *tādinā*.

Diṭṭhadhammikā-ti imasmiṃ attabhāve bhavā vattamānā.

Bhavanettisaṅkhayā-ti bhavanettiyā taṇhāya parikkhayā.

Samparāyikā-ti samparāye khandha-bhedato parabhāge vā bhavā.

Yamhī-ti yasmiṃ anupādisesa-nibbāne.

Bhavānī-ti liṅgavipallāsavasena[2] vuttaṃ. Uppattibhavā *sabbaso* anavasesā *nirujjhanti* nappavattanti.

Te-ti *te* evaṃ vimutta-cittā.

Dhamma-sārâdhigamā-ti vimutti-sārattā imassa dhammavinayassa dhammesu sārabhūtassa arahattassa adhigamato.

Khaye-ti rāgâdi-khaya-bhūte nibbāṇe *ratā* abhiratā. Athavā, niccabhāvato seṭṭha-bhāvato ca dhammesu sāran-ti, *dhammasāraṃ* nibbānaṃ. Vuttaṃ h'etaṃ:—" Virāgo seṭṭho dhammānaṃ, virāgo tesaṃ aggamakkhāyatī "*-ti ca. Tassa *dhammasārassa adhigama*-hetu *khaye* sabba-saṅkhāra-parikkhaye anupādisesa-nibbāṇe *ratā*.

Pahaṃsū-ti pajahiṃsu.

Te-hi nipātamattaṃ. Sesaṃ vuttanayameva.

Sattamasuttavaṇṇanā.

* *Cf.* A. iii, 35.

[1] S na ban°. [2] S °vipallāsena.

8. Aṭṭhame. *Paṭisallānarāmā*-ti tehi tehi satta-saṅkhārehi *paṭi*-nivattitvā *sallānaṃ*, *Paṭisallānaṃ*, ekavihāro ekamanta[1]-sevitā kāyavivekā-ti[2] attho. Taṃ paṭisallaṃ[3] ramanti rocantī-ti *paṭisallānarāmā*. Paṭisallānârāmā-ti pi pāṭho.[4] Yathā-vuttaṃ *paṭisallānaṃ* āramitabbato *ārāmo* etesan-ti *Paṭisallānârāmo*.

Viharathā-ti evaṃ-bhūtā hutvā viharathā-ti attho. Paṭisallāne ratā niratā sammuditā-ti *paṭisallānaratā*. Ettāvatā jāgariyânuyogo tassa nimitta-bhūtā vūpakaṭṭhakāyatā ca dassitā. Jāgariyânuyogo sīla-saṃvaro indriyesu guttadvāratā bhojane mattaññutā satisampajaññan-ti imehi dhammehi vinā na vattatī-ti tepi idha atthato vuttā evā-ti veditabbā.

Ajjhattaṃ cetosamatham-anuyuttā-ti attano citta-samathe anuyuttā. *Ajjhattaṃ* attano-ti ca etaṃ ekatthaṃ, vyañjanameva nānaṃ. Bhummatthe *cetaṃ*.

Samathan-ti *anu*-sadda-yogena upayoga-vacanaṃ.

Anirākatajjhānā-ti bahi anīhatajjhānā, avināsitajjhānā vā. Nīharaṇaṃ vināsā vā-ti idaṃ *nirākataṃ* nāma. "Thambhaṃ niraṃ katvā nivātavuttī"-ti* ādisu viya.

Vipassanāya samannāgatā-ti satta-vidhāya anupassanāya yuttā. Sattavidhā anupassanā nāma:—Aniccânupassanā, dukkhânupassanā, anattânupassanā, nibbidânupassanā, virāgânupassanā, nirodhânupassanā, paṭinissaggânupassanā ca. Tā Visuddhimagge† vitthāritā 'va.

Brūhetāro[5] *suññâgārānan*-ti vaḍḍhetāro suññâgārānaṃ. Ettha ca *suññâgārānan*-ti yaṃ kiñci vivittaṃ bhāvanânuyogassa anucchavikaṃ ṭhānaṃ. Samatha-vipassanāvasena kammaṭṭhānaṃ gahetvā rattindivaṃ suññâgāraṃ pavisitvā bhāvanânuyoga-vasena nisīdamānā bhikkhū *brūhetāro suññâgārānan*-ti veditabbā.

Ettha ca yā *Paṭisallānarāmā bhikkhave viharatha paṭisallānaratā*-ti vūpakaṭṭha-kāyatā vihitā, sā parisuddha-sīlassa, na asīlassa avisuddha-sīlassa vā. Tassa rūpârammaṇâdito

* Sn. 328. † VM. 289.

[1] S ekamagga. [2] S °veko-ti.
[3] S paṭisallānaṃ. [4] *See Text.*
[5] *For* brūhetā *of the Text*, p. 39, *fn.* 10.

cittavinivattanass'eva abhāvato-ti atthato sīla-visuddhi dassitā-ti vutto vāyamattho.

Ajjhattaṃ cetosamatthamanuyuttā anirākatajjhānā-ti padadvayena samādhi-bhāvanā.

Vipassanāya samannāgatā-ti iminā paññā-bhāvanā vihitā-ti lokiyā tisso sikkhā dassitā. Idāni tāsu patiṭṭhitassa avassaṃbhāvī-phalaṃ dassetuṃ *Paṭisallānarāmānan*-ti ādi vuttaṃ.

Tattha *Brūhetānan*-ti vaḍḍhetānaṃ.

Dvinnaṃ phalānan-ti tatiya catuttha-phalānaṃ.

Pāṭikaṅkhan-ti, icchitabbaṃ avassambhāvī.

Aññā-ti arahattaṃ. Taṃ hi heṭṭhima-magga-ñāṇehi ñātamariyādaṃ anatikkamitvā jānanato paripuṇṇa-jānanattā uparijānana-kiccâbhāvato ca *aññā*-ti vuccati.

Sati vā upādisese-ti sati vā kilesūpādisese pahātuṃ asakkuṇeyya sati ñāṇe hi aparipakke ye tena paripakkena pahātabba-kilesā te nappahīyanti. Taṃ sandhāyâha *sati vā upādisese*-ti. Sati ca kilese khandhâbhisaṅkhārā tiṭṭhanti yeva.

Iti imasmiṃ sutte anāgāmi-phalaṃ arahattan-ti dve dhammā dassitā, yathā c'ettha evaṃ ito paresu dvīsu suttesu.

Gāthāsu—*Ye santa-cittā*-ti ye yogâvacarā tadaṅga-vasena-vikkhambhaṇavasena[1] ca samita-kilesatāya *santacittā*.

Nepakkaṃ vuccati paññā, tāya samannāgatattā *nipakā*. Iminā tesaṃ kammaṭṭhāna-pariharaṇa-ñāṇaṃ dasseti.

Satimanto ca jhāyino-ti ṭhānanisajjâdīsu kammaṭṭhānāvijjahana-hetu-bhūtāya satiyā *satimanto*.

Ārammaṇ'ūpanijjhānalakkhaṇ'ūpanijjhānehi[2] *jhāyino*.

Sammā dhammaṃ vipassanti kāmesu anapekkhino-ti pubbe yeva* "Aṭṭhi-kaṅkhalūpamā kāmā"-ti† ādinā vatthu-kāmesu kilesa-kāmesu ca ādīnava-paccavekkhaṇena *anapekkhino* anatthikā. Te pahāya adhigataṃ upacāra-samādhiṃ appanā-samādhiṃ vā pādakaṃ katvā nāma-rūpaṃ tassa paccaye ca pariggahetvā kalāpa-sammasanâdi-kkamena[3] *sammā* aviparītaṃ pañcakkhandha-*dhammaṃ* aniccâdito *vipassanti*.

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* *See ante*, Sutta 1, iii, 4, *and the gloss thereon*. † M. i, 130, 364.

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[1] S *omits*. [2] S °lakkhaṇena ñāṇena. [3] S °kamena.

Appamādaratā-ti* vuttappakārāya samatha-vipassanā-bhāvanāya appamajjena *ratā* abhiratā. Tattha *appamāden'*eva rattindivaṃ vītināmentā.

Santā-ti samānā. Sattā-ti pi pāṭho. Puggalā-ti attho.

Pamāde bhaya-dassino-ti, niray'ūpapatti—ādikaṃ *pamāde bhayaṃ* passantā.

Abhabbā parihānāyā-ti ti evarūpā samatha-vipassanā-dhammehi maggaphalehi vā *parihānāya abhabbā*. Samatha-vipassanāto hi sampattato na parihāyanti, itarāni ca appattāni pāpuṇanti.

Nibbāṇass'eva santike-ti nibbāṇassa ca anupādā-parinibbāṇass'eva[1] *santike* eva. Na cirass'eva naṃ adhigamissantī-ti.

Aṭṭhamasuttavaṇṇanā.

9. Navame—*Sikkhānisaṃsā*-ti, ettha sikkhitabbā-ti *sikkhā*. Sā tividhā:—adhisīla-sikkhā, adhicitta-sikkhā, adhipaññā-sikkhā-ti. Tividhā pi c'esā sikkhā ānisaṃsā etesaṃ na lābha-sakkhāra-silokā-ti, *sikkhânisaṃsā*.

Viharathā-ti sikkhânisaṃsā hutvā *viharatha*; tīsu sikkhāsu ānisaṃsa-dassāvino hutvā tāhi sikkhāhi laddhabbam-ānisaṃsameva sampassantā *viharathā*-ti attho.

Paññ'uttarā-ti tāsu sikkhāsu yā adhipaññā-sikkhā-saṃkhātā *paññā*, sā *uttarā* padhānā visiṭṭhā etesan-ti, *paññ'uttarā*. Ye hi sikkhânisaṃsā viharanti, te *paññ'uttarā* bhavantī-ti.

Vimuttisārā-ti arahatta-phala-saṃkhātaṃ[2] vimutti sāraṃ etesan-ti, *vimuttisārā*, yatha-vutta-*vimutti* yeva *sāra*to gahetvā ṭhitā-ti attho. Ye hi *sikkhânisaṃsā paññ'uttarā* ca, na te bhava-visesaṃ paṭṭhenti, api ca kho vibhavaṃ ākaṅkhantā *vimuttiṃ* yeva *sāra*to paṭṭhenti.

Satâdhipateyyā-ti jeṭṭha-karaṇ'aṭṭhena *sati adhipateyyaṃ* etesan-ti *satâdhipateyyā*, adhipati eva adhipateyyan-ti katvā. Catūsu satipaṭṭhānesu patiṭṭhita-cittā kāyânupassanâdi-mukhena samatha-vipassanā-bhāvanânuyuttā[3]-ti attho.

Athavā, *sikkhânisaṃsā bhikkhave* evarūpe dullabha-khaṇa-

* *For this Gāthā vide* Dh. 32.

[1] S °nassa ca. [2] S °khātā. [3] S °bhāvanamanu°.

paṭilābhe tividha-sikkhā-sikkhanamevânisaṃsaṃ katvā *viharatha*, evaṃ viharantā ca *paññ'uttarā* paññāya uttarā lok'uttara-paññāya samannāgatā hutvā *viharatha*, evaṃbhūtā ca *vimutti-sārā* nibbānasārā anaññasārā *viharatha*, tathā-bhāvassa câyaṃ upāyo yaṃ *satâdhipateyyā viharatha*, satipaṭṭhāna-bhāvanāya yuttappayuttā hotha, sabbattha vā satārakkhena cetasā *viharathā*-ti evamettha attho veditabbo.

Iti Bhagavā tīsu sikkhāsu bhikkhū niyojento, yathā tā sikkhitabbā yena ca pāripūriṃ gacchanti, taṃ saṃkhepen'eva dassetvā idāni yathânusiṭṭhaṃ paṭipajjamānānaṃ phala-visesa-dassanena tassā paṭipattiyā amogha-bhāvaṃ dassento *sikkhânisaṃsānan*-ti ādimāha. Taṃ vuttameva.

Gāthāsu—*Paripuṇṇa-sikkhan*[1]-ti agga-phala-ppattiyā parisuddha-sikkhaṃ asekkhan-ti attho.

Apahāṇa-dhamman-ti ettha pahāṇa-dhammā vuccanti kuppā vimuttiyo.

Pahāṇa-dhammo-ti hāṇa-dhammo, kuppa-dhammo.

Na pahāṇadhammo-ti *apahāṇa-dhammo*. Akuppa-dhammo *Appahāṇa-dhammo*-ti pi Pāḷi.[2] So eva attho.

Khayo eva anto-ti *khayanto*; jātiyā khayanto *jātikhayanto*, [3]nibbānaṃ khayo vā maraṇaṃ jātikhayanto[3] nibbānam eva. Tassa diṭṭhattā *jātikhayantadassī*.

Tasmā-ti yasmā sikkhā pāripūriyā ayaṃ jarā-pāraṅgamanapariyosāno ānisaṃso, tasmā.

Sadā-ti sabba-kālaṃ.

Jhānaratā-ti lakkhaṇ'ūpanijjhāne ārammaṇ'ūpanijjhāne-ti duvidhe pi *jhāne ratā*, tato eva *samāhitā*.

Māraṃ sasenaṃ abhibhuyyā-ti kilesa-senāya ananta-senāya ca sasenaṃ anavasesaṃ[4] catubbidhampi Māraṃ abhibhavitvā. Devaputta-Mārassā pi hi guṇamāraṇe sahāya-bhāv'ūpagamanato kilesā senā-ti vuccanti, tathā rāgâdayo[5] anantā[6] maccumārassa. Yathâha:—

"Kāmā te paṭhamā senā dutiyā arati vuccati,
Tatiyā khuppipāsā te catutthā taṇhā pavuccati.

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[1] S *and Text* °sekhaṃ.
[2] *See Text*, p. 40, *fn*. 6.
[3-3] S *omits*.
[4] S anavasiṭṭhaṃ.
[5] S rogā°.
[6] S anatthā.

Pañcamī thīnamiddhaṃ te chaṭṭhā bhīrū pavuccati,
Sattamī vicikicchā te makkho thambho ca aṭṭhamo.

Lābho siloko sakkāro micchāladdho ca yo yaso,
Yo c'attānaṃ samukkaṃso pare ca avajānati.

Esā Namuci te senā kaṇhassâbhippahārinī,
Na naṃ asuro jināti jetvā ca labhate sukhan-ti."*

Yathā câha:—

"Ajj'eva kiccamātappaṃ: ko jaññā maraṇaṃ suve?
Na hi no saṅgarantena mahā-senena maccunā-ti."†

Bhavatha jāti-maraṇassa pāragā-ti‡ jatiyā maraṇassa ca pāragāmino nibbāna-gāmino bhavathā-ti.

Navamasuttavaṇṇanā.

10. Dasamo—*Jāgaro*-ti§ jāgarako vigataniddo jāgariyaṃ anuyutto rattindivaṃ kammaṭṭhāna-manasikāre yuttappayutto-ti attho. Vuttaṃ h'etaṃ:—"Kathañ ca, bhikkhave, bhikkhu pubbarattâpararattaṃ jāgariyânuyogamanuyutto hoti? Idha[1] bhikkhu divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena [2]sato sampajāno[2] sīhaseyyaṃ kappeti pāde[3] pādaṃ accādhāya sato sampajāno uṭṭhāna-saññaṃ manasikaritvā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti; evaṃ[4] bhikkhu pubbarattâpararattaṃ jāgariyânuyogamanuyutto hotī"-ti.||

Ca-saddo sampiṇḍan'attho, tena vakkhamāne *satâdi*-bhāve sampiṇḍeti.

Assā-ti siyā bhaveyyā-ti attho.

Jāgaro ca bhikkhu vihareyyā-ti ca paṭhanti.[5]

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* Sn. 436-439. † M. iii, DhpA. 430; UdA. 89.
‡ *Cf.* Sn. v, 32. § *Cf.* M. iii, 135.
|| A. i, 114; *also cf.* M. i, 248-9; Vin. i, 1-2.

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[1] A *reads* bhikkhave *after this.* [2-2] S *omits.* [3] S pādena.
[4] A *has* bhikkhave *after this.* [5] *See Text*, p. 41, *fn.* 4.

Sabbattha sabbadā ca kammaṭṭhānâvijjahanavasena sati-avippavāsena *sato*.

Sampajāno-ti sattaṭṭhāniyassa catubbidhassa pi sampajaññassavasena *sampajāno*.

Samāhito-ti upacāra-samādhinā appanā-samādhinā ca *samāhito* ekagga-citto.

Mudito-ti paṭipattiyā ānisaṃsa-dassena[1] uttar'uttari-visesâdhigamena viriyârambhassa ca amogha-bhāva-dassanena pamudito pāmujjabahulo.

Vippasanno-ti tato eva paṭipatti-bhūtāsu sikkhāsu paṭipatti-desake ca Satthari saddhā-bahulatāya suṭṭhupasanno. Sabbattha-*assā*-ti sambandho, *vihareyyā*-ti vā.

Tattha kālavipassī ca *kusalesu dhammesū*-ti tasmiṃ kāle vipassako. Tattha vā kammaṭṭhānânuyoge *kāla-vipassī* kālânurūpaṃ vipassako. Kiṃ vuttaṃ hoti? Vipassanaṃ paṭṭhapetvā kalāpasammasanâdivasena sammasanto āvāsâdike satta asappāye vajjetvā sappāye sevanto antarā vosānaṃ anāpajjitvā pahitatto cittassa samāhitakāraṃ sallakkhento sakkaccaṃ nirantaraṃ aniccânupassanâdiṃ pavattento, yasmiṃ kāle vipassanā-cittaṃ līnaṃ hoti, tasmiṃ dhamma-vicaya-viriya-pīti-saṅkhātesu,* yasmiṃ pana kāle cittaṃ uddhataṃ hoti,† tasmiṃ passaddhi-samādhi-upekkhā-saṅkhātesu kusalesu anavajjesu bojjhaṅga-dhammesū ti, evaṃ tattha[2] tasmiṃ *kāle* tasmiṃ vā kammaṭṭhānânuyoge kālânurūpaṃ *vipassī* vipassako assāti. Satisambojjhaṅgo pana sabbattha icchitabbo. Vuttaṃ h'etaṃ:—"Satiñ ca khvāhaṃ, bhikkhave, sabbatthikaṃ vadāmī" ti.‡ Ettāvatā puggalâdhiṭṭhānāya desanāya jāgariyaṃ dassetvā, yehi dhammehi jāgariyânuyogo sampajjati te pakāsesi. Evaṃ Bhagavā āraddha-vipassakassa bhikkhuno saṃkhepen'eva saddhiṃ upakāraka-dhammehi sammasanajjhānaṃ[3] dassetvā, idāni tathā paṭipajjantassa paṭipattiyā avañjhabhāvaṃ[4] dassento *jāgarassa bhikkhave bhikkhuno*-ti ādimāha.

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* *Cf.* S. v, 113. † *Cf.* S. v, 114. ‡ S. v, 115.

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[1] S °dassanena.
[2] S tasmiṃ.
[3] S sammasanavāraṃ.
[4] S avaññābh°.

Tattha jāgariyânuyoge satisampajañña-samādānāni sabbatthakāni sammodapasādâvahāni. Tattha *kālavipassanā* nāma vipassanāya gabbhagahaṇaṃ paripākagataṃ, upakkilesa vimutte hi vīthi-paṭipanne vipassanā-ñāṇe tikkhe sūre vahanti yogino uḷāraṃ pāmojjaṃ pasādo ca hoti. Tehi ca visesâdhigamassa santike yeva. Vuttaṃ h'etaṃ:—

Yato yato sammasati khandhānaṃ uday'abbayaṃ,
Labhati pīti-pāmojjam amataṃ taṃ vijānataṃ.*

Pāmujjabahulo[1] bhikkhu pasanno Buddha-sāsane
Adhigacche padaṃ santaṃ sañkhār'ûpasamaṃ sukhan-ti.†

Gāthāsu—*Jāgarantā suṇāth'etan*-ti, etaṃ mama vacanaṃ ekanten'eva pamāda-niddāya avijjā-niddāya[2] pabodhan'atthaṃ *jāgarantā* sati[3] sati-sampajaññâdi-dhamma-samāyogena jāgariyaṃ anuyuttā *suṇātha*.

Ye suttā te pabujjhathā-ti, ye yathāvutta-niddāya suttā supinaṃ upagatā, te tumhe jāgariyânuyoga-vasena indriyabala-bojjhañge sañkaḍḍhitvā vipassanaṃ ussukkāpentā appamāda-paṭipattiyā, tato *pabujjhatha*. Athavā, *jājarantā*-ti jāgara-nimittaṃ. *Suṇāth'etan*-ti ettha *etan-ti* vuttaṃ, kiṃ taṃ vacanan-ti āha *ye suttā te pabujjhathā*-ti ādiṃ. Tattha *ye suttā*-ti *ye* kilesa-niddāya *suttā*, *te* tumhe ariyamagga-paṭibodhena *pabujjhatha*.

Suttā jāgaritaṃ[4] *seyyo*-ti idaṃ pabodhassa kāraṇa-vacanaṃ. Yasmā yathā-vutta-supato vuttappakāraṃ *jāgaritaṃ* jāgaraṇaṃ attha-kāmassa kulaputtassa *seyyo* pāsaṃsataro hitasukhâvaho, tasmā *pabujjhatha*.

N'atthi jāgarato bhayam-ti idaṃ tattha ānisaṃsa-dassanaṃ. Yo hi saddhādīhi jāgaraṇa-dhammehi samannāgamena *jāgaro* jaggati, pamādaniddaṃ na upagacchati, tassa attânuvādabhayaṃ, parânuvāda-bhayaṃ, daṇḍa-bhayaṃ, duggati-bhayaṃ jāti-ādi-nimittaṃ sabbampi vaṭṭa-bhayaṃ n'atthi.

Kālenā-ti āvāsa-sappāyâdīnaṃ laddha-kālena.

So-ti nipātamattaṃ.

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* Dh. v, 374. † Dh. 381.

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[1] C *and* Dh. pāmojja°. [2] C *omits*.
[3] S *omits*. [4] S °riyaṃ, *and below*.

Sammā dhammaṃ parivīmaṃsamāno-ti vipassanāya ārammaṇa-bhūtaṃ tebhūmika-*dhammaṃ sammā* ñāṇena yathā nibbindana-virajjanâdayo sambhavanti, evaṃ parito *vīmaṃsanto* sabbâkārena vipassanto-ti attho.

Ekodibhūto-ti eko seṭṭho hutvā udetī-ti *ekodi*, samādhi. So *ekodibhūto* jāto uppanno etassā-ti, *ekodibhūto*. Aggi-ahitâdi-saddānaṃ viya ettha *bhūta*-saddassa padavacanaṃ daṭṭhabbaṃ. *Ekodiṃ* vā *bhūto* patto-ti, *ekodibhūto*. Ettha ca *ekodī*-ti magga-samādhi[1] adhippeto.

Samāhito-ti ettha pana pādaka-jjhāna-samādhinā saddhiṃ *vipassanā*-samādhi. Athavā, *kālenā*-ti magga-paṭivedha-kālena.

Sammā dhammaṃ parivīmaṃsamāno-ti samma-d-eva catusacca-dhammaṃ pariññâbhisamayâdivasena *vīmaṃsanto*, ekâbhisamayena abhisamento.

Ekodibhūto-ti ekos ettho asahāyo vā hutvā udetī-ti *ekodi*. Catu-kicca-sādhako sammappadhāno. So *ekodibhūto* jāto-ti. Sabbaṃ purima-sadisameva.

Vihane tamaṃ so-ti evaṃ bhūto ariya-sāvako arahattamaggena avijjā-*tamaṃ* anavasesato *vihaneyya* samucchindeyya.

Iti Bhagavā paṭipattiyā amoghabhāvaṃ dassetvā, idāni tattha daḷhaṃ niyojento *tasmā bhave*-ti osāna-gāthamāha.

Tattha,—*Tasmā*-ti yasmā jāgarato sati-avippavāsâdinā samathavipassanā-bhāvanā pāripūriṃ gacchati, anukkamena ariyamaggo pātubhavati, tato c'assa sabbaṃ vaṭṭa-bhayaṃ n'atthi, tasmā.

Have-ti ekaṃsena daḷhaṃ vā.

Bhajethā-ti bhajeyya; evaṃ *jāgariyaṃ* bhajanto ca *ātāpī*-bhāvâdi-guṇa-yutto *bhikkhu saṃyojanāni* bhinditvā aggaphalañāṇa-saṅkhātaṃ *anuttaraṃ* uttara-rahitaṃ *sambodhiṃ phuse* pāpuṇeyya. Sesaṃ vuttanayameva.

Dasamasuttavaṇṇanā.

11. Ekādasame—*Āpāyikā*-ti apāye nibbattissantī-ti āpāyikā.* Tatthā pi—niraye nibbattissantī-ti, *nerayikā*.

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* *Cf.* A. i, 111 *ff.*

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[1] S agga°.

Idaṃ-appahāyā[1]-ti idaṃ idāni vakkhamānaṃ duvidhaṃ pāpa-samācāraṃ appajahitvā; tathā-paṭipatti tathā-paggahaṇa-vasena pavattaṃ vācaṃ cittaṃ diṭṭhiñ ca appatinissajjitvā-ti attho.

Abrahmacārī-ti brahmaṃ seṭṭhaṃ caratī-ti *brahmacārī*. Brahmā vā seṭṭho ācāro etassa atthī-ti *brahmacārī*; na brahmacārī-ti *abrahmacārī*, brahmacārī-paṭirūpako dussīloti attho.

Brahmacārīpaṭiñño[2]-ti 'brahmacārī ahan'-ti evaṃ paṭiñño.

Paripuṇṇan-ti akhaṇḍâdi-bhāvena avikalaṃ.

Parisuddhan-ti upakkilesâbhāvena parisuddhaṃ.

Amūlakenā-ti diṭṭhâdi-mūla-virahitena, 'diṭṭhaṃ sutaṃ parisaṅkitan'-ti imehi codanā-mūlehi[3] vajjitena *abrahmacariyena* aseṭṭha-cariyena.

Anuddhaṃsetī-ti 'parisuddho ayan'-ti jānanto 'va pārājika-vatthunā *dhaṃseti padhaṃseti* codeti akkoseti[4] vā.

*Gāthāsu[5]—*Abhūtavādī*-ti parassa dosaṃ adisvā ca[6] abhūtena tucchena musāvādaṃ katvā paraṃ abbhācikkhanto.

Katvā-ti *yo vā* pana pāpa-kammaṃ *katvā nâ*haṃ etaṃ *karomī*-ti *āha*.

Ubho pi te pecca samā bhavantī-ti, *te ubho pi* janā ito paralokaṃ gantvā nirayaṃ upagamanato gatiyā *samānā bhavantī*-ti. Tattha gati yeva nesaṃ paricchinnā, [7]na panâyu.[7] Bahuṃ hi pāpaṃ katvā ciraṃ niraye pacati, parittaṃ katvā appamattakameva kālaṃ; yasmā pana tesaṃ ubhinnamapi kammaṃ lāmakameva. Tena vuttaṃ *nihīna-kammā manujā paratthā*-ti.

Paratthā-ti pana padassa parato *peccā*-ti padena sambandho. Parassa[8] abbhūt'abbhakkhānavasena bhūta-dosa-paṭicchādanavasena ca pavattassa musā-vādassa vipākaṃ dassetvā, idāni tasmiṃ ṭhāne nisinnānaṃ bahunnaṃ pāpa-bhikkhūnaṃ

* *Cf.* Dh. 306-8.

[1] C idaṃ pahāyā. [2] C °paṭisañño. [3] S °mūlakehi.
[4] S °sati. [5] S *omits*. [6] S va.
[7-7] S āyu pana nesaṃ na paricchinnaṃ.
[8] *Against this word* S *reads*: 'parattha pecca ito gantvā te nihīnakammā paraloke samā bhavanti-ti. Evaṃ Bhagavā abbhu°.'

duccarita-kammassa vipākadassanena saṃvejan'atthaṃ dve gāthā abhāsi.

Tattha *kāsāva-kaṇṭhā*-ti kasāvarasapītattā kāsāvena vatthena paḷiveṭhita-kaṇṭhā.

Pāpadhammā-ti lāmakadhammā.

Asaññatā-ti kayâdīhi saññamarahitā.

Pāpā-ti tathārūpā pāpapuggalā.

Pāpehi kammehi upapajjitvā "Tassa kāyo pi āditto sampajjalito sañjoti-bhūto saṅghāṭi pi ādittā"-ti*-ādinā Lakkhaṇa-saṃyutte vuttanayena mahā-dukkhaṃ anubhavanti yeva.

Tatiyagāthāya ayaṃ[1] saṅkhep'attho:—*Yañce bhuñjeyya dussīlo* nissīla-puggalo kāyâdīhi *asaññato raṭṭha*vāsīhi saddhāya dinnaṃ yaṃ *raṭṭhapiṇḍaṃ*† samaṇomhī-ti paṭijānanto gahetvā *bhuñjeyya*, tato āditto *aggi*vaṇṇo *ayogulo*'va *bhutto seyyo* sundarataro. Kiṃ kāraṇā? Tappaccayā hi'ssa eko'va attabhāvo jhāyeyya. *Dussīlo* pana hutvā saddhā-deyyaṃ *bhuñjitvā* anekāni pi jāti satāni *niraye upapajjeyyā*-ti.

Ekādasamasuttavaṇṇanā.

12. Dvādasame—*Dvīhi diṭṭhigatehī*-ti ettha diṭṭhiyo 'va diṭṭhigatāni, "Gūthagataṃ[2] muttagatan"‡-ti-ādīsu viya. Gahitâkāra-suññatāya[3] diṭṭhīnaṃ gatamattānī-ti diṭṭhiṭṭhānāni diṭṭhigatāni; tehi *diṭṭhigatehi*.

Pariyuṭṭhitā-ti abhibhūtā palibuddhā vā. Palibodh'attho vā pi hi pariyuṭṭhāna-saddo, "Corā magge pariyuṭṭhiṃsū"§-ti-ādisu viya.

Devā-ti uppatti-*devā*, te hi dibbanti uḷār'uttamehi[4] kāmaguṇehi jhānâdīhi ca kīḷanti iddhânubhāvena vā yath'icchitamattaṃ[5] gacchanti adhigacchantī-ti ca *devā*-ti vuccanti.

Manassa ussannattā *manussā*, ukkaṭṭhaniddesa-vasena c'etaṃ vuttaṃ, yathā Satthā *devamanussānan*-ti.

Oliyanti[6] *eke*-ti "Sassato attā ca loko cā"-ti|| bhavesu oliyanâbhinivesa-bhūtena sassata-bhāvena *ekacce devā ma-*

* *Cf.* S. ii, 260-61. † *Cf.* Dhp. 308.
‡ (?) § (?) || M. ii, 233.

[1] S *omits*. [2] S gūdhag°. [3] S °suññatā yath. .
[4] C uḷārata°. [5] S °matthaṃ. [6] C olīy°.

nussā ca avaliyanti, alliyanti, saṃkocaṃ āpajjanti, na tato nissaranti.

Atidhāvantī-ti paramatthato bhinnasabhāvānaṃ pi sabhāvadhammānaṃ yvâ'yaṃ hetu-phala-bhāvena sambandho, taṃ aggahetvā nānatta-nayassa pi gahaṇena tattha tatth'eva *dhāvanti*.

Tasmā *ucchijjati* attā ca loko ca *na hoti parammaraṇā*-ti ucchede vā bhava-nirodha-paṭipattiyā paṭikkhepa-dhammataṃ *atidhāvanti*[1] atikkamanti.

Cakkhumanto ca passantī-ti *ca*-saddo vyatireke, pubbayogasampattiyā ñāṇa-paripākena paññāya cakkhumanto pana devamanussā, ten'eva paññā-cakkhunā sassataṃ ucchedañ ca antadvayaṃ anūpagamma majjhima-paṭipatti-dassanena paccakkhaṃ karonti. Te hi nāmarūpa-mattam idaṃ paṭiccasamuppannaṃ tasmā na sassataṃ nâpi ucchijjatī-ti aviparītato *passanti*. Evaṃ *oliyanâ*dike puggalâdhiṭṭhānena uddisituṃ *kathañ ca bhikkhave*-ti ādi vuttaṃ.

Tattha *bhavā*-ti kāma-bhavo, rūpa-bhavo, arūpa-bhavo. Apare pi tayo bhavā[2]: saññī-bhavo, asaññī-bhavo, nevasaññīnâsaññī-bhavo. Aparepi tayo bhavā: ekavokārabhavo, catu-vokāra-bhavo, pañca-vokāra-bhavo-ti. Ete hi bhavehi āramanti abhimandantī-ti, *bhavârāmā*.

Bhavesu ratā abhiratā-ti *bhavaratā*.

Bhavesu suṭṭhu muditā-ti *bhavasammuditā*.

Bhava-nirodhāyā-ti tesaṃ bhavānaṃ accanta-nirodhāya anuppādan'atthāya.

Dhamme desiyamāne-ti Tāthāgatappavedite niyyānike dhamme vuccamāne.

Na pakkhandatī-ti sassatâbhiniviṭṭhattā saṃkhitta-dhammattā na pavisati na ogāhati.

Na pasīdatī-ti pasādaṃ nâpajjati, na taṃ saddahati.

Na santiṭṭhatī-ti tassaṃ desanāyaṃ na tiṭṭhati, na patiṭṭhati, *nâdhimuccati*. *Evaṃ* sassatâbhinivesanena bhavesu *oliyanti*.

Aṭṭiyamānā-ti bhave[3] jarā-roga-maraṇâdīni vadha-bandha-

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[1] S abhidh°. [2] C bhayo.

[3] S bhagavatā, *with a note in fn. that the word is an addition.*

na-cchedanâdīni ca disvā saṃvijjanena tehi samaṅgi-bhāvena bhavena pīḷiyamānā dukkhāpīyamānā.

Harāyamānā-ti lajjamānā.

Jigucchamānā-ti paṭikkūlato harantā.

Vibhavan-ti ucchedaṃ.

Abhinandantī-ti taṇhā-diṭṭhi-nandanāhi[1] ajjhosāya nandanti.

Yato kho[2] *kira bho*-ti ādi tesaṃ abhinandanâkāradassanaṃ. Tattha *yato*-ti yadā. *Bho*-ti ālapanaṃ.

Ayaṃ attā[3]-ti kārakâdi-bhāvena attanā parikappitaṃ sandhāya vadati.

Ucchijjatī-ti upacchijjati.

Vinassatī-ti na dissati, vināsaṃ abhāvaṃ gacchati.

Na hoti parammaraṇā-ti maraṇena uddhaṃ na bhavati.

Etaṃ santan-ti yad etaṃ attano ucchedâdi, etaṃ sabbabhavavupasamato[4] sabba-santāpavupasamato ca *santaṃ*. Santattā yeva *paṇītaṃ*.

Tacchā-viparīta-bhāvato *yāthāvaṃ*. Tattha *santaṃ paṇītan*-ti idaṃ dvayaṃ taṇhâbhinandanāya vadanti. *Yāthāvan*[5]-ti diṭṭhâbhinandanāya.

Evan-ti evaṃ yathāvutta-ucchedâbhinivesanena. *Bhūtan*-ti khandhapañcakam, taṃ hi paccaya-sambhūtattā paramatthato vijjamānattā ca *bhūtan*-ti vuccati. Tenâha:—"Bhūtamidaṃ,[6] bhikkhave, samanupassathā"*-ti.

Bhūtato aviparīta-sabhāvato salakkhaṇato sāmaññalakkhaṇato ca *passati*. Idaṃ hi khandhapañcakaṃ nāmarūpamattaṃ, tattha 'ime paṭhavī' ādayo dhammā rūpaṃ, 'ime phass' âdayo dhammā nāmaṃ, 'imāni tesaṃ lakkhaṇâdīni,' 'ime nesaṃ avijjâdayo paccayā'-ti evaṃ sapaccaya-nāma-rūpa-dassanavasena c'eva, sabbe p'ime dhammā ahutvā sambhonti hutvā paṭiventi, tasmā 'aniccā, aniccattā dukkhā, dukkhattā anattā'-ti evaṃ aniccânupassanâdivasena ca *passatī*-ti attho. Ettāvatā taruṇa-vipassanā-pariyosānā vipassanābhūmi dassitā.

* M. i, 200.

[1] S °diṭṭhâbhinand°.
[2] *Not in the Text.*
[3] *For* attho *of the Text, vide Text*, p. 44, *fn.* 1.
[4] S sabbârammaṇavū°.
[5] *Cf. Text*, p. 44, *fn.* 3.
[6] M. *Text*, °idan-ti.

*Nibbidāyā**-ti bhūta-saṃkhātassa te-bhūmika-dhamma-jātassa nibbindan'atthāya; etena balava-vipassanaṃ dasseti.

Virāgayā-ti virāg'atthaṃ virajjan'atthaṃ; iminā maggaṃ dasseti.

Nirodhāyā-ti nirujjhan'atthaṃ; iminā pi maggameva dasseti.

Nirodhāyā-ti vā paṭippassaddhi-nirodhena saddhiṃ anupādisesa-nibbānaṃ dasseti.

Evaṃ cakkhumanto passantī-ti evaṃ paññā-*cakkhumanto* sapubbabhāgena maggapaññā-cakkhunā catu-sacca-dhammaṃ passanti.

Gāthāsu—*Ye*[1] *bhūtaṃ bhūtato disvā*-ti, *ye* ariya-sāvakā[2] *bhūtaṃ* khandha-pañcakaṃ *bhūtato* aviparīta-sabhāvato vipassanā-paññā-sahitāya magga-paññāya *disvā*; etena pariññâbhisamayaṃ dasseti.

Bhūtassa ca atikkaman-ti bhāvanâbhisamayaṃ. Ariyamaggo hi *bhūtaṃ atikkamati*, tena[3] *bhūtassa atikkamo*-ti vutto·

Yathā-bhūte-ti aviparīta-sacca-sabhāve nibbāne *vimuccanti*[4] adhimuccanti[4]. Etena sacchi-kiriyâbhisamayaṃ dasseti.

Bhava-taṇhā-parikkhayā-ti bhava-taṇhāya sabbaso khepanā samucchindanato ; etena samudaya-pahānaṃ dasseti.

Sa ce[5] *bhūtapariñño so*-ti ettha pana[6] *sace*-ti nipātamattaṃ, *so bhūtapariñño* bhūtassa atikkamanūpāyena maggena bhava-*taṇhā*-parikkhayā pariññātakkhandho tato eva *yathā-bhūte* nibbāne adhimutto. *Bhavâbhave*-ti khuddake c'eva mahante ca ucchedâdi-dassane vā vīta-taṇho bhinna-kileso bhikkhū-bhūtassa upādāna-kkhandha-saṃkhātassa atta-bhāvassa vibhavā āyatiṃ anuppādā punabbhavaṃ nâgacchati apaññattika-bhāvameva gacchatī-ti. Anupādisesāya nibbāna-dhātuyā desanaṃ niṭṭhāpesi.

Iti imasmiṃ vagge ekādasame vaṭṭaṃ kathitaṃ. Tatiya-catuttha-pañcamesu pariyosāna-sutte ca vaṭṭavivaṭṭaṃ kathitaṃ. Sesesu pi vivaṭṭamevā-ti veditabbaṃ.

Paramattha-vibhāviniyā Khuddaka-Nikāy'aṭṭha-kathāya Iti-vuttakassa Duka-Nipāta-Vaṇṇanā niṭṭhitā.

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* *Cf.* S. ii, 48.

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[1] S yo (*see Text*, p. 44, *fn*. 6), *also below*. [2] S °vako. [3] S etenāti.
[4] S °muccati, *and below*. [5] C save, *and below*. [6] C *omits*.

END OF VOL. I.

Paramattha-Dīpani
Iti-Vuttakaṭṭhakathā

(ITI-VUTTAKA COMMENTARY)

of

Dhammapālâcariya

VOL. II

NOTE

IN renewing, on behalf of this Society and myself, our sincere thanks to the editor, Mr. M. M. Bose, for the completion of his gift to the list of our first editions, I owe it to him to make the two following notes.

1. He sent me, too late for insertion in the first volume, this comment on what I there said in my editorial note: "You have noted the word Paramattha-bhāvanī. At the end of the first Nipāta it occurs as follows: 'Paramattha-vibhāvaniyā-Khuddaka-Nikāyaṭṭhakathāya,' etc., meaning that, in the Commentary of the Khuddaka-Nikāya, in the bringing out of the highest meaning, the first section of the Itivuttaka was ended. Here Paramatthavibhāvanī is just a synonym of Paramatthadīpanī, and hence no comment was made. The phrase occurs also at the end of the Duka-Nipāta (p. 180). I think this may be pointed out in your note with any explanation you deem necessary."

2. In the present volume the reader will notice that here and there compound terms are left disunited—*e.g.*, *gaṇana paricchedo*, the long compound on line 6 (both on page 1), *catu vokāra bhāvo* a little later, etc., etc. I hasten to take on myself responsibility for this departure. Following the taste of the Founder, who, as I know, regretted the adhesion to the hyphen of his collaborator, J. Estlin Carpenter, in the Digha-Nikāya, I instructed the printer, when I sent Mr. Bose's MS. to press, to eliminate all hyphens save in a few specified contexts. I failed to add that the compounds were to be closed up. The editor cheerfully and uncomplainingly put all hyphens back in proof, whereat our considerate printers commented on the heavy cost this would entail. I gratefully compromised, consulting line and space, with the mixed result shown in these pages. I imagine it makes little, if any,

difference to the practised reader of Pali whether a compound be printed in one, or with hyphens, or in detachments, and few save such will be likely to consult the Commentaries.

I may add that the likely ones have before them that desideratum in Pali research: a critical history of the contents and methods of these Commentaries. Of Dhammapāla's yet unedited works we have the Cariyāpiṭaka Commentary waiting to go to press, and that on the Theragāthā in hand. With these editions added to those we have published, it will be possible to compare the outlook and tendencies, both within a somewhat narrow orthodoxy, of the two more famous exegetists of Pali Buddhism in Tamil and Ceylon centres. But perhaps a yet more interesting study would be a similar comparison of the emphases dominant for the author of the *Visuddhimagga* and for its Commentator, whether the latter was indeed (as the *Gandhavaṃsa* has it) our Dhammapāla, or another man of the same name (as the schoolboy put it). I have myself learnt something of our Commentator's outlook in compiling the Index to the present work, a task which had no appeal for the much tried patience of our kind friend the editor. My sincere goodwill goes with his present and future undertakings.

C. A. F. RHYS DAVIDS,
General Editor.

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Iti-Vuttaka-Vaṇṇanā
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TIKA-NIPĀTA-VAṆṆANĀ

3. I, 1. Tika-nipātassa paṭhame.*

Tīṇī-ti gaṇana-paricchedo.

Imānī-ti abhimukhī-karaṇaṃ.

Akusalamūlānī-ti paricchinna-dhammanidassanaṃ. Tattha akusalāni ca tāni mūlāni cā-ti *akusalamūlāni*. Athavā, akusalānaṃ hetupaccaya–pabhava–janaka–samuṭṭhāpaka-nibbattak'atthena mūlāni cā-ti *akusalamūlāni*. Akusala-dhammānaṃ kāraṇānī-ti attho.

Kāraṇaṃ hi yathā hīno-ti, etasmā phalaṃ pavattatī-ti hetu, paṭicca etasmā etī-ti paccayo, pabhavati etasmā-ti pabhavo, attano phalaṃ janetī-ti janakaṃ, samuṭṭhāpetī-ti samuṭṭhāpakaṃ, nibbattetī-ti nibbattakaṃ-ti ca vuccati. Evaṃ patiṭṭhatthena mūlan-ti, tasmā akusalamūlānī-ti akusalānaṃ suppatiṭṭhitabhāva-sādhanāni kāraṇānī-ti vuttaṃ hoti. Keci pana sāliâdīnaṃ sālibījâdīnaṃ viya maṇippa-bhâdīnaṃ maṇi-vaṇṇâdayo viya ca akusalānaṃ akusala-bhāva–sādhako lobho lobhâdīnaṃ mūlattho-ti vadanti. Evaṃ sante akusala-citta-samuṭṭhāna-rūpesu tesaṃ[1] hetu-paccaya bhāvo na siyā. Na hi tāni tesaṃ akusala-bhāvaṃ sādhenti, na ca paccayā na honti. Vuttaṃ h'etaṃ—"Hetu hetusampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānañca rūpānaṃ hetu-paccayena paccayo"-ti.† Ahetukassa ca mohassa akusala-bhāvo na siyā akusala-bhāva-sādhakassa mūlantarassa abhāvato. Tathā pi siyā lobhâdīnaṃ sabhāva-

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* *Cf.* A. i, 201; D. iii, 214. † Tikapaṭṭhāna, i, 1.

[1] S nesaṃ.

siddho akusalâdi-bhāvo, taṃ-sampayuttānaṃ pana lobhâdi-paṭibaddho-ti. Evam pi yathā lobhâdīnaṃ, evaṃ alobhâdīnaṃ pi sabhāvasiddho kusalabhāvo-ti alobhâdayo kusalā yeva siyuṃ, na ca avyākatā honti. Tasmā yathā sampayuttesu evaṃ mūlesu kusalâdi-bhāvo pariyesitabbo. Yonisomanasikārâdiko viya hi kusala-bhāvassa ayoniso-manasikārâdiko akusala-bhāvassa kāraṇan-ti gahetabbaṃ. Evaṃ akusala-bhāva-sādhana-vasena lobhâdīnaṃ mūlaṭṭhaṃ aggahetvā supatiṭṭhita-bhāva-sādhana-vasena gayhamāne na koci doso. Laddha-hetupaccayā hi dhammā virūḷhamūlā viya pādapā thirakā honti supatiṭṭhitā hetu-rahitā pana tila-bījakâdi-sevālā viya na suppatiṭṭhitā-ti. Hetu-ādi-atthena akusalānaṃ upakārakattā mūlānī-ti *akusalamūlāni*.

Yasmā pana mūlena mutto akusala-cittuppādo n'atthi, tasmā tīhi mūlehi sabbo akusalarāsī pariyādiyitvā dassito-ti daṭṭhabbaṃ. Tāni akusala-mūlāni sarūpato dassetuṃ *lobho akusalamūlan*-ti ādi vuttaṃ.

Tattha lobhâdīsu yaṃ vattabbaṃ, taṃ heṭṭhā vuttam eva.* Tattha pana tatiya-magga-vajjā lobhâdayo āgatā, idha pana anavasesā-ti ayam eva viseso.

Gāthāyaṃ†—*Pāpacetasan*-ti akusala-dhamma-samāyogato lāmaka-cittaṃ.

Hiṃsanti-ti attano pavattikkhaṇe āyatiṃ vipākakkhaṇe ca vibādhenti.

Attasambhūtā-ti attani jātā.

Tacasāran-ti gaṇṭhitaṃ,[1] veḷun-ti attho.

Samphalan-ti[2] attano phalaṃ. Idam vuttaṃ hoti—Khadirasīsapādayo[3] viya antosāraṃ[4] ahutvā bahisāratāya *tacasāran*-ti laddhanāmaṃ veḷuādiṃ, yathā attasambhūtam eva phalaṃ hiṃsati vināseti, evam eva anto sīlâdi-sārarahitaṃ[5] lāmaka-cittaṃ puggalaṃ attasambhūtā yeva lobhâdayo vināsentī-ti.

Paṭhamasuttavaṇṇanā.

* *Vide ante Suttas* 1. I, 1; 1. I, 9.
† *For this Gāthā see* S. i, 70, 98.

[1] S kaṇṭakaṃ. [2] S saphalan-ti; *vide Text, p.* 45, *fn.* 9.
[3] B Khadirasālādayo. [4] S °sāro. [5] S sīlasārar°.

2. Dutiye*—*Dhātuyo*-ti attano phalassa sabhāvassa ca dhāraṇ'aṭṭhena dhātuyo, yañ c'ettha phalanibbattakaṃ, taṃ attano phalassa sabhāvena[1] ca itaraṃ sabhāvass'eva dhāraṇ'aṭṭhena *dhātu*.

Rūpadhātū-ti rūpasabhāvo, dhātuyā āgataṭṭhānaṃ bhavena paricchinditabbaṃ, bhavassa āgataṭṭhānaṃ dhātuyā paricchinditabban-ti. Idha bhavena paricchedo kathito. Tasmā—" Katame dhammā rūpâvacarā ? Heṭṭhato brahmalokaṃ pariyantaṃ karitvā uparito akaniṭṭhe deve anto karitvā . . . etthâvacarā ettha pariyāpannā khandha-dhātu-āyatanā, ime dhammā rūpâvacarā "-ti,† evaṃ vuttā rūpâvacara-dhammā *rūpadhātu*.

Arūpadhātū-ti arūpabhavo. Idhā pi bhavena paricchedo kathito-ti. "Katame dhammā arūpâvacarā ? Heṭṭhato ākāsānañcâyatan'upage deve anto karitvā uparito n'evasaññānâsaññâyatan'upage deve anto karitvā . . . etthâvacarā ettha pariyāpannā khandha-dhātu-āyatanā, ime dhammā arūpâvacarā "-ti‡ evaṃ vuttā arupâvacara-dhammā *arūpadhātu*.

Nirodhadhātu nibbānaṃ veditabbaṃ.

Aparo nayo. Rūpa-sahitā rūpa-paṭibandhā dhammappavatti *rūpadhātu* pañca-vokāra-bhavo eka-vokāra-bhavo ca. Tena sakalo kāma-bhavo, rūpa-bhavo ca saṅgahito.‡ Rūpa-rahitā dhammappavatti *arūpadhātu* catu-vokāra-bhavo. Tena arūpa-bhavo saṅgahito. Iti dvīhi padehi tayo bhavā sabbā saṃsārappavatti dassitā. Tatiyapadena pana asaṅkhatadhātu yeva saṅgahitā-ti. Maggaphalaṃ idha tikavinimuttadhammā nāma jātā. Keci pana *rūpadhātū*-ti rūpasabhāvā dhammā, *arūpadhātū*-ti arūpasabhāvā dhammā-ti, padadvayena anavasesato pañcakkhandhā dassitā-ti, rūpataṇhāya visayabhūtā dhammā *rūpadhātu*, arūpataṇhāya visayabhūtā *arūpadhātū*-ti ca vadanti. Taṃ sabbaṃ idhânadhippetaṃ (*sic*. Ed.). Tasmā vuttanayen'eva attho veditabbo.

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* *Cf.* D. iii, 215. † *Cf.* D. iii, 216; A. i, 223, *etc.*
‡ *Cf.* Vibh. 421.

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[1] S °bhāvassa.

Gāthāsu:* *Rūpadhātuṃ pariññāyā*-ti rūpapaṭivaddhadhammappavattiṃ ñātapariññâdīhi tīhi pariññāhi parijānitvā.

Arūpesu asaṇṭhitā-ti arūpâvacaradhammesu bhavarāgavasena bhavadiṭṭhivasena ca nappatiṭṭhitā anallīnā. Arūpesu asaṇḍitā-ti ca paṭhanti. So ev'attho. Ettāvatā tebhūmikadhammānaṃ pariññā vuttā.

Nirodhe ye vimuccanti-ti ye nibbāne ārammaṇabhūte aggamaggaphalavasena samuccheda-paṭipassaddhīhi anavasesato vimuccanti.

Te janā maccuhāyino-ti te khīṇâsavajanā maraṇaṃ samatītā.

Evaṃ dhātuttayasamatikkamena amatâdhigamaṃ dassetvā ayañca paṭipadā mayā gatamaggo ca tumhākaṃ desito-ti tattha nesaṃ ussāhaṃ janento dutiyaṃ gātham āha.

Tattha *kāyenā*-ti nāmakāyena maggaphalehi vā.

Phusayitvā-ti patvā.

Nirūpadhin-ti khandhâdi sabbūpadhirahitaṃ.

Upadhipaṭinissaggan-ti tesaṃ yeva upadhīnaṃ paṭinissajjanakāraṇaṃ. Nibbānassa hi maggañāṇena sacchikiriyāya sabbe upadhiyo paṭinissaṭṭhā hontī-ti taṃ tesaṃ paṭinissajjanakāraṇaṃ.

Sacchikatvā-ti kālena kālaṃ phalasamāpattisamāpajjanena attapaccakkhaṃ katvā.

Anāsavo Sammāsambuddho tameva *asokaṃ virajaṃ* nibbāna-*padaṃ deseti*. Tasmā tadadhigamāya ussukkaṃ kātabban-ti.

Dutiyasuttavaṇṇanā.

3. Tatiye†:—*Vedanā*-ti ārammaṇarasaṃ vedayanti anubhavantī-ti vedanā.‡ Tā vibhāgato dassetuṃ *sukhā vedanā*-ti ādi vuttaṃ.

Tattha *sukha*-saddo atth'uddhāravasena[1] heṭṭhā vutto yeva.§

* *These Gāthās occur again in S. 3, 4.*

† *Cf.* D. iii, 216; S. ii, 53; iii, 86, *etc.*; A. iii, 400.

‡ *Vide ante Sutta* 1. III, 2.

§ *Cf.* M. i, 293.

[1] C vatthudvārava°.

Dukkha-saddo pana "jāti pi dukkhā"-ti*-ādisu dukkhavatthusmiṃ āgato. "Yasmā ca kho Mahāli rūpaṃ dukkhaṃ dukkhânupatitaṃ dukkhâvakkantan"-ti†-ādisu dukkhârammaṇe. "Dukkho pāpassa uccayo"-ti‡-ādisu dukkhapaccaye. "Yāvañc'idaṃ bhikkhave na sukaraṃ akkhānena pāpuṇitum, yāva dukkhā nirayā"-ti§-ādisu dukkhapaccayaṭṭhāne. "Sukhassa ca pahānā dukkhassa ca pahānā"-ti‖-ādisu dukkhavedanāyaṃ. Idhâpi dukkhavedanāyameva.

Vacan'atthato pana sukhayatī-ti *sukhā*, dukkhayatī-ti *dukkhā*. Na dukkhā na sukhā-ti *adukkhamasukhā*. *Ma*-kāro padasandhivasena vutto.

Tāsu iṭṭhânubhavalakkhaṇā[1] *sukhā*. Aniṭṭhânubhavalakkhaṇā *dukkhā*. Ubhayaviparītânubhavalakkhaṇā *adukkhamasukhā*. Tasmā sukhadukkhavedanānaṃ uppatti pākaṭā, na adukkhamasukhāya. ¶Yadā hi sukhaṃ uppajjati, sakalasarīraṃ khobhentaṃ maddantaṃ pharamānaṃ satadhotasappiṃ khādāpentaṃ viya, sātapākatelaṃ makkhentaṃ viya, ghaṭasahassena pariḷāhaṃ nibbāpayamānaṃ viya ca, 'aho sukhaṃ aho sukhan'-ti vācaṃ niccharayamānameva uppajjati. Yadā dukkhaṃ uppajjati, sakalasarīraṃ khobhentaṃ maddantaṃ[2] tattakapālaṃ pavesentaṃ viya, vilīnatambalohaṃ āsiñcantaṃ viya ca, 'aho dukkhaṃ aho dukkhan'-ti vipalāpentameva uppajjati. Iti sukhadukkhavedanānaṃ uppatti pākaṭā.

Adukkhamasukhā pana dubbījanā duddīpanā andhakārā avibhūtā. Sā sukhadukkhānaṃ apagame sātâsātapaṭikkhepavasena majjhattâkārabhūtā nayato gaṇhantass'eva pākaṭā hoti. Yathā kiṃ? Yathā pubbâparaṃ sapaṃsuke padese [3]upari haritamaggavasena[3] piṭṭhipāsāṇe migena gatamaggo. Evaṃ iṭṭhâniṭṭhârammaṇesu sukhadukkhânubhavanehi[4] majjhattârammaṇânubhavanabhāvena viññāyati. Majjhattârammaṇaggahaṇaṃ piṭṭhipāsāṇagamanaṃ viya iṭṭhāniṭṭhâ-

* A. i, 176; M. i, 185; D. ii, 305.
† S. iii, 70.
‡ Dhp. 17.
§ M. iii, 167.
‖ D. iii, 270.
¶ *Cf.* MA. 277 *ff.*

[1] C °bhavanala°, *and below.*
[2] C *has* pharamānaṃ *after this.*
[3-3] C upacaritamaggav°.
[4] C °vanenapi.

rammaṇaggahaṇâbhāvato. Yañca tatrânubhavanaṃ sā *adukkhamasukhā*-ti evamettha sukhadukkhâdukkhamasukhabhāvena tidhā vuttâ pi katthaci sukhadukkhabhāvena dvidhā vuttā.* Yathâha—"Dve pi mayā Ānanda vedanā vuttā pariyāyena sukhāvedanā dukkhāvedanā"-ti.† Katthaci tisso'pi visuṃ visuṃ sukha-dukkha-adukkhamasukhabhāvena, '*sukhāvedanā* ṭhitisukhā vipariṇāmadukkhā, *dukkhāvedanā* ṭhitidukkhā vipariṇāmasukhā, *adukkhamasukhāvedanā* ñāṇasukhā aññāṇadukkhā'-ti.‡ Katthaci sabbâpi dukkhabhāvena. Vuttañ h'etaṃ—"yaṃ kiñci vedayitaṃ, sabbaṃ taṃ dukkhasmin-ti vadāmī"-ti.§ Tattha siyā yadi tisso vedanā yathā idha vuttā aññesu ca īdisesu[1] suttesu Abhidhamme ca evam avatvā atha kasmā evaṃ vuttaṃ 'yaṃ kiñci vedayitaṃ sabban taṃ dukkhasmin-ti vadāmī'-ti? 'Dve pi mayā Ānanda vedanā vuttā'-ti sandhāya bhāsītametaṃ tasmā sā pariyāyadesanā. Vuttañh'etaṃ Bhagavatā—"Saṅkhārâniccataṃ Ānanda mayā sandhāya bhāsitaṃ saṅkhāravipariṇāmataṃ yaṃ kiñci vedayitaṃ sabban taṃ dukkhasmin"-ti, "dve pi mayā Ānanda vedanā vuttā pariyāyenā"-ti‖ ca. Ettha *sukhā adukkhamasukhā*-ti imāsaṃ dvinnaṃ vedanānaṃ nippariyāyena dukkhabhāvo n'atthi veney'ajjhāsayena pana tattha nicchandadassan'atthaṃ pariyāyena dukkhabhāvo vutto-ti. Sā tādisī pariyāyadesanā. Ayaṃ pana vedayattayadesanā sabhāvakathā-ti katvā nippariyāyadesanā-ti ayam ettha ācariyānaṃ samān'atthakathā.

Vitaṇḍavādī panâha:—dukkhatādvayavacanato pariyāyadesanā va vedanattayadesanā-ti. So mā hevanti'ssa vacanīyo, yasmā Bhagavatā sabbhāsaṃ vedanānaṃ dukkhabhāvo adhippāyavasena vutto,—"Saṅkhārâniccataṃ Ānanda mayā sandhāya bhāsitaṃ saṅkhāravipariṇāmataṃ yaṃ kiñci vedayitaṃ sabban taṃ dukkhasmin"-ti.¶ Yadi pan'ettha vedanattayadesanā pariyāyadesanā, siyā idaṃ mayā sandhāya

* *Cf.* M. i, 396-7. † *Cf.* M. i, 397 (*without pariyāyena*).
‡ M. i, 303; *also cf.* S. iv, 204.
§ S. iv, 216 (*with fn.* 7); ii, 53 (*without vadāmī-ti*).
‖ *Cf.* S. iv, 216; *and see above.* ¶ *See above.*

[1] C edis°.

bhāsitaṃ, "tisso vedanā"-ti* vuttabbaṃ siyā, na pan'etaṃ vuttaṃ. Api ca ayameva vattabbo—'ko panâvuso vedanattayadesanāya adhippāyo'-ti? Sace vadeyya—mudukā dukkhā vedanā, sukhā adhimattā dukkhā, majjhimā adukkhamasukhā-ti veneyyajjhāsayena vuttā, tāsu hi na sattānaṃ sukhâdi-vaḍḍhī-ti. So vattabbo—ko panâvuso dukkhavedanāya sabhāvo yena sabbā vedanā dukkhā-ti vucceyyuṃ, yadi yāya uppannāya sattā viyogameva icchanti, so dukkhavedanāya sabhāvo, yāya ca pana uppannāya sattā aviyogam eva icchanti, yāya na ubhayaṃ icchanti, sā kathaṃ dukkhavedanā siyā? Atha yā attano nissayasukhūpaghātakārī[1] sā dukkhā, yā anuggahakārī sā kathaṃ dukkhā siyā? Atha pana yadariyā dukkhato passanti, so dukkhavedanāya sabhāvo, saṅkhāradukkhatāya vedanaṃ ariyā dukkhato passanti sā ca abhiṇhasabhāvā-ti. Kathaṃ tāsaṃ vedanānaṃ mudumajjhimâdhimattadukkhabhāvo siyā? Yadi ca saṅkhāradukkhatāya eva vedanānaṃ dukkhabhāvo siyā—"Tisso imā bhikkhave dukkhatāyo[2]: dukkhadukkhatā, vipariṇāmadukkhatā, saṅkhāradukkhatā"-ti† ayaṃ dukkhatānaṃ vibhāgadesanā nippayojanā siyā. Tathā ca sati suttameva paṭibāhitaṃ siyā. Purimesu ca tīsu rūpâvacarajjhānesu mudukā dukkhāvedanā-ti āpajjati sukhavedanāvacanato, catutthajjhāne arūpajjhānesu ca majjhimā adukkhamasukhavedanāvacanato, evaṃ[3] sante purimā tisso rūpâvacarasamāpattiyo catutthajjhānasamāpattiyā arūpasamāpattīhi ca santatarā-ti āpajjati. Kathaṃ vā santatarapaṇītatarāsu samāpattīsu dukkhavedanāya adhikabhāvo yujjati, tasmā vedanattayadesanāya pariyāyadesanābhāvo na yutto-ti, purimesu ca[4] tīsu yaṃ pana vuttaṃ dukkhe sukhan-ti saññāvipallāso-ti, taṃ kathan-ti? Vipariṇāmadukkhatāya saṅkhāra-dukkhatāya ca yathābhūtānavabodhena yā ekantasukhasaññā[5] yā ca dukkhanimitte sukhanimittasaññā, taṃ sandhāya vuttaṃ evampi—"Sukhā bhikkhave vedanā dukkhato daṭṭhabbā"-ti.‡ Idaṃ pana kathan-ti?

* S. iv, 204. † *Cf.* Nett. 12. ‡ It. 47.

[1] C nissayassa upaghāt°. [2] C °tā. [3] S yevaṃ.
[4] S *omits*. [5] C ekantato sukha°.

Idaṃ pana vipariṇāmadassane[1] sanniyojanatthaṃ vuttaṃ tassa tattha virāg'uppattiyā upāyabhāvato sukhavedanāya bahudukkhânugatabhāvato ca. Tathā hi dukkhassa hetubhāvato anekehi dukkhadhammehi anubandhattā[2] ca paṇḍitā sukham pi dukkhamicc'eva paṭipannā. Evam pi n'atth'eva sukhavedanā sukhahetūnaṃ niyamâbhāvato. Ye hi sukhavedanāya hetu-sammatā ghāsacchādanâdayo, te eva adhimattaṃ akāle ca paṭiseviyamānā dukkhavedanāya hetubhāvaṃ āpajjanti. Na ca yen'eva hetunā sukhaṃ ten'eva dukkhan-ti yuttaṃ vuttaṃ.[3] Tasmā na te sukhahetu, dukkhantarâpagame pana aviññūnaṃ sukhasaññā, yathā cirataraṃ ṭhānâdi-iriyāpathasamaṅgī hutvā tadañña-iriyāpathasamāyoge mahantañca bhāraṃ vahato bhāranikkhepe c'eva vūpasame ca, tasmā n'atth'eva sukhan-ti. Tayidaṃ sammadeva sukhahetuṃ apariññāya tassa niyamâbhāvaparikappanaṃ. Ārammaṇamattameva hi kevalaṃ sukhahetuṃ manasikatvā evaṃ vuttaṃ, ajjhattikasarīrassa avaṭṭhānavisesaṃ[4] samuditaṃ pana ekajjhaṃ tadubhayaṃ sukhâdihetū-ti veditabbaṃ. Yādisañca tadubhayaṃ sukhavedanāya hetu tādisaṃ na kadāci pi dukkhavedanāya hetu hotī-ti vavaṭṭhitā eva sukhâdihetu. Yathā nāma tejodhātu sāliyavaḍākasassâdinaṃ yādisamavaṭṭhantaraṃ patvā sāta-madhurabhāvahetu hoti, na tādisameva patvā kadācipi asāta-amadhurabhāvahetu hoti, evaṃ sampadamidaṃ daṭṭhabbaṃ. Dukkhâpagameva kadācipi sukhavedanantaraṃ upalabbhati. Tattha sukhe yeva sukhasaññā na dukkhâpagamatte, yathā addhānagama[5]-parissama-kilantassa sambāhaṇe iriyāpathaparivattane ca. Aññathā kālantare pi parissamâpagame tādisī sukhasaññā siyā. Dukkhâpagamatte[6] pana sukhan-ti parikappanā vedanāvisesassa anupalabbhamānattā, ekanten'eva c'etaṃ evaṃ sampajjitabbaṃ. Yato paṇītappaṇītāni eva[7] ārammaṇāni mahatā āyāsena sattā abhipaṭṭhayanti. Na ca nesaṃ yenakenaci yathāladdhamattena paccayena paṭikāraṃ kātuṃ na[8] sakkā taṇh'uppādenā-ti ce.[8] Vedanāpaccayā

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[1] C °dassanena.
[2] C °baddha°.
[3] C vattuṃ.
[4] C avatthāvise°.
[5] C °gamanapa°.
[6] C °gamamatte; *also above*.
[7] C yeva.
[8] C *omits*.

hi taṇhā-upādi, tathābhāvena ca sugandhamadhurasukhasamphassâdi-vatthūnaṃ itarītarabhāvena sukhavisesasaññā jāyamānā katamassa dukkhavisesassa apagamena ghānajīvhākāyadvāre[1] ca dibbasaṅgītasadisa-pañcaṅgikaturiyasaddâvadhāraṇe. Tasmā na dukkhavedanāyameva dukkhantarâpagame sukhasaññā, sukhasaññā pi kevale dukkhâpagamamatte-ti. Āgamato yuttito pi vavaṭṭhitā *tisso vedanā*-ti. Bhagavato vedanattayadesanā nītatthā yeva, na neyyatthā-ti saññāpetabbaṃ. Evaṃ ce taṃ upeti, iccetaṃ kusalaṃ. No ce kammaṃ katvā uyyojetabbo gaccha yathāsukhan-ti.

Evametā aññamaññapaṭipakkhabhāva[2]-vavaṭṭhita-lakkhaṇā eva *tisso vedanā* Bhagavatā desitā. Tañca kho vipassanākammikānaṃ yogâvacarānaṃ vedanā-mukhena arūpakammaṭṭhāna-dassan'atthaṃ.

*Duvidhaṃ hi kammaṭṭhānaṃ,—rūpakammaṭṭhānaṃ, arūpakammaṭṭhānan-ti. Tattha Bhagavā rūpakammaṭṭhānaṃ kathento saṃkhepamanasikāravasena vā vitthāramanasikāravasena vā tathā dhātuvavaṭṭhānâdivasena vā kathesi. Arūpakammaṭṭhānaṃ pana kathento phassavasena vā vedanāvasena vā cittavasena vā kathesi. Ekaccassa hi āpāthagate ārammaṇe āvajjato tatthacittacetasikānaṃ paṭhamâbhinipāto phasso taṃ ārammaṇaṃ phusanto uppajjamāno pākaṭo hoti. Ekaccassa taṃ ārammaṇaṃ anubhavanti uppajjamānā vedanā pākaṭā hoti. Ekaccassa taṃ ārammaṇaṃ vijānantaṃ uppajjamānaṃ viññāṇaṃ pākaṭaṃ hoti. Iti tesaṃ tesaṃ puggalānaṃ ajjhāsayena yathāpākaṭaṃ phassâdimukhena tidhā arūpakammaṭṭhānaṃ kathetī-ti. Tattha yassa phasso pākaṭo hoti, so pi, na kevalaṃ phasso va uppajjati, tena saddhiṃ tadeva ārammaṇaṃ anubhavamānā vedanā pi uppajjati, sañjānamānā saññā pi cetayamānā cetanā pi, vijānamānaṃ viññāṇaṃ pi uppajjatī-ti phassapañcamake yeva pariganhāti. Yassa vedanā pākaṭā hoti, so pi na kevalaṃ vedanā va uppajjati, tāya saddhiṃ phusamāno phasso pi uppajjati, sañjānamānā saññā pi, cetayamānā

* MA. 275-8.

[1] C °dvāresu sotadvāre. [2] C °khabhā°.

cetanā pi, vijānamānaṃ viññāṇaṃ pi uppajjatī-ti phassapañcamake yeva pariganhāti. Yassa viññāṇaṃ pākaṭaṃ hoti, so pi na kevalaṃ viññāṇameva uppajjati, tena saddhiṃ tadevârammaṇaṃ phusamāno phasso pi uppajjati, anubhavamānā vedanā pi, sañjānamānā saññā pi, cetayamānā cetanā pi uppajjatī-ti phassapañcamake eva pariganhāti.

So ime phassapañcamakā dhammā kiṃ-nissitā-ti upadhārento vatthunissitā-ti pajānāti. Vatthu nāma karajakāyo, yaṃ sandhāya vuttaṃ:—"Idaṃ ca pana me viññāṇaṃ ettha sitaṃ, ettha paṭibaddhan"-ti.* So atthato bhūtā c'eva upādārūpāni ca; evamettha vatthu rūpaṃ phassapañcamakā nāman-ti nāmarūpamattameva passati. Rūpañc'ettha rūpakkhandho, nāmaṃ cattāro arūpino khandhā-ti pañcakkhandhamattaṃ hoti. Nāmarūpavinimuttā hi pañcakkhandhā, pañcakkhandhavinimuttaṃ vā nāmarūpaṃ n'atthi. So ime pañcakkhandhā kiṃ-hetukā-ti upaparikkhanto avijjâdihetukā-ti tato paccayo c'eva paccay'uppannañca idaṃ, añño satto vā puggalo vā n'atthi, suddhasaṅkhārapuñjamattamevā-ti sappaccayanāmarūpavasena tilakkhaṇaṃ āropetvā vipassanāpaṭipāṭiyā 'aniccaṃ dukkhaṃ anattā'-ti sammasanto vicarati.

So ajja ajjā-ti paṭivedhaṃ ākaṅkhamāno tathārūpe samaye utusappāyaṃ, puggalasappāyaṃ, bhojanasappāyaṃ, dhammasavanasappāyaṃ vā labhitvā ekapallaṅkena nisinno vā vipassanaṃ matthakaṃ pāpetvā arahatte patiṭṭhāti. Evaṃ imesaṃ tiṇṇaṃ janānaṃ yāva arahattā kammaṭṭhānaṃ veditabbaṃ. Idha pana Bhagavā vedanāvasena bujjhanakānaṃ ajjhāsayena arūpakammaṭṭhānaṃ kathento vedanāvasena kathesi. Tathā—

Lakkhaṇañca adhiṭṭhānaṃ uppatti anusayo tathā
ṭhānaṃ pavattikālo ca indriyañca duvidhāditā-ti†

idaṃ pakiṇṇakaṃ veditabbaṃ.

Tattha *lakkhaṇaṃ* heṭṭhā vuttameva. *Adhiṭṭhānan*-ti—"Phasso, phassapaccayā vedanā"-ti‡ hi vacanato vedanāya adhiṭṭhānaṃ. Tathā hi so vedanādhiṭṭhānabhāvato niccam-

* D. i, 76. † (?) ‡ Vibh. 135.

magāvīupamāya upamito. Tattha sukhavedanīyo phasso sukhāya vedanāya adhiṭṭhānaṃ, dukkhavedanīyo phasso dukkhāya vedanāya adukkhamasukhavedanīyo phasso adukkhamasukhāya vedanāyo adhiṭṭhānaṃ. Āsannakāraṇan-ti attho. Vedanā kassa padaṭṭhānaṃ? "Vedanā-paccayā taṇhā"-ti* vacanato taṇhāya padaṭṭhānaṃ. Abhipaṭṭhāniyabhāvato sukhavedanā tāva taṇhāya padaṭṭhānaṃ hotu, itarā pana kathan-ti. Vuccati: sukhasamaṅgī pi tāva taṃsadisaṃ tato vā uttaritaraṃ sukhaṃ abhipaṭṭheti, kimaṅgaṃ pana dukkhâbhibhūto? Adukkhamasukhā ca santabhāvena sukhamicc'eva vuccatī-ti. Tisso pi vedanā taṇhāya padaṭṭhānaṃ.

Uppatti-ti uppattikāraṇaṃ. Iṭṭhârammaṇabhūtā hi sattasaṅkhārā sukhavedanāya uppattikāraṇaṃ. Te eva aniṭṭhârammaṇabhūtā dukkhavedanāya majjhattârammaṇabhūtā adukkhamasukhāya, vipākato tadākāraggahaṇato c'ettha iṭṭhâniṭṭhatā veditabbā.

Anusayo-ti imāsu tīsu vedanāsu sukhāya vedanāya rāgânusayo anuseti, dukkhāya vedanāya paṭighânusayo, adukkhamasukhāya vedanāya avijjânusayo anuseti.† Vuttañ-h'etaṃ—"Sukhāya kho āvuso Visākha vedanāya rāgânusayo anusetī"-ti‡ ādi. Diṭṭhimānânusayā c'ettha rāgapakkhiyā kātabbā. Sukhâbhinandanena hi diṭṭhigatikā sassatan-ti ādinā sakkāye abhinivisan-ti. Mānajātikā ca "Mānaṃ jappenti, seyyo'hamasmī"-ti§ ādinā. Vicikicchânusayo pana avijjāpakkhiko kātabbo. Tathā hi vuttaṃ Paṭiccasamuppāda-Vibhaṅge "Vedanāpaccayā vicikicchā"-ti.‖ Anusayānañca tattha tattha santāne appahīna-bhāvena thāmagamanaṃ. Tasmā "Sukhāya vedanāya rāgânusayo anusetī"-ti.‡ Maggena appahīnattā anurūpa-kāraṇa-lābhe uppajjanāraho rāgo tattha sayito viya hotī-ti attho. Esa nayo sesesu pi.

Ṭhānan-ti kāyo cittañca vedanāya ṭhānaṃ. Vuttañca h'etaṃ—"yaṃ tasmiṃ samaye kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ sukhavedayitaṃ, yaṃ tasmiṃ samaye

* Vibh. 135. † *Cf.* M. i, 303. ‡ M. i, 303.
§ *Cf.* Vibh. 354. ‖ Vibh. 168.

cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhavedayitan "-ti* ca.

Pavattikālo-ti pavattikkhaṇo pavattanākalanañca. Pavattikkhaṇena hi sukhadukkha-vedanānaṃ sukhadukkhabhāvo vavaṭṭhito. Yathâha—" Sukhā kho āvuso Visākha vedanā ṭhitisukhā vipariṇāmadukkhā, dukkhā kho āvuso Visākha vedanā ṭhitidukkhā vipariṇāmasukhā "-ti.† Sukhāya vedanāya atthibhāvo sukhaṃ, n'atthibhāvo dukkhaṃ, dukkhāya vedanāya atthibhāvo dukkhaṃ, anatthibhāvo sukhan-ti attho. Adukkhamasukhāya vedanāya pavattanākalanaṃ pavattiyā akalanaṃ anākalanaṃ jānanaṃ ajānanañca sukhadukkha-bhāva-vavaṭṭhānaṃ. Vuttampi c'etaṃ—" Adukkhamasukhā kho āvuso Visākha vedanā ñāṇasukhā aññāṇadukkhā "-ti.†

Indriyan-ti etā hi sukhâdayo tisso vedanā " Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṇ "-ti‡ adhipateyyaṭṭhena indriyato pañcadhā vibhattā. Kāyikaṃ hi sātaṃ sukhindriyan-ti vuttaṃ. Asātaṃ dukkhindriyan-ti. Mānasaṃ pana sātaṃ somanassindriyan-ti vuttaṃ. Asātaṃ domanassindriyan-ti. Duvidham pi n'eva sātaṃ nâsātaṃ upekkhindriyan-ti.§ Kiṃ pan'ettha kāraṇaṃ ? Yathā kāyikacetasikā sukha- dukkha -vedanā sukhindriyaṃ, somanassindriyaṃ, dukkhindriyaṃ, domanassindriyan-ti vibhajitvā vuttā, na evam adukkhamasukhā-ti bhedābhāvato. Yath'eva hi anuggahāsabhāvā pākasabhāvā ca sukhadukkhavedanā aññathā kāyassa anuggahaṃ pākañca karonti cittassa ca aññathā, na evamadukkhamasukhā, tasmā bhedâbhāvato vibhajitvā na vuttā.

Duvidhādītā-ti sabbā pi hi vedanā vedayit'aṭṭhena ekavidhā pi nissaya-vedanā, duvidhā kāyikā cetasikā-ti, sukhā dukkhā adukkhamasukhā-ti tividhā, catuyonivasena catubidhā, indriyavasena gativasena ca pañcavidhā, dvāravasena ārammaṇavasena ca chabbidhā, sattaviññāṇadhātuyogena sattavidhā, aṭṭhalokadhammapaccayatāya aṭṭhavidhā, sukhâdīnaṃ paccekaṃ atītâdi-vibhāgena nava-vidhā. Tā eva ajjhattabahiddhā-vedanā aṭṭhārasavidhā, tathā

* *Cf.* Vibh. 123. † M. i, 303.
‡ *Cf.* Vibh. 15. § *Cf.* Vibh. 123.

rūpâdisu chasu ārammaṇesu ekekasmiṃ sukhâdivasena tisso tisso katvā. Rūpârammaṇasmiṃ hi sukhā pi uppajjati dukkhā pi adukkhamasukhā pi. Evamitaresu pi. Athavā, aṭṭhārasamanopavicāra—vasena aṭṭhārasa. Vuttaṃ hi—"Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati, . . . domanassaṭṭhānīyaṃ, . . . upekkhaṭṭhānīyaṃ rūpaṃ upavicarati, sotena saddaṃ sutvā —pe—manasā dhammaṃ viññāya somanassaṭṭhāniyaṃ dhammaṃ upavicarati, . . . domanassaṭṭhāniyaṃ, . . . upekkhaṭṭhāniyaṃ dhammaṃ upavicaratī"-ti* evamaṭṭhārasavidhā bhavanti. Tathā—"cha gehasitāni somanassāni, . . . cha gehasitāni domanassāni, . . . cha gehasitā upekkhā tathā nekkhammasitā somanassādayo"-ti† evaṃ chattiṃsavidhā. Atīte chattiṃsa, anāgate chattiṃsa, paccuppanne chattiṃsā-ti aṭṭhuttarasataṃ pi bhavanti. Evamettha *duvidhādītā* veditabbā-ti.

Pakiṇṇakakathā niṭṭhitā.

Gāthāsu:‡

Samāhito-ti upacārappanā-bhedena samādhinā samāhito. Tena samatha-bhāvanânuyogaṃ dasseti.

Sampajāno-ti sātthakasampajaññâdīnaṃ catubbidhena sampajaññena sammā pajānanto. Tena vipassanânuyogaṃ dasseti. *Sato*-ti Sato kārī. Tena samathavipassanānayena dhammā bhāvanāpāripūriṃ gacchanti. Tena samannāgatattaṃ dasseti.

Vedanā ca pajānātī-ti 'imā vedanā etthakā vedanā'-ti sabhāvato vibhāvato, "Aniccā dukkhā vipariṇāmadhammā"-ti§ aniccâdilakkhaṇato ca pubbabhāge tīhi pariññāhi parijānanto vipassanaṃ vaḍḍhetvā ariyamaggena pariññāpaṭivedhena pajānāti.

Vedanānañca sambhavan-ti samudayasaccaṃ.

Yattha cetā nirujjhantī-ti ettāvatā vedanā yattha nirujjhanti taṃ nirodhasaccaṃ.

Khayagāminan-ti vedanānaṃ khayagāminaṃ ariyamaggañca pajānātī-ti sambandho.

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* Vibh. 381. † Vibh. 381-2.

‡ *These Gāthās occur in Suttas* 3. I, 3; 3. I, 7 (*or* §§ 52, 56).

§ Vibh. 379.

Vedanānaṃ khayā-ti evaṃ cattāri saccāni paṭivijjhantena ariyamaggena vedanānaṃ anuppādanirodhā.

Nicchāto parinibbuto-ti nittaṇho pahīnataṇho kilesaparinibbānena ca khandhaparinibbānena ca parinibbuto hoti.

Tatiyasuttavaṇṇanā.

4. Catutthe.* *Dukkhato daṭṭhabbā*-ti sukhavedanā vipariṇāmadukkhavasena dukkhā-ti ñāṇacakkhunā passitabbā.

Sallato daṭṭhabbā-ti dunnīharaṇaṭṭhena anto-tudanaṭṭhena pīḷanaṭṭhena dukkhadukkhatā-bhāvena[1] dukkhavedanā sallanti passitabbā.

Aniccato-ti hutvā abhāvato udayabbayavantato tāvakālikato niccapaṭipakkhato ca[2] adukkhamasukhā vedanā aniccā-ti passitabbā.

Kāmañc'ettha sabbâpi vedanā aniccato passitabbā. Aniccadassanato pana sâtisayamaniccena virāganimittadukkhadassanan-ti imamatthaṃ dassento Satthā—*sukhā bhikkhave vedanā dukkhato daṭṭhabbā, dukkhā vedanā sallato daṭṭhabbā*-ti āha. Athavā, yattha puthujjanā sukhâbhinivesino tattha nibbedha—jananatthaṃ tathā vuttaṃ. Ten'assā saṅkhāradukkhatāya dukkhabhāvo dassito. "Yad aniccaṃ taṃ dukkhan"-ti† vipariṇāmadukkhatāya *sukhā bhikkhave vedanā dukkhato daṭṭhabbā*-ti vatvā 'sukhā pi tāva edisī, dukkhā nu kho kīdisī-ti cintentānaṃ dukkhadukkhatāya *dukkhā vedanā sallato daṭṭhabbā*-ti āha. Itarā pana saṅkhāradukkhatāya eva dukkhā-ti dassento *adukkhamasukhā vedanā aniccato daṭṭhabbā*-ti avoca.

Tattha ca *sukhā vedanā dukkhato daṭṭhabbā*-ti etena rāgassa samugghātanūpāyo dassito. Sukhavedanāya hi rāgânusayo anuseti. *Dukkhā vedanā sallato daṭṭhabbā*-ti etena dosassa samugghātanūpāyo dassito. Dukkha vedanāya hi paṭighânusayo anuseti. *Adukkhamasukhā vedanā aniccato daṭṭhabbā*-ti etena mohassa samugghātanūpāyo dassito. Adukkhamasukhavedanāya hi avijjânusayo anuseti. Tathā paṭhamena

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* *Cf.* D. iii, 216, *etc.* † S. ii, 53, *etc.*

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[1] C °dukkhabhāvena. [2] C °paṭikkhepato ca.

taṇhāsaṃkilesassa pahānaṃ dassitaṃ tassa sukhassādahetukattā.[1] Dutiyena duccaritasaṃkilesassa pahānaṃ. Yathābhūtaṃ hi dukkhaṃ aparijānantā tassa pariharaṇatthaṃ duccaritaṃ caranti. Tatiyena diṭṭhisaṃkilesassa pahānaṃ aniccato passantassa diṭṭhisaṃkilesâbhāvato. Avijjānimittattā diṭṭhisaṃkilesassa avijjānimittañca adukkhamasukhā vedanā. Paṭhamena vā vipariṇāma-dukkhapariññā. Dutiyena dukkhadukkhapariññā. Tatiyena saṅkhāradukkhapariññā. Paṭhamena vā iṭṭhârammaṇapariññā. Dutiyena aniṭṭhârammaṇapariññā. Tatiyena majjhattârammaṇapariññā. Virattesu hi tadārammaṇadhammesu ārammaṇāni pi virattān'eva hontī-ti. Paṭhamena vā rāgappahānaparikittanena dukkhânupassanāya appaṇihitavimokkho dīpito hoti. Dutiyena dosappahānaparikhittanena aniccânupassanāya animittavimokkho. Tatiyena mohappahānaparikhittanena anattânupassanāya suññatavimokkho dīpito hotī-ti veditabbaṃ.

Yato-ti yadā, yasmā vā.

Ariyo-ti kilesehi ārakā ṭhito parisuddho.

Sammaddaso-ti sabbāsaṃ vedanānaṃ catunnam pi vā saccānaṃ aviparīta-dassāvī.

Acchecchi taṇhan-ti vedanāmūlakaṃ taṇhaṃ aggamaggena chindi anavasesato samucchindi. Vivattayi saṃyojananti dasavidhaṃ saṃyojanaṃ parivattayī nimmūlamakāsi.

Sammā-ti hetunā kāraṇena.

Mānâbhisamayā-ti mānassa dassanâbhisamayā, pahānâbhisamayā vā. Arahattamaggo hi kiccavasena mānaṃ passati, ayamassa dassanâbhisamayo. Tena diṭṭho pana so tāvadeva pahīyati diṭṭhavisena diṭṭhasattānaṃ jīvitaṃ viya, ayamassa pahānâbhisamayo.

Antamakāsi dukkhassā-ti evaṃ arahattamaggena mānassa diṭṭhattā pahīnattā ca sabbass'eva vaṭṭadukkhassa koṭisaṅkhātaṃ antaṃ paricchedaṃ parivaṭṭumaṃ akāsi. Antimasamussayamattavasesaṃ dukkhamakāsī-ti vuttaṃ hoti.

Gāthāsu:—*Yo*-ti yo ariyasāvako.

Addā[2]-ti addasa. Sukhavedanaṃ dukkhato passī-ti attho.

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[1] C tathāsubha°. [2] S addakkhī-ti, *fn.*

Sukhavedanā hi visamissaṃ viya bhojanaṃ paribhogakāle assādaṃ dadamānā vipariṇāmakāle dukkhā yevā-ti.

Dukkhamaddakkhi sallato-ti yathā sallaṃ sarīraṃ anupavisantaṃ pi ṭhitaṃ pi[1] uddhariyamānaṃ pi pīḷameva janeti, evaṃ dukkhavedanā uppajjamānā pi ṭhitippattā pi bhijjamānā pi vibādhayati[2] yevā-ti taṃ sallato vipassī-ti vuttaṃ.

Addakkhi naṃ aniccato-ti sukhadukkhato santabhāvatāya[3] santatarajātikaṃ pi naṃ adukkhamasukhaṃ aniccantikatāya aniccato passi.

Sa ve sammaddaso-ti so evaṃ tissannaṃ vedanānaṃ sammadeva dukkhâdito dassāvī.

Yato-ti yasmā.

Tatthā-ti vedanāyaṃ.

Vimuccatī-ti samuccheda-vimuttivasena vimuccati. Idaṃ vuttaṃ hoti—yasmā sukhâdīni dukkhâdito addasa, tasmā tattha vedanāya tappaṭibandhacchandarāgappahānena[4] samucchedavasena vimuccatī-ti. *Yaṃ* sadde hi vutte *taṃ* saddo āharitvā vattabbo. Athavā, *yato*-ti kāya-vācā-cittehi saṃyato yatatto. Yatati padahatī-ti vā *yato*. Āyatatī-ti[5] attho.

Abhiññāvosito-ti vedanāmukhena catusaccakammaṭṭhānaṃ bhāvetvā chaḷābhiññāya[6] pariyosito katakicco.

Santo-ti rāgâdikilesavūpasamena santo.

Yogātīto-ti[7] kāmayogâdiṃ catubbidhaṃ pi yogaṃ atikkanto ubhayahita-munanato *munī*-ti.*

Catutthasuttavaṇṇanā.

5. Pañcame.† *Esanā*-ti gavesanā pariyesanā magganā. Tā vibhāgato dassetuṃ *kāmesanā*-ti ādi vuttaṃ.

Tattha *kāmesanā*-ti kāmānaṃ esanā, kāmasaṅkhātā vā esanā *kāmesāna*. Vuttañh'etaṃ—"Tattha katamā kāmesanā? Yo kāmesu kāmacchando kāmarāgo kāmanandī

* *This Gāthā occurs in Suttas* 3. III, 3; IV, 6.

† *Cf.* D. iii, 216; A.V. 31; S.v, 54; 136, 246.

[1] C paviddhampi. [2] C vibādhati. [3] C santasabhāvanāya.
[4] C °baddhach°. [5] C āyatī-ti. [6] C chaṭṭhābh°.
[7] C Yogātiho-ti.

kāmasneho kāmapipāsā kāmamucchā kāmajjhosānaṃ, ayaṃ vuccati *kāmesanā* "-ti.* Tasmā kāmarāgo kāmesanā-ti veditabbo.

Bhavesanāya-pi es'eva nayo. Vuttam pi c'etaṃ—" Tattha katamā bhavesanā? Yo bhavesu bhavacchando—pe—bhavajjhosānaṃ, ayaṃ vuccati bhavesanā "-ti.* Tasmā bhavesanarāgo[1] rūpârūpabhavapaṭṭhānā *bhavesanā*-ti veditabbā.

Brahmacariyassa esanā=*brahmacariyesanā*. Yathâha—" Tattha katamā brahmacariy'esanā? Sassato loko-ti vā asassato loko-ti sā antavā loko-ti vā anantavā loko-ti vā, taṃ jīvaṃ sarīran-ti vā, aññaṃ jīvaṃ aññaṃ sarīran-ti vā, hoti Tathāgato parammaraṇā-ti vā, na hoti Tathāgato parammaraṇā-ti vā, hoti ca na ca hoti Tathāgato parammaraṇā-ti vā, n'eva hoti na na hoti Tathāgato parammaraṇā-ti vā, yā evarūpā diṭṭhi diṭṭhigataṃ [2]diṭṭhiggahaṇaṃ diṭṭhikantāraṃ[2] diṭṭhivisukāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ, gāho paṭiggāho abhiniveso. parāmāso kummaggo micchāpatho micchattaṃ tiṭṭhâyatanaṃ vipariyesaggāho, ayaṃ vuccati brahmacariyesanā "-ti.† Tasmā diṭṭhigatasammatassa brahmacariyassa gavesanā diṭṭhi-brahmacariyesanā-ti veditabbā. Ettāvatā rāgadiṭṭhiyo esanā dassitā honti.

Na kevalañca rāga-diṭṭhiyo va esanā, tadekaṭṭhaṃ kammam pi. Vuttam pi c'etaṃ—" Tattha katamā kāmesanā? Kāmarāgo tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ; ayaṃ vuccati *kāmesanā*. Tattha katamā bhavesanā? Bhavarāgo tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ayaṃ vuccati *bhavesanā*. Tattha katamā brahmacariyesanā? Antaggāhikā diṭṭhi tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ayaṃ vuccati *brahmacariyesanā* "-ti.‡ Evam etā tisso esanā veditabbā.

Gāthāsu: *Sambhavanti* ettha esanāya[3] uppattihetubhūtā avijjâdayo taṇhā cā-ti[4] sambhavo samudayo-ti attho.

* Vibh. 366.
† Dh. S. 1099; Vibh. 366; *also cf.* A. ii, 41; v, 31; M. i, 485-6, *etc.*
‡ Vibh. 366-7.

[1] S bhavarāgo.
[2-2] C diṭṭhigahanaṃ diṭṭhikantāro.
[3] C esanānaṃ.
[4] C vāhi.

Yattha cetā nirujjhanti-ti brahmacariyesanā paṭhamamaggena nirujjhanti, kāmesanā anāgāmimaggena, bhavesanā arahattamaggena nirujjhatī-ti veditabbaṃ. Sesaṃ vuttanayam eva.*

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe. [Gāthāsu†—] *Brahmacariyesanā sahā*-ti brahmacariyesanāya saddhiṃ. Vibhattilopena hi ayaṃ niddeso. Karaṇatthe vā etaṃ paccattavacanaṃ. Idaṃ vuttaṃ hoti brahmacariyesanāya saddhiṃ kāmesanā bhavesanā[1] tisso esanā-ti.‡ Tāsu brahmacariyesanaṃ sarūpato dassetuṃ *itisaccaparāmāso diṭṭhiṭṭhānā samussayā*-ti vuttaṃ. Tass'attho: *iti* evaṃ *saccan*-ti parāmāso, itisaccaparāmāso. Idam eva saccaṃ moghamaññan-ti diṭṭhiyā pavattiākāraṃ dasseti. Diṭṭhiyo eva sabbânatthahetubhāvato diṭṭhiṭṭhānā. Vuttañh'etaṃ—"Micchādiṭṭhiparamâhaṃ bhikkhave vajjaṃ vadāmī"-ti.§ Tā eva ca uparūpari vaḍḍhayamānā[2] lobhâdikilesasamussayena[3] ca *samussayā*. Idam eva saccaṃ moghamaññan-ti micchā abhinivisamānā sabbânattha-hetubhūtā kilesadukkhūpacaya-hetubhūtā ca diṭṭhiyo *brahmacariyesanā*ti vuttaṃ hoti. Etena pavatti-ākārato nipphattito ca *brahmacariyesanā* dassitā-ti veditabbā.

Sabbarāgavirattassā-ti sabbehi kāmarāga-bhavarāgehi virattassa tato eva taṇhakkhayasaṃkhāte nibbāne vimuttattā taṇhakkhayavimuttino arahato.

Esanā paṭinissaṭṭhā-ti kāmesanā bhavesanā ca sabbaso nissaṭṭhā pahīnā.

Diṭṭhiṭṭhānā samūhatā-ti brahmacariyesanā saṃkhātā diṭṭhiṭṭhānā ca paṭhamamaggeneva samugghātitā.

Esanānaṃ khayā-ti etāsaṃ tissannaṃ esanānaṃ khayā anuppādanirodhā. Bhinnakilesattā *bhikkhū*-ti ca sabbaso āsābhāvā *nirāso*-ti ca [4]diṭṭhigatassa vicikicchākathaṃkathāsallābhassa[4] pahīnattā *akathaṃkathī*-ti ca vuccatī-ti.

Chaṭṭhasuttavaṇṇanā.

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* *Vide Sutta* 3, I, 3. † *Cf.* A. ii, 42.
‡ *Cf.* D. iii, 216; A. v, 31; S. v, 54, 136. § (?)

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[1] C *has* ca *after this*. [2] C vaḍḍhamānā. [3] C °samudayena.
[4-4] S diṭṭhekaṭṭhassa vicikicchākathaṃkathā sallassa, *fn.*

7. Sattame.* *Kāmâsavo*-ti kāmesu āsavo kāmasaṃkhāto vā āsavo *kāmâsavo*. Atthato pana kāmarāgo rūpâdi-abhirati ca *kāmâsavo*.

Rūpârūpabhavesu chandarāgo jhānanikkanti sassatadiṭṭhisahagato rāgo bhavapaṭṭhanā *bhavâsavo*.

Avijjā va *avijjâsavo*.

[Gāthāsu:—] *Āsavānañca sambhavan*-ti ettha ayoniso-manasikāro avijjâdayo ca kilesā āsavānaṃ sambhavo. Vuttañ-h'etaṃ—"Ayoniso bhikkhave manasikaroto anuppannā c'eva āsavā uppajjanti uppannā ca āsavā pavaḍḍhantī"-ti,† "Avijjā bhikkhave pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyā anvadeva ahirikaṃ anottappan"-ti.‡

Maggañca khayagāminan-ti āsavānaṃ khayagāminaṃ ariyamaggañca. Tattha kāmâsavo anāgāmimaggena pahāyati, bhavâsavo avijjâsavo ca arahattamaggena.§ Kāmūpādānaṃ viya kāmâsavo pi aggamaggavajjho-ti ca vadanti. Sesaṃ vuttanayam eva.||

Sattamasuttavaṇṇanā.

8. Aṭṭhame apubbaṃ n'atthi.

9. Navame.¶ Taṇhāyanaṭṭhena *taṇhā*. Rūpâdivisayaṃ tasatī-ti vā *taṇhā*. Idāni taṃ vibhajitvā dassetuṃ *kāmataṇhā*-ti ādi vuttaṃ.

Tattha pañcakāmaguṇiko rāgo *kāmataṇhā*.

Rūpârūpabhavesu chandarāgo jhānanikkanti sassatadiṭṭhisahagato rāgo bhavarāgavasena paṭṭhanā ca *bhavataṇhā*.

Ucchedadiṭṭhisahagato rāgo *vibhavataṇhā*. Api ca pacchima-taṇhādvayaṃ ṭhapetvā sesā sabbā pi taṇhā kāmataṇhā eva. Yathâha—"Tattha katamā bhavataṇhā? Sassata[1]-diṭṭhisahagato rāgo sārāgo . . . cittassa sārāgo, ayaṃ vuccati *bhavataṇhā*. Tattha katamā vibhavataṇhā? Ucchedadiṭṭhisahagato rāgo sārāgo . . . cittassa sārāgo, ayaṃ vuccati

* *Cf.* M. i, 7, 23, *etc.*; D. i, 84; iii, 216; A. i, 165; S. iv, 256; v, 56, 189.
† M. i, 7. ‡ A. v, 214. § *Cf.* Pṭs. i, 96.
|| *See ante Sutta* 3, I, 3, 5. ¶ *Cf.* D. iii, 216, 275.

[1] Vibh. bhavad°.

vibhavataṇhā. Avasesā taṇhā *kāmataṇhā*"-ti.* Imā ca tisso taṇhā rūpataṇhā—pe—dhammataṇhā-ti visayabhedato paccekaṃ chabbidhā-ti katvā aṭṭhārasa honti. Tā ajjhattarūpâdisu aṭṭhārasa, bahiddhārūpâdisu aṭṭhārasā-ti chattiṃsa. Iti atītā chattiṃsa, anāgatā chattiṃsa, paccuppannā chattiṃsā-ti vibhāgato aṭṭhasataṃ honti. Puna saṃgahe kariyamāne kālabhedaṃ anāmasitvā gayhamānā chattiṃseva honti. Rūpâdīnaṃ ajjhattika-bāhiravibhāge akariyamāne aṭṭhāras'eva. Rūpâdi-ārammaṇa-vibhāgamatte kariyamāne chaḷ'eva. Ārammaṇa-vibhāgaṃ pi akatvā gayhamānā *tisso* yeva hontī-ti.

Gāthāsu:—*Taṇhāyogenā*-ti taṇhāsaṃkhātena yogena. Kāmayogena ca bhavayogena ca *saṃyuttā*-ti sambandho. Bhavâdisu *saṃyojitā* vā. Ten'evâha *rattacittā bhavābhave*-ti. Khuddake c'eva mahante ca bhāve laggacittā-ti attho. Athavā, bhāvo-ti sassatadiṭṭhi. Abhāvo-ti ucchedadiṭṭhi. Tasmā *bhavâbhave* sassatucchedadiṭṭhisu sattavisattacittā-ti. Etena bhavataṇhā vibhavataṇhā ca dassitā. Imasmiṃ pakkhe *taṇhāyogenā*-ti iminā kāmataṇhā va dassitā-ti veditabbā.

Te yogayuttā mārassā-ti *te* evaṃbhūtā puggalā *Mārassa* pāsasaṃkhātena[1] yogena yuttā bandhā.[2] Rāgo hi Mārayogo Mārapāso-ti vuccati. Yathâha—

> Antalikkhacaro pāso yvāyaṃ carati mānaso:
> Tena taṃ bādhayissāmi: na me, samaṇa, mokkhasī-ti.†

Catuhi yogehi anupaddutattā yogakkhemaṃ nibbānaṃ arahattañca tassa anadhigamena *ayogakkhemino* uparūpari kilesâbhisaṃkhārānaṃ jananato, janā pāṇino rūpâdisu *sattā* visattā-ti *sattā*—

> Khandhānañca paṭipāṭi dhātu-āyatanāna ca
> Abbocchinnaṃ vattamānā saṃsāro-ti pavuccatī-ti‡

evaṃ vuttaṃ khandhâdīnaṃ aparāparuppatti saṃkhātaṃ *saṃsāraṃ gacchanti* tato na muccanti. Kasmā taṇhāyoga-

* Vibh. 365. † Vin. i, 21; S. i, 111. ‡ PJ. ii, 426.

[1] C pāpas°. [2] C baddhā.

yuttattā? *Jāti Maraṇagāmino* punappunaṃ janana-maraṇass'eva upagamanasīlā-ti.

Ettāvatā vaṭṭaṃ dassetvā idāni vivaṭṭaṃ dassetuṃ *ye ca taṇhaṃ pahantvānā*-ti gāthamāha. Sā heṭṭhā vuttanayattā suviññeyyā va.

Navamasuttavaṇṇanā.

10. Dasamassa* kā uppatti? Ekadivasaṃ kira Satthā sekkha-bahulāya parisāya parivutto nisinno tesaṃ ajjhāsayaṃ oloketvā upari visesâdhigamāya ussāhaṃ janetuṃ asekkhabhūmiṃ thomento imaṃ suttaṃ abhāsi.†

Tattha *atikkammā*-ti ādisu ayaṃ saṃkhep'attho. *Atikkamma* atikkamitvā abhibhavitvā *Māradheyyaṃ* Mārassa visayaṃ issariyaṭṭhānaṃ *ādicco va*. Yathā *ādicco* abbhâdi-upakkilesa-vimutto attano iddhiyā ānubhāvena tejasā-ti *tīhi* guṇehi *samannāgato* nabhaṃ abbhussakkamāno, sabbaṃ ākāsagataṃ tamaṃ *atikkamma* atikkamitvā abhibhavitvā vidhametvā *virocati* okāsehi tapati, evameva khīṇâsavo *bhikkhu tīhi dhammehi samannāgato* sabbupakkilesa-vimutto *Māradheyya* saṃkhātaṃ tebhūmika-dhammappavattiṃ[1] abhibhavitvā *virocatī*-ti.

Asekkhenā-ti ettha sikkhāsu jātā-ti sekkhā. Sattannaṃ sekkhānaṃ ete-ti vā sekkhā. Apariyosita-sikkhā[2] sayameva sikkhantī-ti vā sekkhā. Magga-dhammā heṭṭhimaphalattaya-dhammā ca. Aggaphala dhammā ca pana upari sikkhitabbâbhāvena na sekkhā-ti asekkhā. Yattha hi sekkhabhāvâsaṅkā atthi, tatthâyaṃ paṭisedho-ti. Lokiya-dhammesu nibbāne ca asekkha-bhāvānāpatti daṭṭhabbā. *Sīla-samādhi-paññā*-saṃkhātā hi sikkhā, attano paṭipakkha-kilesehi vimuttā,[3] parisuddhā, upakkilesānaṃ ārammaṇabhāvaṃ pi anūpagamanato sātisayaṃ sikkhā-ti vattuṃ yuttā aṭṭhasu pi maggaphalesu vijjanti. Tasmā catumagga-heṭṭhimaphalattaya-dhammā viya arahattaphala-dhammā pi tāsu sikkhāsu jānāti ca taṃ-sikkhā-samaṅgino arahato itaresaṃ viya sek-

* *Cf.* A. i, 162; iii, 271; v, 16, *etc.* † *Cf.* A. v, 326.

[1] C hetumakadh° vattaṃ. [2] C °sikkhattā.
[3] C vippayuttā.

khatte sati sekkhassa ete-ti ca sikkhā sīlaṃ etesan-ti ca sekkhā-ti āsaṅkā siyun-ti tadāsaṅkā nivattanatthaṃ asekkhā-ti yathāvuttaṃ sekkhabhāva-paṭisedhaṃ katvā vuttaṃ. Arahatta-phalehi pavattamānā sikkhā pariniṭṭhita-sikkhākiccattā na sikkhākiccaṃ karonti kevalaṃ sikkhā-phalabhāvena pavattanti. Tasmā tā na sikkhā-vacanaṃ arahanti nâpi taṃsamaṅgino sekkha-vacanaṃ. Na ca taṃ-sampayuttā dhammā sikkhanasīlā-ti. Sikkhāsu jātā-ti evamādi-aṭṭhehi aggaphala-dhammā sekkhā na honti. Heṭṭhima-phalesu pana sekkhā sakadāgāmi-magge vipassanādīnaṃ upanissaya-bhāvato sikkhā-kiccaṃ karontī-ti, sikkhā-vacanaṃ arahanti, taṃ-samaṅgino ca sekkha-vacanaṃ, taṃ-sampayuttā dhammā ca sikkhana-silā. Sekkha-dhammā yathāvuttehi aṭṭhehi sekkhā honti yeva. Athavā, sekkhā-ti apariyosita-sikkhānaṃ vacanan-ti.

Asekkhā-ti padaṃ pariyosita-sikkhānaṃ dassanan-ti. Na lokiya-dhamma-nibbānānaṃ asekkhabhāvāpatti. Vuḍḍhippattānaṃ asekkhatā āpajjatī-ti arahatta-magga-dhammā vuḍḍhippattā yathāvuttehi ca aṭṭhehi sekkhā-ti katvā asekkhā āpannā-ti ce. Taṃ na, sadisesu tabbohārato. Arahattamaggato hi ninnānākaraṇaṃ arahatta-phalaṃ ṭhapetvā pariññâdi-kicca-karaṇaṃ vipākabhāvañca. Tasmā te eva sekkhā dhammā arahatta-phala-bhavaṃ āpannā-ti sekkhā vattuṃ kusala-sukhato ca vipāka-sukhaṃ santataratāya panītataran-ti vuḍḍhippattā ca te dhammā hontī-ti *asekkhā*-ti vuccanti.

Te pana asekkha-dhamme khandhavasena idha tidhā vibhajitvā tehi samannāgamena khīṇâsavassa ānubhāvaṃ vibhāvento Bhagavā asekkhena *sīlakkhandhenā*-ti ādimāha. Tattha *sīla*-saddassa attho heṭṭhā vutto.

Khandha-saddo rāsimhi paññattiyaṃ rūḷhiyaṃ guṇe-ti bahusu atthesu diṭṭhappayogo. Tathāha,—"Asaṃkheyyo appameyyo mahā-udakakkhandhotveva saṃkhyaṃ gacchatī"-ti* ādisu rāsimhi āgato. "Addasā kho Bhagavā mahantaṃ dārukkhandhaṃ Gaṅgāya nadiyā sotena vuyhamānan"-ti† ādisu paññattiyaṃ. "Cittaṃ mano mānasaṃ hadayaṃ

* (?)   † S. iv, 179.

paṇḍaraṃ mano manâyatanaṃ . . . viññāṇaṃ viññāṇakkhandho"-ti* ādisu rūḷhiyaṃ. "Na kho āvuso Visākha ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, tīhi ca kho āvuso Visākha khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito"-ti† ādisu guṇe. Idhâpi guṇe yeva daṭṭhabbo Tasmā *asekkhena* sīlasaṃkhātena guṇenā-ti attho.

Samannāgato-ti samāyutto samaṅgībhūto.

Samādahati etena, sayaṃ vā samādahati, samādhānameva vā-ti *samādhi*.

Pakārehi jānāti, yathā-sabhāvaṃ paṭivijjhatī-ti *paññā*.

Sīlameva khandho *sīlakkhandho*. Sesesu pi es'eva nayo.

Tattha aggaphalabhūtā sammāvācā sammākammanto sammā-ājīvo ca sabhāven'eva *asekkho sīlakkhandho* nāma.

Tathā sammā-samādhi *asekkho samādhikkhandho*. Tadupakārakato pana sammāvāyāma sammāsatiyo *samādhikkhandhe* saṅgahaṃ gacchanti.

Tathā sammādiṭṭhi *asekkho paññākkhandho*. Tadupakārakato sammāsaṅkappo paññākkhandhe saṅgahaṃ gacchantī-ti. Evam ettha aṭṭha pi arahatta-phaladhammā *tīhi khandhehi* saṅgahetvā dassitā-ti veditabbaṃ.[1]

[Gāthāsu:—] *Yassa ete subhāvitā*-ti, yena arahatā ete sīlâdayo asekkha-dhammakkhandhā subhāvitā, suṭṭhu vaḍḍhitā, so *ādicco* viya[2] *virocatī*-ti sambandho. Yassa c'ete-ti pi paṭhanti. Tesaṃ *ca*-saddo nipātamattaṃ.

Evam etasmiṃ vagge paṭhamasutte vaṭṭaṃ, pariyosānasutte vivaṭṭaṃ, itaresu vaṭṭavivaṭṭaṃ kathitaṃ.

Dasamasuttavaṇṇanā.

Paṭhamavaggavaṇṇanā niṭṭhitā.

II, 1. Dutiyassa paṭhame.‡

Puññakiriyāvatthūnī-ti pūjabbhava-phalaṃ[3] nibbattenti attano santānaṃ punantī-ti vā puññāni[4] ca tāni hetupaccayehi kattabbato kiriyā cā-ti puñña-kiriyā, tā eva ca tesaṃ tesaṃ ānisaṃsānaṃ vatthu-bhāvato *puñña-kiriyā-vatthūni*.

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* Vibh. 144; Dhs. 10. † M. i, 301. ‡ *Cf.* A. iv, 241; D. iii, 218, *etc.*

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[1] C °bbā. [2] C va. [3] C pujjabhāvaph°.
[4] *C repeats this word after a comma.*

Dānamayan-ti anupacchinnabhavamūlassa anuggahavasena pūjāvasena vā attano deyyadhammassa paresaṃ pariccāga-cetanā niyyati[1] etāyā-ti *dānaṃ*. Dānameva dānamayaṃ. Cīvarâdisu hi catusu paccayesu annâdisu vā dasasu dāna-vatthusu rūpâdisu vā chasu ārammaṇesu taṃ taṃ dentassa tesaṃ uppādanato paṭṭhāya pubba-bhāge pariccāga-kāle pacchā somanassa-cittena anussaraṇe cā-ti tīsu kālesu vutta-nayen'eva pavatta-cetanā *dānamayaṃ puññakiriyāvatthu* nāma.

Sīlamayan-ti nicca-sīla-uposatha-niyamâdivasena pañca aṭṭha dasa vā sīlāni samādiyantassa sīla-pūraṇ'atthaṃ pabbajissāmī-ti vihāraṃ gacchantassa pabbajantassa manorathaṃ matthakaṃ pāpetvā pabbajito vata'mhi sādhu suṭṭhū-ti āvajjantassa sandhāya[2] pātimokkhaṃ paripūrentassa paññāya cīvarâdike paccavekkhantassa satiyā āpathagatesu rūpâdisu cakkhu-dvārâdīni saṃvarantassa vā viriyena ājīvaṃ sodhentassa ca pavattā cetanā sīlatī-ti *sīlamayaṃ puññakiriyāvatthu* nāma. Tathā Paṭisambhidāyaṃ vuttena vipassanā-maggena—" Cakkhuṃ aniccato . . . dukkhato . . . anattato vipassantassa; sotaṃ . . . ghānaṃ . . . kāyaṃ . . . jivhaṃ . . . manaṃ; rūpe . . . pe . . . dhamme, cakkhu-viññāṇaṃ . . . mano-viññāṇaṃ, cakkhu-samphassaṃ . . . mano-samphassaṃ, cakkhu-samphassajaṃ vedanaṃ . . . mano-samphassajaṃ vedanaṃ, rūpa-saññaṃ . . . dhamma-saññaṃ, jarāmaraṇaṃ aniccato . . . dukkhato . . . anattato vipassantassa yā cetanā, yā ca paṭhavīkasinâdisu aṭṭhatiṃsāya ārammaṇesu pavattā ñāṇa-cetanā, yā ca anavajjesu kammâyatana-sippâyatana-vijjuṭṭhānesu pariccaya-manasikārâdivasena pavattā cetanā, sabbā bhāveti etāyā "-ti* *bhāvanā mayaṃ* vuttanayena *puñña-kiriyā-vatthu*[3] cā-ti.

Ekamekañc'ettha yathârahaṃ pubbabhāgato paṭṭhāya kāyena karontassa kāya-kammaṃ hoti. Tadatthaṃ vācaṃ nicchārentassa vacī-kammaṃ. Kāyaṅgaṃ vācaṅgañca acopetvā manasā cintentassa manokammaṃ. Annâdīni

* Pṭs. i, 76-7, 135 *ff*., *etc*.

[1] C diyati. [2] C saddhāya.
[3] C °kiriya°, *also before and after*.

dentassa vā[1] pi annadānâdīni demī-ti vā dāna-pāramiṃ āvajjetvā vā dānakāle *dānamayaṃ puññakiriyā-vatthu* hoti. Vattasīse ṭhatvā dadato *sīlamayaṃ*. Khayato vayato kammato sammasanaṃ paṭṭhapetvā dadato *bhāvanāmayaṃ puññakiriyā-vatthu* hoti. Aparāni pi satta[2] puññakiriyā-vatthūni apaciti-sahagataṃ puññakiriyā-vatthu, veyyāvacca-sahagataṃ,[3] patti-anuppadānaṃ, abbhanumodanaṃ, desanāmayaṃ, savanamayaṃ, diṭṭhujugataṃ puññakiriyāvatthun-ti. Saraṇa-gamanaṃ pi hi diṭṭhujugaten'eva saṅgayhati. Yaṃ pan'ettha vattabbaṃ taṃ parato āvībhavissati.

Tattha vuḍḍhataraṃ disvā paccuggamana-pattacīvara-paṭiggahaṇa-abhivādana-maggasampadānâdivasena apacāyana-sahagataṃ veditabbaṃ. Vuḍḍhatarānaṃ vatta-paṭipatti-karaṇavasena yāmaṃ piṇḍāya paviṭṭhaṃ bhikkhuṃ disvā pattaṃ gahetvā gāme pi bhikkhuṃ sampādetvā[4] upasaṃharaṇavasena, gacchaṃ[5] bhikkhūnaṃ pattaṃ āharā-ti sutvā vegena gantvā pattâharanâdivasena ca veyyāvacca-sahagataṃ veditabbaṃ. Cattāro paccaye datvā puppha-gandhâdīhi Ratanattayassa pūjaṃ katvā aññaṃ vā tādisaṃ puññaṃ katvā sabba-sattānaṃ patti hotū-ti pariṇāmavasena patti-anuppadānaṃ veditabbaṃ. Tathā parehi dinnāya pattiyā kevalaṃ vā parehi kataṃ puññaṃ sādhu suṭṭhū-ti anumodanavasena abbhanumodanaṃ veditabbaṃ. Attano paguṇa-dhammaṃ apaccāsiṃsanto hit'ajjhāsayena paresaṃ desetī-ti idaṃ desanāmayaṃ puññakiriyāvatthu nāma. 'Yaṃ pana eko evaṃ maṃ dhamma-kathiko-ti jānissantī'-ti icchāya ṭhatvā lābha-sakkāra-siloka-sannissito dhammaṃ deseti, taṃ na mahapphalaṃ hoti. Andhā[6] ayaṃ attahita-parahitānaṃ paṭipajjan'ūpāye-ti[7] yonisomanasikāra-purecārika-hitapharaṇena muducittena dhammaṃ suṇāti, idaṃ savanamayaṃ puññakiriyāvatthu hoti. 'Yaṃ pan'eko iti maṃ saddho-ti jānissantī'-ti suṇāti, taṃ na mahapphalaṃ hoti. Diṭṭhiyā ujugamanaṃ diṭṭhujugataṃ. Atthi dinnan-ti ādinayappavattassa sammādassanassa etaṃ adhivacanaṃ. Idaṃ hi

[1] C cā.
[2] C sattaṃ.
[3] C *has* puññakiriyāv° *after this.*
[4] C samādapetvā.
[5] C gaccha.
[6] C addhā.
[7] C °upāyo-ti.

pubbabhāge vā pacchābhāge vā ñāṇavippayuttaṃ pi uju-karaṇa-kāle ñāṇasampayuttameva hoti.

Apare panâhu vijānana-pajānanānaṃ vasena dassanaṃ diṭṭhi kusalañca viññāṇaṃ kammassa-kata-ñāṇâdi ca sammādassanaṃ. Tattha kusalena viññāṇena ñāṇassa anuppāde pi attanā kata-puññânussaraṇa-vaṇṇāraha-vaṇṇâdīnaṃ saṅgaho. Kammassa-kata-ñāṇena kammapatha-sammādiṭṭhiyā. Itaraṃ pana diṭṭhujugataṃ sabbesaṃ niyamalakkhaṇaṃ. Yaṃ hi kiñci puññaṃ karontassa diṭṭhiyā ujubhāven'eva taṃ mahapphalaṃ hoti. Imesaṃ pana sattannaṃ puññakiriyāvatthūnaṃ purimehi tīhi dānamayâdīhi puññakiriyāvatthūhi saṅgaho. Tattha hi apacāyana-veyyāvaccāni sīlamaye. Patti-anuppadāna-abbhanumodanāni dānamaye. Dhamma-desanā-savanāni bhāvanāmaye. Diṭṭhujugataṃ tīsu pi. Tenâha Bhagavā—*Tīṇimāni bhikkhave puññakiriyāvatthūni. Katamāni tīni? Dānamayaṃ—pe—bhāvanāmayaṃ puññakiriyāvatthun*-ti.

Ettha ca aṭṭhannaṃ kāmâvacara-kusala-cetanānaṃ vasena tiṇṇaṃ pi puññakiriyāvatthūnaṃ pavatti pi hoti. Yathā hi paguṇaṃ dhammaṃ parivajjentassa[1] ekacce anusandhiṃ asallakkhantass'eva[2] gacchanti, evaṃ paguṇaṃ samatha-vipassanābhāvanaṃ anuyuñjantassa antarantarā ñāṇavippa-yutta-cittenâpi manasikāro pavattati. Sabban taṃ pana mahaggata-kusala-cetanānaṃ vasena bhāvanāmayam eva puññakiriyavatthu hoti, na itarāni.

Gāthāya attho heṭṭhā vutto yeva.*

Paṭhamasuttavaṇṇanā.

2. Dutiye†:—

Cakkhūnī-ti cakkhantī-ti cakkhūni. Samaṃ visamaṃ ācikkhantāni viya pavattantī-ti attho. Athavā, cakkh'aṭṭhena[3] cakkhūni. Kimidaṃ cakkhanaṃ nāma? Assādanaṃ. Tathā hi vadanti—'madhuṃ cakkhati byañjanaṃ cakkhatī'-ti. Imāni ca ārammaṇa-rásaṃ anubhavantāni

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* *Vide notes on the same Gāthās occurring in Sutta* 1, 3, 2.

† *Cf.* D. iii, 219.

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[1] C parivattentassa. [2] C °lakkhent°. [3] C cakkhanaṭṭh°.

assādentāni viya hontī-ti cakkhan'aṭṭhena cakkhūni. Tāni pana saṅkhepato dve cakkhūni:—ñāṇa-cakkhu, maṃsa-cakkhu vā-ti. Tāsu *maṃsa-cakkhu* heṭṭhā vuttameva. Ñāṇa-cakkhu, *dibba-cakkhu paññā-cakkhū*-ti idha dvidhā katvā vuttaṃ.

Tattha *dibba-cakkhū*-ti dibba-sadisattā dibbaṃ. Devatānaṃ hi sucarita-kamma-nibbattaṃ pitta-semha-ruhirâdīhi apalibuddhaṃ upakkilesa-vimuttatāya dūrepi ārammaṇa-ggahaṇa-samatthaṃ *dibba*-pasāda-*cakkhu* hoti. Idaṃ cāpi viriyabhāvanābala-nibbattaṃ ñāṇa-cakkhu tādisam evā-ti dibba-sadisattā *dibbaṃ*. Dibbavihāravasena paṭiladdhattā attano ca dibbavihāra-sannissitattā, āloka-pariggahena mahājutikattā, tirokuḍḍâdi-gatarūpa-dassanena mahā-gatikattā pi *dibbaṃ*. Taṃ sabbaṃ sadisatânusārena[1] veditabbaṃ. Dassan'aṭṭhena cakkhu-kicca-karaṇena cakkhumivā-ti pi *cakkhu*. Dibbañca taṃ cakkhu cā-ti *dibba-cakkhu*.

Pajānātī-ti *paññā* kiṃ pajānāti? 'Cattāri arīyasaccāni idaṃ dukkhan'-ti ādinā. Vuttañh'etaṃ—"Pajānāti kho āvuso tasmā paññā"-ti* vuccati. Kiñca pajānāti? 'Idaṃ dukkhan'-ti ādi. Aṭṭhakathāyaṃ pana paññāpanavasena paññā, kin ti paññāpeti? Aniccan-ti paññāpeti, dukkhan-ti paññāpeti, anattā-ti paññāpetī-ti vuttaṃ. Sā panâyaṃ lakkhanâdito yathāsabhāva-paṭivedha-lakkhaṇā, akkhalita-paṭivedha-lakkhanā vā, kusalissāsakhitta-usu-paṭivedho viya, visayabhāsanarasā[2] padīpo viya, asammoha-paccupaṭṭhānā araññagatasudesiko[3] viya. Visesato pan'ettha āsavakkhaya-ñāṇasaṃkhātā paññā, catu-sacca-dassan'aṭṭhena *paññā-cakkhū*-ti adhippetā. Yaṃ sandhāya vuttaṃ—"cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī"-ti.†

Etesu ca maṃsa-cakkhu parittaṃ, dibba-cakkhu mahaggataṃ, itaraṃ appamāṇaṃ. Maṃsa-cakkhu rūpaṃ, itarāni arūpāni. Maṃsa-cakkhu dibba-cakkhu ca lokiyāni sāsavāni rūpa-visayāni. Itaraṃ lokuttaraṃ anāsavaṃ catu-sacca-visayaṃ. Maṃsa-cakkhu abyākataṃ, dibba-cakkhu siyā

* *Cf.* Visu. 436. † Vin. i, 11; Pṭs. ii, 148.

[1] C saddasatthânusā°. [2] C visayobhā°. [3] C °sako.

kusalaṃ, siyā abyākataṃ. Tathā paññā-cakkhu. Maṃsa-cakkhu kāmâvacaraṃ, dibba-cakkhu rūpâvacaraṃ, itaraṃ lokuttaran-ti evamādi[1] vibhāgā veditabbā.

Gāthāsu:—

Anuttaran-ti paññā-cakkhuṃ sandhāya vuttaṃ. Taṃ hi āsavakkhaya-ñāṇabhāvato *anuttaraṃ*.

Akkhāsi purisuttamo-ti purisānaṃ uttamo aggo sammāsambuddho desesi.

Uppādo-ti maṃsa-cakkhussa pavatti.

Maggo-ti upāyo dibba-cakkhussa kāraṇaṃ.

Pakati-cakkhumato eva hi dibba-cakkhu uppajjati; yasmā kasiṇâlokaṃ vaḍḍhetvā dibba-cakkhu-ñāṇassa uppādanaṃ. So ca kasiṇa-maṇḍale uggaha-nimittena viṇā n'atthī-ti.

Yato-ti yadā.

Ñāṇan-ti āsavakkhaya-ñāṇaṃ. Ten'evâha *paññā-cakkhu anuttaraṃ*.

Tassa[2] *cakkhussa paṭilābhā*-ti tassa ariyassa paññā-cakkhussa uppattiyā bhāvanāya sabbasmā vaṭṭadukkhato *pamuccati* parimuccatī-ti.

Dutiyasuttavaṇṇanā.

3. Tatiye*:—

Indriyānī-ti adhipateyy'aṭṭhena *indriyāni*. Yāni hi saha-jāta-dhammesu issarā viya katvā tehi anuvattitabbāni, tāni *indriyāni* nāma. Apica indo Bhagavā dhamm'issaro paramena ca cittissariyena samannāgato, tena indena sabba-paṭhamaṃ diṭṭhattā adhigatattā, paresaṃ ca diṭṭhattā desitattā gocara-bhāvanā-sevanāhi diṭṭhattā ca *indriyāni*. Indaṃ vā maggâdhi-gamanassa upanissaya-bhūtaṃ puñña-kammaṃ, tassa liṅgānī-ti pi *indriyāni*.

Anaññātaññassāmītindriyan[3]-ti anamatagge saṃsāre anaññātaṃ anadhigataṃ amatapadaṃ catu-sacca-dhammameva

* *Cf.* D. iii, 219; S. v, 204.

[1] C °ādinā°.

[2] *For yassa of the Text, both here and below, which has been noted as an alternative reading in* S *and* C.

[3] S anaññat°. *Cf.* Vibh. 124.

vā jānissāmī-ti paṭipannassa iminā pubba-bhāgena uppannaṃ indriyaṃ. Sotāpattimaggapaññāy'etaṃ adhivacanaṃ.

Aññindriyan-ti[1] ājānana-indriyaṃ. Tatrâyaṃ vacan'attho: Ājānā-ti paṭhama-magga-ñāṇena diṭṭhamariyādaṃ anatikkamitvā va jānātī-ti *aññā*. Yath'eva hi paṭhama-magga-paññā dukkhâdisu pariññâbhisamayâdivasena pavattati, tath'eva ayaṃ pi pavattatī-ti. Aññā ca sā yathāvutten'aṭṭhena indriyaṃ cā-ti *aññindriyaṃ*. Ājānan'aṭṭhen'eva aññassa vā ariya-puggalassa indriyan-ti *aññindriyaṃ*. Sotāpatti-phalato paṭṭhāya chasu ṭhānesu ñāṇass'etaṃ adhivacanaṃ.

Aññātāvindriyan-ti[1] aññātāvino catusu saccesu niṭṭhitañāṇa-kiccassa khīṇâsavassa uppajjanto indriyaṭṭha-sambhavato ca *aññātāvindriyaṃ*. Ettha ca paṭhama-pacchimāni paṭhama-magga-catuttha-phalavasena ekaṭṭhānikāni, itaraṃ itara-magga-phalavasena chaṭṭhānikan-ti veditabbaṃ.

Gāthāsu:—

Sikkhamānassā-ti adhisīla-sikkhâdayo sikkhamānassa bhāventassa.

Ujumaggânusārino-ti uju-maggo vuccati ariya-maggo, antadvaya-vajjitattā tassa anussaraṇato *uju-maggânusārino*. Paṭipāṭiyā magge uppādentassā-ti attho.

Khayasmin-ti anavasesānaṃ kilesānaṃ khepanato khayasaṃkhāte aggamagge *ñāṇaṃ paṭhamaṃ* pure yeva uppajjati.

Tato aññā anantarā-ti tato magga-ñāṇato anantarā arahattaṃ uppajjati.

Athavā,

Ujumaggânusārino-ti līnuddhacca-patiṭṭhānā-yuhanâdike vajjetvā samatha-vipassanaṃ yuganaddhaṃ katvā bhāvanāvasena pavattaṃ pubba-bhāga-maggaṃ anussarantassa anugacchantassa paṭipajjantassa gotrabhūñāṇânantaraṃ diṭṭhekaṭṭhānaṃ kilesānaṃ khepanato *khayasmiṃ* sotāpattimagge *paṭhama-ñāṇaṃ anaññātaññassāmītindriyaṃ*[2] uppajjati.

Tato aññā anantarā-ti tato paṭhama-ñāṇato anantarā anantarato paṭṭhāya yāva aggamaggā aññā aññindriyaṃ uppajjati.

[1] *Cf.* Vibh. 124. [2] S annaññat°.

Tato aññā vimuttassā-ti tato aññā aññindriyato pacchā arahatta-magga-ñāṇânantarā arahattaphalena paññā-vimuttiyā aññātāvindriyena vimuttassa.

Ñāṇaṃ ve hoti tādino-ti arahatta-phalappattito uttariṃ[1] kāle iṭṭhâniṭṭhâdisu tādi-lakkhaṇappattassa khīṇâsavassa paccavekkhaṇa-ñāṇaṃ uppajjati. Kathaṃ uppajjatī-ti? Āha *akuppā me vimuttī*-ti. Tassa akuppabhāvassa kāraṇaṃ dasseti *bhavasaṃyojanakkhayā*-ti.

Idāni tādisaṃ khīṇâsavaṃ thomento *sa ve indriya sampanno*-ti tatiyaṃ gāthamāha. Tattha *indriya-sampanno*-ti yathā vuttehi tīhi lokuttar'indriyehi samannāgato.[2] Suddhehi pi vā paṭipassaddhi saddhehi pi vā saddhâdīhi indriyehi samannāgato paripuṇṇo, tato eva cakkhvādīhi suṭṭhu rūpasantehi[3] nibbisevanehi indriyehi samannāgato. Tenâha *santo*-ti. Sabba-kilesa-pariḷāha-vūpasamena upasanto-ti attho.

Santipade rato-ti nibbāne abhirato adhimutto.

Ettha ca *indriya sampanno*-ti etena bhāvita-maggatā pariññātakkhandhatā c'assa dassitā.

Santo-ti etena pahīna-kilesatā.

Santipade rato-ti etena pana sacchikata-nirodhatā. Sesaṃ vuttanayameva.

Tatiyasuttavaṇṇanā.

4. Catutthe*—

Addhā-ti kālā.

Atīto addhā-ti ādisu dve pariyāyā: suttanta-pariyāyo abhidhamma-pariyāyo ca.

Tattha suttanta-pariyāyena paṭisandhito pubbe *atīto addhā* nāma.

Cutito pacchā *anāgato addhā* nāma.

Saha cuti-paṭisandhīhi tadantaraṃ[4] *paccuppanno addhā* nāma.

Abhidhamma-pariyāyena uppādo-ṭhiti bhaṅgo-ti ime tayo khaṇe patvā niruddha-dhammā *atīto addhā* nāma. Tayo pi

* *Cf.* D. iii, 216.

[1] C uttara.
[2] C sampanno.
[3] C vupa°.
[4] C tadanant°.

khaṇe asampattā *anāgato addhā* nāma. Khaṇattaya-samaṅgino *paccuppanno addhā* nāma.

Aparo nayo. Ayaṃ hi atītâdi-vibhāgo addhā[1]-santati-samaya-khaṇavasena catudhā veditabbo. Tesu addhā-vibhāgo vutto. Santativasena sabhāga[2]-eka-utu-samuṭṭhānā ekâhāra-samuṭṭhānā ca pubbâpariyavasena vattamānā pi paccuppannā, tato pubbe visabhāga-utu-āhāra-samuṭṭhānā atītā, pacchā anāgatā. Cittajā ekavīthi-ekajavana-ekasamāpatti-samuṭṭhānā paccuppannā, tato pubbe atītā, pacchā anāgatā. Kamma-samuṭṭhānānaṃ pāṭiyekkaṃ santati-vasena atītâdi-bhedo n'atthi. Tesaṃ yeva pana utu-āhāra-citta-samuṭṭhānānaṃ upatthambhakavasena[3] tassa atītâdi-bhāvo veditabbo. Samayavasena eka-muhutta-pubbaṇha-sāyaṇha-rattindivâdisu samayesu santānavasena vattamānā[4] taṃ taṃ samaye paccuppannā nāma. Tato pubbe atītā, pacchā anāgatā. Ayaṃ tāva rūpa-dhammesu nayo. Rūpa[5]-dhammesu pana khaṇavasena uppādâdi khaṇattaya-pariyāpannā paccuppannā. Tato pubbe anāgatā,[6] pacchā atītā.[7] Api ca atikkanta-hetupaccaya-kiccā atītā. Niṭṭhita-hetukiccā aniṭṭhita-paccaya-kiccā paccuppannā. Ubhaya-kiccamasampattā anāgatā. Attano vā kicca-khaṇe paccuppannā, tato pubbe anāgatā, pacchā atītā. Ettha ca khaṇâdi-kathā va nippariyāyā, sesā pariyāyā. Ayaṃ hi atītâdi-bhedo nāma dhammānaṃ hoti, na kālassa. Atītâdi-bhede pana dhamme upādāya paramatthato avijjamāno pi kālo idha ten'eva vohāreṇa *atīto*-ti ādinā vutto-ti veditabbo.*

[Gāthāsu:—] *Akkheyyasaññino*-ti ettha akkhāyati kathiyati paññāpiyatī-ti *akkheyyaṃ*, kathāvatthu. Atthato rūpâdayo pañcakkhandhā. Vuttañh'etaṃ—"Atītaṃ vā addhānaṃ ārabbha kathaṃ katheyya anāgataṃ vā paccuppannaṃ vā addhānaṃ ārabbha katheyyā"-ti ?† Tathā—"Yaṃ, bhik-

* *Cf.* UdA. 362.

† *Cf.* A. i, 264 ff.; M. i, 8, etc.

[1] C addha, *also below.*

[2] C sabhāgā.

[3] B uppattiva°.

[4] C pavatta°.

[5] C arūpa.

[6] C atītā, *also below.*

[7] C anāgatā, *also below.*

khave, rūpaṃ atītaṃ niruddham vipariṇataṃ ahosī-ti, tassa saṃkhā ahosī-ti, tassa samaññā ahosī-ti, tassa paññatti. Na tassa saṃkhā bhavissatī-ti, na tassa saṃkhā atthī"-ti* evaṃ vuttena Niruttipatha-suttena pi ettha attho dīpetabbo.† Evaṃ kathāvatthubhāvena akkheyya-saṃkhāte khandha-pañcake ahan-ti ca maman-ti ca devo-ti ca manusso-ti ca itthī-ti ca puriso-ti câdinā pavatta-saññā-vasena *akkheyya-saññino.* Pañcasu upādānakkhandhesu satta-puggalâdi-saññino-ti attho.

Akkheyyasmiṃ taṇhâdi-paṭiggāhavasena[1] *patiṭṭhitā*, rāgâdi-vasena vā aṭṭhahâkārehi *patiṭṭhitā.* Ratto hi rāga-vasena patiṭṭhito hoti, duṭṭho dosa-vasena, mūḷho moha-vasena, parāmaṭṭho diṭṭhi-vasena, thāmagato anusaya-vasena, vinib-bandho māna-vasena, aniṭṭhāgato vicikicchā-vasena, vikkhe-pagato uddhacca-vasena patiṭṭhito hotī-ti.

Akkheyyaṃ apariññāyā-ti taṃ akkheyyaṃ tebhūmike dhamme tīhi pariññāhi aparijānitvā tassa aparijānana-hetu.

Yogamāyan-ti maccuno-ti maraṇassa yogaṃ tena saṃyogaṃ upagacchanti. Na vi-saṃyogan-ti attho. Athavā, yogan-ti upāyaṃ. Tena yojitaṃ pasāritaṃ mārasenaṭṭhānīyaṃ anat-thajālaṃ kilesa-jālañca upagacchantī-ti vuttaṃ hoti. Ta-thâhi vuttaṃ—

"Na hi no saṅgarantena mahāsenena maccunā"-ti.‡

Ettāvatā vaṭṭaṃ dassetvā, idāni vivaṭṭaṃ dassetuṃ, *akkheyyañ ca pariññāyā*-ti ādi vuttaṃ.

Tattha *ca*-saddo byatireke. Tena akkheyya-parijānanena laddhabbaṃ vakkhamānameva visesaṃ joteti.

Pariññāyā-ti vipassanā-sahitāya magga-paññāya duk-khan-ti paricchijja jānitvā tappaṭibandha-kilesappahānena vā taṃ samatikkamitvā tissannaṃ pi pariññānaṃ kiccaṃ matthakaṃ pāpetvā.

Akkhātāraṃ na maññatī-ti sabbaso maññanānaṃ pahīnattā khīṇâsavo akkhātāraṃ na maññati kārakâdi-sabhāvaṃ kiñci attānaṃ na paccetī-ti attho.

* S. iii, 71. † *Vide* S. iii, 71-3. ‡ (?)

[1] C taṇhādiṭṭhiggāhava°.

Phuṭṭho vimokkho manasā santipadamanuttaran-ti yasmā sabba-saṅkhata-vimuttattā vimokkho-ti sabba-kilesa-santāpavūpasamanaṭṭhānatāya santipadan-ti laddha-nāmo nibbānadhammo *phuṭṭho* phusito patto, tasmā *akkhātāraṃ na maññatī*-ti.

Athavā, *pariññāyā*-ti padena dukkhasaccassa pariññâbhisamayaṃ samudayasaccassa pahānâbhisamayañ ca vatvā, idāni *phuṭṭho vimokkho manasā santipadamanuttaran*-ti iminā magganirodhānaṃ bhāvanā-sacchikiriyâbhisamayaṃ vadati. Tass'attho samuccheda-vasena sabba-kilesehi vimuccatī-ti vimokkho ariyamaggo, so pan'assa magga-cittena phuṭṭho phusito bhāvito, ten'eva anuttaraṃ santipadaṃ nibbānaṃ phuṭṭhaṃ phusitaṃ sacchikatan-ti.*

Akkheyyasampanno-ti akkheyya-nimittaṃ vividhāhi vipattīhi upaddūte loke pahīnavipallāsatāya tato suparimutto akkheyya-pariññāhi nibbattāhi sampattīhi sampanno samannāgato.

Saṃkhāya sevī-ti paññā-vepullappattiyā cīvarâdi-paccaye saṃkhāya parituletvā va sevana-sīlo. Saṃkhāta-dhammattā ca[1] āpāthagataṃ sabbaṃ pi visayaṃ chaḷaṅgupekkhā vasena saṃkhāya sevana-sīlo.

Dhammaṭṭho-ti asekkha-dhammesu nibbānadhamme eva vā ṭhito.

Vedagū-ti veditabbassa catusaccassa pāraṃ gatattā *vedagū*. Evaṃ-guṇo arahā bhavâdisu katthaci āyatiṃ punabbhavâbhāvato manussa-devā-ti saṃkhyaṃ na upeti apaññattikabhāvam eva gacchatī-ti.

Anupādāparinibbāṇena desanaṃ niṭṭhāpesi.

Catuṭṭhasuttavaṇṇanā.

5. Pañcame:—†

Duṭṭhu caritāni duṭṭhāni vā caritāni *duccaritāni*. Kāyena duccaritaṃ kāyato vā pavattaṃ duccaritaṃ *kāyaduccaritaṃ*. Sesesu pi es'eva nayo.

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* *For these two gāthās see* S. i, 2, 18.

† *Cf.* A. i, 49, 52, 57, 102, *etc.*; M. i, 35, 279; S. v, 75; D. iii, 214.

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[1] S *prefers* va *here in fn.*

Imāni ca duccaritāni paññattiyā vā kathetabbāni, kammapathehi vā. Tattha paññattiyā tāva. Kāyadvāre paññattasikkhāpadassa vītakkamo *kāyaduccaritaṃ*, vacī-dvāre paññatta-sikkhāpadassa vītikkamo *vacīduccaritaṃ*, ubhayatthapaññattassa vītikkamo *manoduccaritan*-ti ayaṃ paññattikathā. Pāṇâtipātâdayo pana tisso cetanā kāyadvāre pi, vacīdvāre pi uppannā *kāyaduccaritaṃ*, tathā catasso musāvādâdicetanā *vacīduccaritaṃ*, abhijjhā byāpādo micchādiṭṭhī-ti tayo cetanā-sampayutta-dhammā *manoduccaritan*-ti ayaṃ kammapatha-kathā.

Gāthāyam:—Kammapathappatto yeva pāpadhammo kāyaduccaritâdi-bhāvena vutto-ti tadaññaṃ pāpadhammaṃ saṅgaṇhituṃ *yañc'aññaṃ dosasañhitan*[1]-ti vuttaṃ.

Tattha *dosasañhitan*-ti rāgâdi-kilesa-sahitaṃ. Sesaṃ suviññeyyameva.

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe:—*

Suṭṭhu caritāni, sundarāni vā caritāni *sucaritāni*. Kāyena sucaritaṃ, kāyato vā pavattaṃ sucaritaṃ *kāyasucaritaṃ*. Sesesu pi es'eva nayo.

Idhâpi pana paññatti-vasena kammapatha-vasena câti dvidhā kathā. Tattha kāya-dvāre paññatti[2]-sikkhāpadassa avītikkamo *kāyasucaritaṃ*, vaci-dvāre paññatti-sikkhāpadassa avītikkamo *vacīsucaritaṃ*, ubhayattha paññattassa avītikkamo *manosucaritan*-ti ayaṃ paññatti-kathā. Pānâtipātâdīhi pana viramantassa uppannā tisso cetanâpi viratiyopi *kāyasucaritaṃ*, musāvādâdīhi viramantassa catasso cetanâpi viratiyopi *vacīsucaritaṃ*, anabhijjhā abyāpādo sammādiṭṭhī-ti tayo cetanā-sampayutta-dhammā *manosucaritan*-ti ayaṃ kamma-patha-kathā. Sesaṃ vuttanaya meva.

Chaṭṭhasuttavaṇṇanā.

* *Cf.* A. i, 49, 57, 102, *etc.*; D. iii, 215.

[1] *For* saññitaṃ *of the Text, vide text, p.* 54, *fn.* 10; *also below.*
[2] C paññatta, *here and below.*

7. Sattame:—*

Soceyyānī-ti sucibhāvā.

Kāyasoceyyan-ti kāya-sucaritaṃ. *Vacī-manosoceyyānī* pi vacī-manosucaritān'eva. Tathā hi vuttaṃ—"Tattha katamaṃ kāyasoceyyaṃ? Pāṇâtipātā veramaṇī"-ti† ādi.

Gāthāyaṃ:—Samuccheda-vasena pahīna-sabbakāya-duccaritattā kāyena sucī-ti *kāyasuci*. *Soceyya-sampannan*-ti paṭipassaddha-kilesattā suparisuddhāya soceyya-sampattiyā upetaṃ. Sesaṃ vuttanayameva.

Sattamasuttavaṇṇanā.

8. Aṭṭhame:—‡

Moneyyānī-ti ettha idhaloka-paralokaṃ attahita-parahitañca munātī-ti *muni*. Kalyāṇa-puthujjanena saddhiṃ satta sekkhā, arahā ca. Idha pana arahā va adhippeto. Munino bhāvā-ti *moneyyāni*. Arahato kāya-vacī-manosamācārā. Athavā, munibhāvakarā moneyya-paṭipada-dhammā *moneyyāni*.

Tesam ayaṃ vitthāro. "Tattha katamaṃ *kāyamoneyyaṃ*? Tividha-kāya-duccaritassa pahānaṃ kāya-moneyyaṃ, tividhaṃ kāya-sucaritaṃ[1] kāya-moneyyaṃ, kāyârammaṇe ñāṇaṃ kāya-moneyyaṃ, kāya-pariññā kāya-moneyyaṃ, kāya-pariññā-sahagato maggo kāya-moneyyaṃ, kāyasmiṃ chanda-rāga-ppahānaṃ kāya-moneyyaṃ, kāya-saṅkharā-nirodhā catutthajjhāna-samāpatti kāya-moneyyaṃ.

Tattha katamaṃ *vacīmoneyyaṃ*? Catubbidha-vacī-duccaritassa pahānaṃ vacī-moneyyaṃ, catubbidhaṃ vacī-sucaritaṃ, vācârammaṇe ñāṇaṃ, vācā-pariññā, vācā-pariññā-sahagato maggo, vācasmiṃ chanda-rāga-ppahānaṃ vacī-saṅkhāra-nirodhā dutiyajjhāna-samāpatti vacī-moneyyaṃ.

Tattha katamaṃ *manomoneyyaṃ*? Tividha-mano-duccaritassa pahānaṃ mano-moneyyaṃ, tevidhaṃ mano-sucaritaṃ, manârammaṇe ñāṇaṃ, mano-pariññā, mano-pariññā-sahagato maggo, manasmiṃ chanda-rāga-ppahānaṃ, citta-

* *Cf.* A. i, 271; D. iii, 219. † *Cf.* A. i, 271; v, 267.
‡ *Cf.* A. i, 273; D. iii, 220.

[1] S duccaritaṃ; *also noted in* Nidd. *in the fn.*

saṅkhāra-nirodhā saññā-vedayita-nirodha-samāpatti manomoneyyan"-ti.*

[Gāthāsu:—] *Niddhota-pāpakan*[1]-ti aṭṭhaṅgika[2]-magga-jālena[3] suṭṭhu vikkhālita-pāpa-malaṃ.

Aṭṭhamasuttavaṇṇanā.

9. Navamo:—†

Yassa kassacī-ti aniyāmita-vacanaṃ. Tasmā yassa kassaci puggalassa gahaṭṭhassa vā pabbajitassa vā.

Rāgo appahīno-ti rañjan'aṭṭhena *rāgo*, samuccheda-vasena *appahīno*,[4] maggena anuppatti[5]-dhammataṃ na āpādito.

Dosa-mohesu pi es'eva nayo. Tattha apāya-gamanīyā rāga-dosa-mohā paṭhamamaggena, oḷārikā kāma-rāga-dosā dutiya-maggena, te yeva anavasesā tatiyamaggena, bhava-rāgo avasiṭṭha-moho ca catutthamaggena pahīyanti. Evametesu pahīyantesu tadek'aṭṭhato sabbe pi kilesā pahīyant'eva. Evamete rāgâdayo yassa kassaci bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā maggena appahīnā.

Bandho Mārassā-ti kilesa-Mārena *bandho*-ti vuccati. Yadaggena ca kilesa-Mārena bandho, tadaggena abhisaṅkhāra-Mārâdīhi pi bandho yeva hoti.

Paṭimukkassa Mārapāso-ti paṭimukko assa anena appahīna-kilesena puggalena, tāya eva appahīna-kilesatāya Māra-pāsa-saṃkhāto kileso attano citta-santāne paṭimukko pavesito, tena sayaṃ bandhāpito-ti attho. Athavā, paṭimukko assa bhaveyya Mārapāso. Sukkapakkhe:

Omukkassā-ti avamukko mocito appaṇihito[6] assa. Sesaṃ vutta-vipariyāyena veditabbaṃ.

[Gāthāsu: —] Idha gāthā Sukkapakkha-vasen'eva āgatā. Tatrâyaṃ saṃkhep'attho. *Yassa* ariya—puggalassa *rāga-dosâvijjā virājitā* aggamaggena nirodhitā, *taṃ* bhāvitakāyaṃ sīla-citta-paññatāya *bhāvitattesu* arahattesu *aññataraṃ* abbhantaraṃ ekaṃ *brahmabhūtaṃ* brahmaṃ vā seṭṭhaṃ ara-

* Nidd. ii, 335. † *Cf.* A. v, 32; M. i, 141.

[1] *For* niṇhāta° *of the Text. See text, p.* 56, *fn.* 5.
[2] C Atthaṅga°.
[3] C °phalena.
[4] C na pahīno.
[5] C anuppāda.
[6] C apanīto.

hatta-phalaṃ pattaṃ yathā aññe khīṇâsavā pubb'ūpanissaya-sampatti-samannâgatā hutvā āgatā, yathā ca te anta-dvaya-rahitāya sīla-samādhi-paññā-kkhandhasaṅgahāya[1] majjhimāya paṭipadāya nibbānaṃ gatā adhigatā, yathā vā te khandhâdīnaṃ tathā lakkhaṇaṃ yāthāvato paṭivijjhiṃsu, yathā ca te tathā dhamme dukkhâdayo avīparītato abbhaññiṃsu, rupâdiko ca visaye yathā te diṭṭhamattâdi-vasen'eva passiṃsu, yathā vā pan'ete[2] aṭṭha anariyavohāre vajjetvā ariya-vohāra-vasen'eva pavatta-vācā, vācânurūpañca pavatta-kāyā, kāyânurūpañca pavatta-vācā, tathā ayaṃ pi ariya-puggalo-ti *Tathāgataṃ*, catu-sacca-buddhatāya *Buddhaṃ* puggalaveraṃ kilesa-veraṃ attânuvādâdi-bhayañca atik-kantaṃ[3] *verabhayâtītaṃ*, sabbesaṃ kilesâbhisaṃkhārâdīnaṃ pahīnattā, *sabba-pahāyinaṃ* buddhâdayo ariyā *āhu* kathenti kittentī-ti.

Navamasuttavaṇṇanā.

10. Dasame —

Atarī-ti na tiṇṇo.

Samuddan-ti saṃsāra-samuddaṃ, cakkhavāyatanâdi-samuddaṃ vā. Tadubhayaṃ pi duppūraṇ'aṭṭhena samuddo viyā-ti *samuddaṃ*. Athavā, samuddan'aṭṭhena samuddaṃ, kilesāvassanena satta-santānassa kilesa-sadanato-ti attho.

Sa-vicin-ti kodhūpāyāsavīcīhi *savīciṃ*. Vuttañh'etaṃ "Vīci-bhayan-ti kho bhikkhu kodhūpāyāsass'etaṃ adhivacanan"-ti.*

Sāvaṭṭan-ti pañca-kāmaguṇā-vaṭṭehi saha āvaṭṭaṃ. Vuttam pi c'etaṃ —"Āvaṭṭa-bhayan-ti kho, bhikkhu, pañcann'etaṃ kāmaguṇānaṃ adhivacanan"-ti.†

Sagahaṃ sarakkhasan-ti attano gocara-gatānaṃ anattha-jananato caṇḍamaṅkara-macchadakarakkhasa-sadisehi visabhāga-puggalehi.

Sagahaṃ (*sa rakkhasan*[4]-ti). Tathā câha—"Sagahaṃ sa-

* A. ii, 124 (*with* ūmi? *for* Vīci?). † A. ii, 125.

[1] C sahagatāya.
[2] C pan'eke.
[3] C *has* ti *after this*.
[4] C and S *notes this word in fn.*

rakkhasan-ti kho bhîkkhu, mātugāmass'etaṃ adhivacanan "-ti.*

Atarī-ti magga-paññā-nāvāya yathā vuttaṃ samuddaṃ uttari.

Tiṇṇo-ti nittiṇṇo.

Pāragato-ti tassa samuddassa pāraṃ para-tīraṃ nirodhaṃ upagato.

Thale tiṭṭhatī-ti tato eva saṃsāra-mah'oghaṃ, kāmâdi-mahoghañca atikkamitvā thale para-tīre nibbāne bāhita-pāpa-*brāhmaṇo tiṭṭhatī*-ti vuccati.

Idhâpi gāthā sukkapakkha-vasen'eva āgatā. Tattha *ummibhayan*[1]-ti yathā vuttaṃ ummibhayaṃ. Bhāyitabbaṃ etasmā-ti taṃ ummibhayaṃ.

Duttaran-ti duratikkamaṃ.

Accatarī-ti atikkami.

Saṅgātigo-ti rāgâdīnaṃ pañcannaṃ saṅgānaṃ atikkantattā pahīnattā *saṅgātīto*.[2]

Atthaṅgato so na pamāṇametī[3]-ti so evaṃ bhūto arahā rāgānaṃ pamāṇakara-dhammānaṃ accantameva atthaṅgatattā atthaṅgato tato eva, sīlâdi-dhamma-kkhandha-pāripūriyā ca, ediso sīlena samādhinā paññāyā-ti kenaci paminituṃ asakkuṇeyyo *pamāṇaṃ na eti*. Athavā, anupādisesa-nibbāna-saṃkhātaṃ atthaṃ gato so arahā imāya nāma gatiyā ṭṭhito ediso ca nāmagottenā-ti paminituṃ asakkuṇeyyatāya pamāṇaṃ na eti na upagacchati. Tato eva *amohayi maccu-rājaṃ* tena anubandhituṃ asakkhuṇeyyo-ti vadāmī-ti. Anupādisesa-nibbāna-dhātuyā va desanaṃ niṭṭhāpesi.

Iti imasmiṃ vagge paṭhama-pañcama-chaṭṭhesu vaṭṭaṃ kathitaṃ. Dutiya — sattamaṭṭhamesu vivaṭṭaṃ. Sesesu vaṭṭa-vivaṭṭaṃ kathitan-ti veditabbaṃ.

Dasamasuttavaṇṇanā.

Dutiyavaggavaṇṇanā niṭṭhitā.

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* A. ii, 126 (*with* Susukā° *for* Sagahaṃ°).

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[1] *For* umibhayaṃ *of the Text, see Text, p.* 57, *fn*. 13.

[2] *So in* S, *both here and above, for* saṅgātigo.

[3] *For* °samāna° *of the Text, noted in* S *fn*.

III, 1. Tatiya-vaggassa paṭhame:—*

Diṭṭhā mayā-ti mayā diṭṭhā, mama samanta-cakkhunā nibbāna-cakkhunā cā-ti dvīhi cakkhūhi pi diṭṭhā paccakkhato viditā. Tena anussavādiṃ paṭikkhipati. Ayañca attho idā-n'eva pāliyaṃ āgamissati.

Kāyaduccaritena samannāgatā-ti kāyaduccaritena samaṅgībhūtā.

Ariyānaṃ upavādakā-ti Buddhâdīnaṃ *ariyānaṃ* antamaso gihisotāpannānaṃ pi guṇa-paridhaṃsanena abbhūt'abbhakkhānena *upavādakā* akkosakā garahakā.

Micchā-diṭṭhikā-ti viparīta-dassanā. *Micchā-diṭṭhi-kamma-samādānā*-ti micchā-dassana-hetu samādinna-nānāvidha-kammā yeva micchā-diṭṭhi mūlakesu kāya-kammâdisu aññe pi samādapenti.

Ettha ca vacī-mano-duccaritaggahaṇen'eva ariyūpavāda-micchādiṭṭhīsu gahitāsu puna vacanaṃ mahāsāvajja-bhāva-dassanatthaṃ. N'esaṃ mahā-sāvajjo hi ariyūpavādo ānantariya-sadiso. Yathâha—"Seyyathā pi, Sāriputta, bhikkhu sīla-sampanno samādhi-sampanno[1] . . . diṭṭh'eva dhamme aññaṃ ārādheyya, evaṃ sampadamidaṃ, Sāriputta, vadāmi: taṃ vācaṃ appahāya, taṃ cittaṃ appahāya, taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye"-ti.† Micchādiṭṭhito ca mahā-sāvajjataraṃ nāma aññaṃ n'atthi. Yathâha—"Nâhaṃ, bhikkhave, aññaṃ eka-dhammaṃ pi samanupassāmi[2] evaṃ mahā-sāvajjataraṃ,[3] yathāyidaṃ bhikkhave micchādiṭṭhi, micchā-diṭṭhi-paramāni bhikkhave vajjānī[4]"-ti.‡

Taṃ kho panā-ti ādi yathā-vuttassa atthassa attapaccakkha-bhāvaṃ daḷhataraṃ katvā dassetuṃ āraddhaṃ. Taṃ suviññeyyameva.

Gāthāsu—

Micchāmanaṃ paṇidhāyā-ti abhijjhâdīnaṃ vasena cittaṃ ayoniso ṭhapetvā.

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* *Cf.* A. i, 164-5; v, 68-9, *etc.*
† M. i, 71.
‡ *Cf.* A. i, 33.

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[1] C *has* paññā-sampanno *after this.*
[2] C *has* yaṃ *after this.*
[3] A °vajjaṃ.
[4] A mahāsāva°.

Micchā-vācaṃ abhāsiyā-ti micchā,[1] musāvādâdi-vasena vācaṃ bhāsitvā.

Micchā-kammāni katvānā-ti pāṇâtipātâdi-vasena kāya-kammāni katvā.

Athavā, *Micchāmanaṃ paṇidhāyā*-ti micchā-diṭṭhi-vasena cittaṃ vipariṇataṃ[2] ṭhapetvā. Sesa-pada-dvaye pi es'eva nayo.

Idāni'ssa yathā duccarita-caraṇe kāraṇaṃ dasseti.

Appassuto-ti attano paresañca hitâvahena sutena virahito-ti attho.

Apuññakaro-ti tato eva ariya-dhammassa akovidatāya kibbisakārī pāpa-dhammo.

Appasmiṃ idha jīvite-ti idha manussa-loke jīvite atiparitte. Tathā câha—"Yo ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo"-ti, "appamāyu manussānan"-ti* ca. Tasmā bahussuto sappañño siṅghaṃ[3] puññāni katvā saggūpago nibbāna-patiṭṭho[4] vā hoti. Yo pana appassuto apuñña-karo, kāyassa bhedā duppañño nirayaṃ so upapajjatī-ti.†

Paṭhamasuttavaṇṇanā.

2. Dutiye‡ paṭhamasutte vuttavipariyāyena attho veditabbo.

Dutiyasuttavaṇṇanā.

3. Tatiye:—§

Nissāraṇīyā-ti nissaraṇa-paṭisaṃyuttā.

Dhātuyo-ti sattasuñña-sabhāvā.

Kāmānan-ti kilesa-kāmānañc'eva vatthu-kāmānañca.

Athavā, *kāmānan*-ti kilesa-kāmānaṃ. Kilesa-kāmato hi nissaraṇā[5] vatthu-kāmehi pi nissaraṇā yeva honti,[6] na aññathā. Vuttañh'etaṃ—

* S. i, 108.
† *Cf.* S. iv, 242.
‡ *Cf.* A. i, 164-5; v, 68-9, *etc.*
§ *Cf.* D. iii, 275; A. iii, 290.

[1] S *omits.*
[2] C viparitaṃ.
[3] C sighasighaṃ.
[4] C °na-niṭṭho.
[5] C °raṇaṃ, *also below.*
[6] C hoti.

Na te kāmā yāni citrāni loke
Saṅkapparāgo purisassa kāmo
Tiṭṭhanti citrāni tath'eva loke
Ath'ettha dhīrā vinayanti chandan-ti.*

Nissaraṇan-ti apagamo.

Nekkhamman-ti paṭhamajjhānaṃ. Visesato taṃ asubhârammaṇaṃ daṭṭhabbaṃ. Yo pana taṃ jhānaṃ pādakaṃ katvā saṅkhāre sammasitvā tatiya-maggaṃ patvā anāgāmiphalena nibbānaṃ sacchikaroti, tassa cittaṃ accantameva kāmehi nissaṭan-ti idaṃ ukkaṭṭhato kāmānaṃ nissaraṇaṃ veditabbaṃ.

Rūpānan-ti rūpa-dhammānaṃ, visesena saddhiṃ ārammaṇehi kusala-vipāka-kiriyā-bhedato sabbesaṃ rūpâvacaradhammānaṃ.

Arūpan-ti arūpâvacarajjhānaṃ. Keci pana *kāmānan*-ti padassa sabbesaṃ kāmâvacaradhammānan-ti atthaṃ vadanti. *Nekkhamman*-ti ca pañca rūpâvacarajjhānānī-ti. Tam aṭṭhakathāsu n'atthi, na yujjati ca.

Bhūtan-ti jātaṃ.

Saṅkhatan-ti samecca sambhuyyapaccayehi kataṃ.

Paṭiccasamuppannan-ti kāraṇato nibbattaṃ. Tīhi pi padehi te bhūmike dhamme anavasesato pariyādiyati.

Nirodho-ti nibbānaṃ. Ettha ca paṭhamāya dhātuyā kāmapariññā vuttā. Dutiyāya rūpa-pariññā. Tatiyāya sabbasaṅkhata-pariññā sabbabhava-samatikkamo vutto.

Gāthāsu:—

Kāmanissaraṇaṃ ñatva-ti idaṃ kāmanissaraṇaṃ, evañca kāmato nissaraṇan-ti jānitvā.

Atikkamanti etenā-ti atikkamo, atikkamanūpāyo, taṃ *atikkamaṃ* āruppaṃ ñatvā.

Sabbe saṅkhārā sammanti rūpasaman-ti[1] etthā-ti *sabbasaṅkhārasamatho* nibbānaṃ taṃ passanto.[2]

Sesaṃ heṭṭhā vuttanayameva.†

Tatiyasuttavaṇṇanā.

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* S. i, 22. † *Vide notes on Sutta* 3. I, 4.

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[1] C vupasa°. [2] C phusaṃ phusanto.

4. Catutthe:—*

Rūpehī-ti rūpâvacaradhammehi.

Santatarā-ti atisayena santā.

Rūpâvacaradhammā hi[1] kilesa-vikkhambhanato vitakkâdi-oḷārikaṅgappahānato samāhita[2]-bhūmi-bhāvato ca santā nāma. Āruppā pana tehi pi aṅga-santatāya c'eva ārammaṇa-santatāya ca atisayena santa-vuttitā, tena *santatarā*-ti vuttā.

Nirodho-ti nibbānaṃ. Saṅkhārāvasesa-sukhumabhāv'uppattito pi hi catutthâruppato phalasamāpattiyo va santatarā kilesadaratha-paṭipassaddhito nibbānârammaṇato ca, kimaṅgaṃ pana sabba-saṅkhāra—samatho nibbānaṃ. Tena vuttaṃ *āruppehi*[3] *nirodho santataro*-ti.

Gāthāsu:—

Rūpūpagā-ti† rūpabhavūpagā. Rūpa-bhavo hi idha rūpan-ti vutto rūpūpapattiyā maggaṃ bhāvetī-ti ādisu viya.

Āruppaṭṭhāyino[4]-ti arūpâvacarā.

Nirodhaṃ appajānantā āgantāro punabbhavan-ti etena rūpârūpâvacaradhammehi nirodhassa santabhāvameva dasseti.

Āruppesu[5] *asaṇṭhita*-ti arūpa-rāgena arūpabhavesu appatiṭṭhahantā te pi parijānantā-ti attho.

Nirodhe ye vimuccantī-ti ettha *ye*-ti nipātamattaṃ.

Sesaṃ heṭṭhā vuttanayameva.‡

Catutthasuttavaṇṇanā.

5. Pañcame:—§

Puttā-ti atrajā orasa-puttā, dinnakâdayo pi vā.

Santo-ti bhavantā.

Saṃvijjamānā lokasmin-ti imasmiṃ loke upalabbhamānā. Atthibhāvena santo pākaṭabhāvena vijjamānā.

Atijāto-ti attano guṇehi mātāpitaro atikkamitvā jāto. Tehi adhika-guṇo-ti attho.

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* *Cf.* A. i, 83. † *The first two* pādas *occur in* S. i, 131, 133.

‡ *Cf. Gāthās of Sutta* 3. I, 2.

§ *Cf.* A. i, 226; iii, 35, *etc.*; D. iii, 181; PJ. i, 1, *etc.*

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[1] B *has* kāmâvacara-dhammehi *after this.*

[2] C samādhi-bhū°.

[3] *For* arūpehi *of the Text.*

[4] *For* arūpa° *of the Text.*

[5] *For* arūpesu *of the Text.*

Anujāto-ti guṇehi mātāpitūnaṃ anurūpo hutvā jāto. Tehi samānaguṇo-ti attho.

Avajāto-ti guṇehi mātāpitūnaṃ asamo[1] hutvā jāto. Tehi hīnaguṇo-ti attho.

Yehi pana guṇehi yutto, mātāpitūnaṃ adhiko samo hīno-ti ca adhippeto, te vibhajitvā dassetuṃ *kathañca bhikkhave putto atijāto hoti*-ti kathetukamyatāya pucchaṃ katvā *idha bhikkhave puttassā*-ti ādinā niddeso āraddho.

Tattha *na Buddhaṃ saraṇaṃ gatā*-ti ādisu:—*Buddho*-ti* sabba-dhammesu appaṭihatañāṇa-nimittânuttara-vimokkhâdhigama-paribhāvitakkhandha-santānaṃ sabbaññutañāṇa-padaṭṭhānaṃ vā saccâbhisambodhiṃ upādāya paññattiko sattâtisayo *Buddho*. Yathâha—"Buddho-ti yo so Bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto, balesu ca vasībhāvan"-ti.† Ayaṃ tāv'atthato buddha-vibhāvanā. Byañjanato pana savāsanāya kilesa-niddāya accantavigamena buddhavā paṭibuddha-vā-ti buddho, buddhiyā vā vikasitabhāvena buddha-vā[2]-ti buddho, bujjhitā-ti buddho, bodhetā-ti buddho-ti evamādinā nayena veditabbo. Yathâha—"Bujjhitā saccānī-ti buddho, bodhetā pajāyā-ti buddho, sabbaññutāya buddho, sabba-dassāvitāya buddho, anaññaneyyatāya buddho, visavitāya buddho, khīṇâsava-saṃkhātena buddho, nirūpakkilesa-saṃkhātena buddho, ekanta-vītarāgo-ti buddho, ekanta-vītadoso-ti buddho, ekanta-vītamoho-ti buddho, ekanta-nikkileso-ti buddho, ekâyana-maggaṅgato-ti buddho, eko anuttaraṃ sammāsambodhiṃ abhisambuddho-ti buddho, abuddivihatattā buddhipatilābhā-ti buddho, buddho-ti n'etaṃ nāmaṃ mātarā kataṃ, na pitarā kataṃ, na bhātarā kataṃ, na bhaginiyā kataṃ, na mittâmaccehi kataṃ, na ñātisālohitehi kataṃ, na samaṇa-brahmaṇehi kataṃ, na devatāhi kataṃ, atha kho vimokkhantikametaṃ buddhānaṃ bhagavatānaṃ bodhiyā mūle sabbaññutaññāṇassa paṭilābhā sacchikā paññatti yadidaṃ buddho"-ti.‡

* VinA. 122; PJ. i, 14. † *Cf.* PP. 70.
‡ Nidd. *ad.* S.N. 815, 957.

[1] C avamo. [2] C *has* vibuddha vā *after this.*

Hiṃsatī-ti *saraṇaṃ*. Sabbaṃ anatthaṃ apāya-dukkhaṃ, sabbaṃ saṃsāra-dukkhaṃ hiṃsati vināseti vidhaṃsetī-ti attho. *Saraṇaṃ gatā*-ti Buddho Bhagavā amhākaṃ saraṇaṃ gati parāyanaṃ paṭisaraṇaṃ, aghassa ghātā,[1] hitassa vidhātā-ti iminā adhippāyena Buddhaṃ Bhagavantaṃ gacchāma, bhajāma, sevāma, payirupāsāma, evaṃ vā jānāma bujjhāmā-ti,* evaṃ gatā upagatā *Buddhaṃ saraṇaṃ gatā*. Tappaṭikkhepena na buddhaṃ saraṇaṃ gatā.

Dhammaṃ saraṇaṃ gatā-ti† adhigata-magge pana sacchikata-nirodhe yathânusiṭṭhaṃ paṭipajjamāne catūsu apāyesu apatamāne[2] dhāretī-ti *dhammo*. So atthato ariyamaggo c'eva nibbânaṃ ca. Vuttañh'etaṃ—" Yāvatā, bhikkhave, dhammā saṅkhatā ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyatī "-ti.‡ Vitthāro, na kevalañca ariyamagganibbānāni eva, api ca kho ariyamaggaphalehi saddhiṃ pariyattidhamme ca. Vuttañh'etaṃ Chattamānavaka-Vimāne—

Rāga-virāgam anejam asekaṃ
Dhammam asaṅkhatam appaṭikūlaṃ
Madhuram imaṃ paguṇaṃ suvibhattaṃ
Dhammam imaṃ saraṇatthaṃ upehī[3]-ti.§

Tattha hi rāga-virāgo-ti maggo kathito. Anejamasokan-ti phalaṃ. Dhamma-saṅkhatan-ti nibbānaṃ. Appaṭikūlaṃ madhuram imaṃ paguṇaṃ suvibhattan-ti Pīṭakattayena vibhattā sabba-dhammakkhandhā kathitā. Taṃ dhammaṃ vuttanayena saraṇan-ti gatā dhammaṃ saraṇaṃ gatā. Tappaṭikkhepena *na dhammaṃ saraṇaṃ gatā*.

Diṭṭhi-sīla-saṃghātena saṃhato-ti *saṃgho*. So atthato aṭṭhâriya-puggala-samūho. Vuttañh'etaṃ tasmiṃ eva Vimāne—

Yattha ca dinnaṃ mahapphalamāhu
Catūsu sucīsu parisayugesu
Aṭṭha ca puggala dhamma-dasā te
Saṃgham imaṃ saraṇatthaṃ upemī-ti.§

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* *Cf.* UdA. 287, *with fn.* 9 *and* 10; PJ. i, 16-19.
† *Cf.* MA. 131 *ff.*; UdA. 288 *ff.* ‡ A. ii, 34. § Vv. 51.

[1] C hanta. [2] C *has* katvā *after this.*
[3] MA, UdA, Vv -pemi; DA -ehi.

Taṃ saṃghaṃ vuttanayena saraṇan-ti gatā saṃghaṃ saraṇaṃ gatā. Tappaṭikkhepena *na saṃghaṃ saraṇaṃ gatā*-ti.

Ettha ca saraṇagamana-kosallatthaṃ, saraṇaṃ, saraṇagamanaṃ, yo saraṇaṃ gacchati, saraṇagamanappabhedo, phalaṃ, saṃkileso, bhedo, vodānan-ti ayaṃ vidho veditabbo.

Tattha pad'atthato tāva, hiṃsatī-ti saraṇaṃ, saraṇagatānaṃ ten'eva saraṇagamanena bhayaṃ santāsaṃ dukkhaṃ duggatiṃ parikilesaṃ hanati, vināsetī-ti attho. Ratanattayass'etaṃ adhivacanaṃ. Athavā, hite pavattanena, ahitato nivattanena ca sattānaṃ bhayaṃ hiṃsatī-ti Buddho saraṇaṃ. Bhava—kantārato uttāraṇena assāsadānena ca dhammo. Appakānaṃ pi kārānaṃ vipula-phala-paṭilābhakaraṇena saṃgho. Tasmā iminā pi pariyāyena ratanattayaṃ saraṇaṃ. Tappasāda-taggarutāhi vihata-kileso tapparāyanatâkārappavatto citt'uppādo saraṇagamanaṃ. Taṃsamaṅgīpatto[1] saraṇaṃ gacchati, vuttappakāreṇa citt'uppādena etāni me tīṇi ratanāni saraṇaṃ, etāni parāyanan-ti evaṃ upetī-ti attho. Evaṃ tāva saraṇaṃ, saranagamanaṃ, yo ca saraṇaṃ gacchatī-ti idaṃ tayaṃ veditabbaṃ.

Pabhedato pana duvidhaṃ saraṇagamanaṃ: lokiyaṃ, lokuttarañca. Tattha lokuttaraṃ diṭṭha—saccānaṃ maggakkhaṇe saraṇagaman'ūpakkilesa-samucchedena ārammaṇato nibbānârammaṇaṃ hutvā kiccato sakale pi ratanattaye ijjhati. Lokiyaṃ puthujjanānaṃ saraṇagaman'ūpakkilesavikkhambhanena ārammaṇato Buddhâdi—guṇârammaṇaṃ hutvā ijjhati. Taṃ atthato Buddhâdisu vatthūsu saddhāpatilābho, saddhāmūlikā ca sammā-diṭṭhi dasasu puññakiriyā-vatthūsu diṭṭh'ujukamman'[2]-ti vuccati.

Tayidaṃ catudhā pavattati: attasanniyātanena,[3] tapparāyanatāya, sissabhāv'ūpagamanena, paṇipātenā-ti. Tattha attasanniyātanaṃ nāma, ajja ādiṃ katvā ahaṃ attānaṃ Buddhassa niyyādemi,[4] dhammassa, Saṃghassā-ti evaṃ Buddhâdīnaṃ atta—pariccajanaṃ. Tapparāyanaṃ[5] nāma, ajja ādiṃ katvā ahaṃ Buddha-parāyano Dhamma-parāyano Saṃgha-parāyano, iti maṃ dhārethā-ti evaṃ tappaṭisaraṇa-

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[1] MA. °gī satto.
[2] MA. diṭṭhiju°.
[3] MA. °nniyyā°, *and below*.
[4] MA. °yātemi.
[5] MA. °natā.

[1]bhāvo tapparāyanatā.[1] Sissabhāv'ūpagamanaṃ nāma, ajja ādiṃ katvā ahaṃ Buddhassa antevāsiko, dhammassa, saṃghassa iti maṃ dhārethā-ti evaṃ sissabhāvassa upagamanaṃ. Paṇipāto nāma, ajja ādiṃ katvā ahaṃ abhivādana-paccuṭṭhāna[2]-añjalīkamma-sāmīcikammaṃ Buddhâdīnaṃ eva tiṇṇaṃ vatthūnaṃ karomi, iti maṃ dhārethā-ti evaṃ Buddhâdisu paramanipaccâkāro. Imesaṃ hi catunnaṃ ākārānaṃ aññataraṃ karontena gahitaṃ eva hoti saraṇagamanaṃ.

Api ca Bhagavato attānaṃ pariccajāmi, dhammassa, saṃghassa, attānaṃ pariccajāmi, jīvitaṃ pariccajāmi, pariccatto eva me attā, jīvitañca, jīvita-pariyantikaṃ Buddhaṃ saraṇaṃ gacchāmi, Buddho me saraṇaṃ, tāṇaṃ, leṇan-ti evaṃ pi atta-sanniyātanaṃ veditabbaṃ. "Satthārañca vatâhaṃ passāmi,[3] Bhagavantameva passāmi, Sugatañca vatâhaṃ passāmi, Bhagavantameva passāmi, Sammāsambuddhañca vatâhaṃ passāmi, Bhagavantameva passāmī"-ti* evaṃ Mahā-Kassapattherassa saraṇagamanaṃ viya sissabhav'ūpagamanaṃ daṭṭhabbaṃ.

"So ahaṃ vicarissāmi gāmā gāmaṃ purā puraṃ
Namassamāno sambuddhaṃ dhammassa ca sudhammatan".-ti.†

evaṃ Ālavakâdīnaṃ saraṇagamanaṃ viya tapparāyanatā veditabbā. [4]"Atha kho[4] Brahmāyu brāhmano uṭṭhāy'āsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā Bhagavato pāde sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti, Brahmāyāham,[5] bho Gotama, brāhmaṇo, Brahmāyāhaṃ, bho Gotama, brāhmano"-ti‡ evaṃ paṇipāto daṭṭhabbo.

So pan'esa ñāti-bhayâcariya-dakkhiṇeyya-vasena catubbidho hoti. Tattha dakkhiṇeyya-paṇipātena saraṇagamanaṃ hoti, na itarehi. Seṭṭha-vasen'eva hi saraṇaṃ gayhati, seṭṭha-

* S. ii, 220. † Sn. 192. ‡ M. ii, 144.

1-1 MA. tapparāyanabhāvo. 2 MA. paccupaṭṭhāna.
3 S passeyyaṃ. 4-4 M. *reads* Evaṃ vutte.
5 *For* brahmāyu ahaṃ, *and below*.

vasena bhijjati. Tasmā yo ayameva loke sabba-satt'uttamo aggadakkhiṇeyyo-ti vandati, ten'eva saraṇaṃ gahitaṃ hoti, na ñāti-bhayâcariya-saññāya vandantena. Evaṃ gahitā saraṇassa upāsakassa vā upāsikāya vā, aññatitthiyesu pabbajitaṃ pi ñātiṃ, ñātako me ayan-ti vandato saraṇaṃ na bhijjati, pageva apabbajitaṃ. Tathā rājānaṃ bhayena vandato, so hi raṭṭhapūjitattā avandiyamāno anattham pi kareyyā-ti. Tathā yaṃ kiñci sippaṃ sikkhāpakaṃ titthiyaṃ pi, ācariyo me ayan-ti vandato pi na bhijjati. Evaṃ saraṇagamanassa pabhedo veditabbo.

Ettha ca lok'uttarassa saraṇagamanassa cattāri sāmaññaphalāni vipākaphalaṃ; sabba-dukkha-kkhayo ānisaṃsaphalaṃ.

Vuttañh'etaṃ—

"Yo ca Buddhañ ca dhammañ ca saṃghañ ca saraṇaṃ gato

—pe—

Etaṃ saraṇamāgamma sabba-dukkhā pamuccatī"-ti.*

Api ca niccato anūpagamanâdīni pi etassa ānisaṃsaphalaṃ veditabbaṃ. Vuttañh'etaṃ—"Aṭṭhānametaṃ[1] anavakāso, yaṃ diṭṭhi-sampanno puggalo yaṃ kiñci saṅkhāraṃ niccato upagaccheyya . . . sukhato upagaccheyya . . . kiñci dhammaṃ attato upagaccheyya . . . mātaraṃ jīvitā voropeyya . . . pitaraṃ jīvitā voropeyya . . . arahantaṃ jīvitā voropeyya . . . duṭṭha-cittena Tathāgatassa lohitaṃ uppādeyya . . . saṃghaṃ bhindeyya . . . aññaṃ satthāraṃ uddiseyya, n'etaṃ ṭhānaṃ vijjatī"-ti.†

Lokiyassa pana saraṇagamanassa bhavasampadā pi bhogasampadā pi phalameva. Vuttañh'etaṃ—

"Ye keci Buddhaṃ saraṇaṃ gatāse na te gamissanti apāyabhūmiṃ[2]

Pahāya mānusaṃ dehaṃ devakāyaṃ paripūressantī"-ti.‡

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* Dph. 190-2. † A. i, 26-7. ‡ D. ii, 255.

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[1] A *has* bhikkhave *after this.* [2] D *has* apāyaṃ.

Aparaṃ pi vuttaṃ—"Atha kho Sakko devānam indo asītiyā devatāsahassehi saddhiṃ yen'āyasmā Mahā-Moggallāno ten'ūpasaṅkami—pe—ekaṃ antaṃ ṭhitaṃ kho Sakkaṃ devānam indaṃ āyasmā Mahā-Moggallāno etad avoca: Sādhu kho, devānam inda, Buddhaṃ saraṇagamanaṃ hoti, Buddhaṃ saraṇagamanahetu kho, devānam inda, evam idh' ekacce sattā kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ uppajjanti. Te aññe deve dasahi ṭhānehi adhigganhanti[1]: dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi—pe—dhammaṃ saṃghaṃ—pe—phoṭṭhabbehī"-ti* Velāmasuttâdi† -vasena pi saraṇagamanassa phala-viseso veditabbo. Evaṃ saraṇagamanassa phalaṃ veditabbaṃ.

Lokiya-saraṇa-gamanañ c'ettha tīsu vatthūsu aññāṇa-saṃsaya-micchā-ñāṇâdīhi saṃkilissati, na mahājutikaṃ hoti, na mahāvipphāraṃ. Lokuttarassa pana n'atthi saṃkileso. Lokiyassa ca saraṇagamanassa duvidho bhedo: sāvajjo, anavajjo ca. Tattha sāvajjo aññasatthārâdīsu attasanniyātanâdīhi[2] hoti. So aniṭṭha-phalo. Anavajjo pana kālakiriyāya. So avipākattā aphalo. Lokuttarassa pana n'ev'atthi bhedo. Bhavantare pi hi ariya-sāvako na aññaṃ satthāraṃ uddisatī-ti, evaṃ saraṇagamanassa saṃkileso ca bhedo ca veditabbo.

Vodānaṃ pi ca lokiyass'eva. Yassa hi saṃkileso jāto, tass'eva vodānena bhavitabbaṃ. Lok'uttaraṃ pana niccavodānamevā-ti.

Pāṇâtipātā-ti‡ ettha pāṇassa sarasen'eva patana-sabhāvassa antarā eva atipātanaṃ atipāto. Saṇikaṃ patituṃ adatvā sīghapātanan-ti attho. Atikkamma vā satthâdīhi abhibhavitvā pātanaṃ atipāto pāṇaghāto-ti vuttaṃ hoti. *Pāṇo*-ti c'ettha khandha-santāno yo satto-ti vohariyati, paramatthato rūpârūpa-jīvitindriyaṃ. Rūpajīvitindriye hi vikopite itaraṃ taṃ sambandhatāya vinassatī-ti. Tasmiṃ pana pāṇe pāṇa-saññino jīvitindriyūpacchedaka-upakkama-

* S. iv, 274-5. † A. iv, 392-6. ‡ Cf. DA. 69; MA. 198.

[1] S *has* adhigaṇh°. [2] MA attaniyyā*a°.

samuṭṭhāpīkā kāya-vacī-dvārānaṃ aññatara-dvārappavattā vadhakacetanā paṇâtipāto. Yāya hi cetanāya vattamānassa jīvitindriyassa nissayabhūtesu upakkama-karaṇa-hetuka-mahābhūta-paccayā uppajjanaka-mahābhūtā purima-sadisā na uppajjanti visadisā eva uppajjanti. sā tādisappayoga-samuṭṭhāpikā cetanā pānâtipāto. Laddhūpakkamāni hi bhūtāni purima-bhūtāni viya na visadānī-ti. Samānajātiyānaṃ kāraṇāni na hontī-ti. Kāya-vacī-dvārānaṃ aññatara-dvārappavattā-ti idaṃ manodvāre pavattāya, vadhakacetanāya pāṇâtipātanāsambhava-dassanaṃ. Kulumbasutte pi hi "Idh'ekacce samaṇo vā brāhmaṇo vā iddhimā cetovasippatto assā kucchigataṃ gabbhaṃ pāpakena manasânupekkhito hotī"-ti* vijjāmayiddhi adhippetā. Sā ca vacī-dvāraṃ muñcitvā na sakkā nibbattetun-ti vacī-dvāra-vasen'eva nippajjati. Ye pana bhāvanāmayiddhi tattha adhippetā-ti vadanti, tesaṃ vādo kusalattika-vedanattika-vitakkattika-bhūmantarehi virujjhati.

†Svâyaṃ paṇâtipāto guṇa-virahitesu tiracchāna-gatâdisu khuddake pāṇe appasāvajjo, mahā-sarīre mahā-sāvajjo. Kasmā? Payogamahantatāya. Payogasamatte pi vatthu-mahantatâdīhi mahā sāvajjo. Guṇavantesu manussâdisu appaguṇe appasāvajjo, mahāguṇe mahāsāvajjo. Sarīraguṇānaṃ pana samabhāve sati kilesānaṃ upakkamānañca mudutāya appasāvajjo. tibbatāya mahāsāvajjo-ti. Ettha ca payoga-vatthu-mahantatâdīhi mahā-sāvajjatā tehi paccayehi uppajjamānāya cetanāya balava-bhāvato veditabbā. Yathâdhippetassa payogassa sahasā nipphādana-vasena kiccasādhikāya bahukkhattuṃ pavattajavane pi laddhāsevanāya ca sanniṭṭhāpaka-cetanāya payogassa mahanta-bhāve sati pi kadāci khuddake c'eva mahante ca pāṇe payogassa samabhāve mahantaṃ hanantassa cetanā tibbatarā uppajjatī-ti. Vatthu-mahantatā pi cetanā balava-bhāvassa kāraṇaṃ. Iti ubhayamp'etaṃ cetanā balava-bhāven'eva mahā-sāvajjatāya hetu hoti. Tathā hantabbassa mahāguṇa-bhāve tattha pavatta-upakāra-cetanā viya khetta-visesanipphattiyā anūpakāra-cetanā pi balavatī tibbatarā ca uppajjatī-ti tassa mahā-

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* (?) † *Cf.* MA. 198; PJ. i, 28.

sāvajjatā daṭṭhabbā. Tasmā payoga-vatthu-ādi-paccayānaṃ amahatte pi guṇamahantatâdi-paccayehi cetanāya balavabhāva-vasen'eva mahā-sāvajjatā veditabbā.

Tassa pāṇo pāṇa-saññitā, vadhaka-cittaṃ, upakkamo, tena maraṇan-ti pañca sambhārā. Pañca-sambhārayutto pāṇâtipāto-ti pañca-sambhārā vinimutto daṭṭhabbo. Tesu pāṇasaññitā vadhaka-cittāni pubba-bhāgiyāni pi honti, upakkamo vadhaka-cetanā-samuṭṭhāpito.

Tassa cha payogā*: sāhatthiko, āṇattiko, nissaggiyo, thāvaro, vijjāmayo, iddhi-mayo-ti. Tesu sahatthena nibbatto sahatthiko. Paresaṃ āṇāpana—vasena pavatto āṇattiko. Usu—satti-ādīnaṃ nissajjana—vasena pavatto nissaggiyo. Opātakhaṇanâdi-vasena pavatto thāvaro. Āthabbanikâdinaṃ viya mantaparijappanappayogo vijjāmayo. Dāṭhākoṭanâdinaṃ viya kammavipākaj' iddhimayo.

Etthâha:—khaṇe khaṇe nirujjhana-sabhāvesu saṅkhāresu ko hantā, ko vā haññati, yadi cittacetasikasantāno, so arūpitāya na chedana-bhedanâdivasena vikopana-samattho nâpi vikopanīyo, atha rūpasantāno so acetanatāya kaṭṭhakaliṅgarūpamo-ti, na tattha chedanâdinā pāṇâtipāto labbhati, yathā mata-sarīre payogo-pi, pāṇâtipātassa yathāvutto paharaṇappahārâdiko atītesu satta saṅkhāresu bhaveyya anāgatesu paccuppannesu vā, tattha na tāva atītesu anāgatesu ca sambhavati, tesaṃ avijjamāna-sabhāvattā, paccuppannesu ca saṅkhārānaṃ khaṇikattā sarasen'eva nirujjhana-sabhāvatāya, vināsâbhimukhesu nippayojano payogo siyā vināsassa ca kāraṇa-rahitattā, na paharaṇappahārâdippayogahetukaṃ maraṇaṃ nirīhattā ca saṅkhārānaṃ, kassa so payogo khaṇikabhāvena vadhâdhippāya samakalameva bhijjanakassa yāva kiriyā-pariyosānaṃ kālānavaṭṭhānato kassa vā pāṇâtipāto kammabandho-ti. Vuccate:—Yathāvutta-vadhaka-cetanā samaṅginā saṅkhārānaṃ puñjo sattasaṃkhāto hanti tena pavattita-vadhakapayoga-nimittaṃ apagamma, tasmā viññāṇa-jīvit'indriyo mato-ti vohārassa vatthubhūto, yathāvutta-vadhappayogā-karaṇe pubbe viya uddhaṃ pavattanāraho rūpârūpa-dhammapuñjo haññati citta-cetasika-san-

* PJ. i, 29; Sp. i, 239, 241-3.

tāno eva vā vadhappayogâvisaya-bhāve pi tassa pañca-vokārabhāve rūpasantānâdhinavuttitāya bhūta-rūpesu katappayoga-vasena jīvit'indriya-vicchedena so pi vicchijjatī-ti, na pāṇâtipātassa asambhavo, nâpi ahetuko, na ca payogo nippayojano paccuppannesu saṅkhāresu katappayoga-vasena tadantaraṃ uppajjanârahassa saṅkhārakalāpassa tathā anuppattito khaṇikānañca saṅkhārānaṃ khaṇika-maraṇassa idha maraṇabhāvena anadhippetattā, santati-maraṇassa ca yathā-vutta-nayena sahetuka-bhāvato na ahetukaṃ maraṇaṃ, nirīhakesu pi saṅkhāresu yathāpaccayaṃ uppajjitvā atthibhāvamatten'eva attano attano anurūpa-phal'uppādananiyatāni kāraṇāni yeva karontī-ti vuccantī-ti, yathā padīpo pakāsetī-ti tath'eva ghāta-vohāro, na ca kevalassa vadhâdhippāya-sahabhūto citta-cetasika-kalāpassa pāṇâtipāto icchito santāna-vasena vattamānass'eva pana icchito-ti, tatth'eva pāṇâtipātena kammabandho santānavasena vattamānānañca dīpâdīnaṃ attha-kiriyā dissatī-ti. Ayaṃ ca vicāraṇā adinnādānâdisu pi yathā sabhāvaṃ vibhāvetabbā, tasmā pāṇâtipātā. Na paṭiviratā-ti *appaṭiviratā*.

*Adinnassa ādānaṃ *adinnâdānaṃ*. Parassa haraṇaṃ, theyyaṃ, corikā-ti vuttaṃ hoti. Tattha *adinnan*-ti parapariggahītaṃ. Yattha paro yathākāma-kāritaṃ āpajjanto adaṇḍâraho anūpavajjo ca hoti, tasmiṃ parapariggahīte parapariggahīta-saññino tadādāyaka-upakkama-samuṭṭhāpikā theyyacetanā *adinnâdānaṃ*.

Taṃ hīne parasantake appasāvajjaṃ, paṇīte mahā-sāvajjaṃ. Kasmā? Vatthupaṇītatāya. Tathā khuddake parasantake appasāvajjaṃ, mahante mahā-sāvajjaṃ. Kasmā? Vatthumahantatāya payoga-mahantatāya ca. Vatthusamatte pana sati guṇâdhikānaṃ santake vatthusmiṃ mahāsāvajjaṃ, taṃ taṃ guṇâdhikaṃ upādāya tato tato hīnaguṇassa santake vatthusmiṃ appasāvajjaṃ. Vatthuguṇānaṃ pana samabhāve sati kilesānaṃ payogassa ca mudubhāvena appa-sāvajjaṃ, tibbabhāvena mahā-sāvajjaṃ.

Tassa pañca sambhārā parapariggahitaṃ parapariggahitasaññitā, theyya-cittaṃ upakkamo tena haraṇan-ti. Cha

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* *Cf.* MA. 198; PJ. i, 26.

payogā sāhatthikâdayo va. Te ca kho yathânurūpaṃ theyyâvahāro, pasayhâvahāro, parikappâvahāro, paṭṭhichannâvahāro; kusalâvahāro-ti imesaṃ avahārānaṃ vasena pavattā. Ettha ca mantaparijappanena parasantaka-haraṇaṃ vijjāmayo payogo, vinā mantena tādisena iddhânubhāvasiddhena kāya-vacī-payogena parasantakassa ākappanaṃ iddhimayo payogo-ti veditabbaṃ.

Kāmesū-ti methuna-samācāresu. *Micchācārā*-ti ekantaninditā lāmakâcārā. Lakkhaṇato pana asaddhammâdhippāyena kāya-dvāre pavattā agamanīyaṭṭhāna-vītikkama-cetanā kāmesu micchâcāro. Tattha agamanīyaṭṭhānaṃ nāma purisānaṃ tāva māturakkhitâdayo dasa dhanakkītâdayo dasā-ti vīsati itthiyo. Itthīsu pana dvinnaṃ sārakkha-saparidaṇḍānaṃ dasannañca dhanakkītâdīnan-ti dvādasannaṃ itthīnaṃ aññapurisagamane.

Svāyaṃ *micchâcāro* sīlâdi-guṇa-rahite agamanīyaṭṭhāne appasāvajjo, silâdi-guṇa-sampanne mahāsāvajjo. Guṇa-rahite pi abhibhavitvā micchācarantassa mahāsāvajjo, ubhinnaṃ samānacchandatāya appasāvajjo. Samānacchandabhāve pi kilesānaṃ upakkamānañca mudutāya appasāvajjo, tibbatāya mahāsāvajjo.

Tassa cattāro sambhārā agamanīyavatthu tattha sevanacittaṃ sevanappayogo maggena maggapaṭipatti-adhivāsanan-ti. Tatha attano ruciyā pavattitassa tayo, balakkārena pavattitassa tayo-ti, anavasesaggahaṇena cattāro daṭṭhabbā. Atthasiddhi pana tīh'eva. Eko payogo sāhatthiko va.

Musā-ti* visaṃvādanapurekkhārassa attha-bhañjanako kāya-vacī-payogo. Visaṃ-vādanâdhippāyena pan'assa, paravisaṃvādaka-kāyavacīpayoga-samuṭṭhāpikā cetanā *musāvādo*. Aparo nayo. *Musā*-ti abhūtaṃ vatthu. *Vādo*-ti tassa bhūtato tacchato viññāpanaṃ. Tasmā atthaṃ vatthuṃ tacchato paraṃ viññāpetukāmassa tathāviññāpana-payoga-samuṭṭhāpikā cetanā *musāvādo*.

So yamatthaṃ bhañjati tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo. Api ca gahaṭṭhānaṃ attano santakaṃ adātukāmatāya n'atthī-ti ādinayappavatto appasāvajjo

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* *Cf.* PJ. i, 26.

sakkhi hutvā attha-bhañjana-vasena vutto mahāsāvajjo. Pabbajitānaṃ appakam pi telaṃ vā sappiṃ vā labhitvā hassâdhippāyena ajja gāme telaṃ nadī maññe sandatī-ti rūpanakathā-nayena pavatto appasāvajjo, adiṭṭhaṃ yeva pana diṭṭhan-ti ādinā nayena vadantānaṃ mahāsāvajjo. Tathā yassa atthaṃ bhañjati, tassa appaguṇatāya appasāvajjo, mahāguṇatāya mahāsāvajjo. Kilesānaṃ mudutibbatāvasena pi appasāvajja-mahāsāvajjatā labbhat'eva.

Tassa cattāro sambhārā atathaṃ vatthu visaṃvādana-cittaṃ tajjo vāyāmo parassa tadattha-vijānanan-ti. Visaṃvādanâdhippāyena hi payoge kate pi parena tasmiṃ atthe aviññāte visaṃvādanassa asamijjhanato parassa tadatthavijānanaṃ pi eko sambhāro veditabbo. Keci pana abhūtavacanaṃ visavādana-cittaṃ parassa tadattha-vijānanan-ti tayo sambhārā-ti vadanti. Sace pana paro dandhatāya vicāretvā tamatthaṃ jānāti, sanniṭṭhāpakacetanāya pavattattā kiriyā-samuṭṭhāpaka-cetanā khaṇe yeva musāvādakammunā bajjhati.

Surā-ti* piṭṭhasurā, pūvasurā, odanasurā, kiṇṇapakkhittā sambhārasaṃyuttā-ti pañca surā.† *Merayan*-ti pupphâsavo, phalâsavo, madhvāsavo, guḷâsavo, sambhāra-saṃyutto-ti pañca āsavā. Tadubhayaṃ pi madanīyaṭṭhena *majjaṃ*. Yāya cetanāya taṃ pivati sā pamāda-kāraṇattā *pamādaṭṭhānaṃ*. Lakkhaṇato pana yathā-vuttassa surāmeraya saṃkhātassa majjassa bījato paṭṭhāya mada-vasena kāyadvārappavattā pamāda-cetanā, *surāmerayamajja-pamādaṭṭhānaṃ*.

Tassa majjabhāvo pātukamyatā cittaṃ tajjo vāyāmo ajjhoharaṇan-ti cattāro sambhārā.

Akusala-citten'eva c'assa pātabyato ekantena sāvajjabhāvo. Ariyasāvakānaṃ pana vatthuṃ ajānantānaṃ pi mukhaṃ na pavisati, pageva jānantānaṃ. Appakamattassa[1] pānaṃ appasāvajjaṃ, aḍḍhāḷhakamattassa pānaṃ tato mahantaṃ mahāsāvajjaṃ. Kāyappacālana-samatthaṃ bahuṃ pīvitvā gāmaghātakâdi-kammaṃ karontassa mahāsāvajjameva.

* *Cf.* PJ. i, 26. † Vin. iv, 110.

[1] B aḍḍhapasatamattassa.

Pāpakammaṃ hi pāṇâtipātaṃ patvā khīṇâsave mahāsāvajjaṃ. Adinnâdānaṃ patvā khīṇâsavassa santake mahāsāvajjaṃ. Micchācāraṃ patvā khīṇâsavāya bhikkhuniyā vicikkame. Musāvādaṃ patvā musāvādena saṃghabhede. Surāpānaṃ patvā kāyappacālana-samatthaṃ bahuṃ pivitvā gāma-ghātakâdi-kammaṃ[1] mahāsāvajjaṃ. Sabbehi pi c'etehi musāvādena saṅghabhedo va mahāsāvajjo. Taṃ hi katvā kappaṃ niraye paccati.

Idāni etesu sabhāvato, ārammaṇato, vedanāto, mūlato, kammato, phalato chahi ākārehi vinicchayo veditabbo.

Tattha sabhāvato pāṇâtipātâdayo sabbe pi cetanā sabhāvā va.* Ārammaṇato pāṇâtipāto jīvitindriyârammaṇato saṅkhārârammaṇo. Adinnâdānaṃ sattârammaṇaṃ vā saṅkhārârammaṇaṃ vā. Micchâcāro phoṭṭhabba-vasena saṅkhārârammaṇo. Sattârammaṇo-ti eke. Musāvādo sattârammaṇo vā saṅkhārârammaṇo vā. Surāpānaṃ saṅkhārârammaṇaṃ. Vedanato pāṇâtipāto dukkha-vedano. Adīnnâdānaṃ ti vedanaṃ. Micchâcāro sukha-majjhatta-vasena dvivedano. Tathā surāpānaṃ. Sanniṭṭhā-pakacittena pana ubhayaṃ pi majjhattavedanaṃ na hoti. Musāvādo tivedano.

Mūlato pāṇâtipāto dosa-moha-vasena dvimūlako. Adinnâdānaṃ mūsāvādo ca dosa-moha-vasena vā lobha-moha-vasena vā. Micchâcāro surāpānaṃ lobha-moha-vasena dvimūlaṃ. Kammato musāvādo yev'ettha vaci-kammaṃ. Sesaṃ catubbidhaṃ pi kāyakammameva. Phalato sabbe pi apāyûpapattiphalā c'eva sugatiyaṃ pi appāyukatâdinānāvidha-aniṭṭha-phalā cā-ti. Evamettha sabhāvâdito vinicchayo veditabbo.

Appaṭiviratā-ti samādāna-viratiyā sampatti-viratiyā ca abhāvena na paṭiviratā.

Dussīlā-ti tato eva pañca-sīlamattassā pi abhāvena nissīlā.

Papadhammā-ti lāmakadhammā hīnâcārā.

Pāṇâtipātā paṭivirato-ti sikkhāpada-samādānena pāṇâtipātato virato ārakā ṭhito. Esa nayo sesesu pi.

Idhâ pi *pāṇâtipātā veramaṇī*-ādīnaṃ sabhāvato, ārammaṇa-

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* *Cf.* PJ. i, 28 *ff.*

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[1] *Should be* °kamme.

to, vedanato, mūlato, kammato, samādānato, bhedanato, phalato ca viññātabbo vinicchayo.*

Tattha sabhāvato pañca hi cetanāyo pi honti viratiyo pi. Virati-vasena pana desanā āgatā. Yā pāṇâtipātā viramantassa (sā tasmiṃ) pāṇâtipātā āratī varatī-ti evaṃ vuttā kusala-citta-sampayuttā virati. Sā pabhedato tividhā: sampatta-virati, samādāna-virati, samuccheda-viratī-ti.† Tattha asamādinna-sikkhāpadānaṃ attano jāti-vaya-bāhusaccâdīni paccavekkhitvā ayuttametaṃ amhākaṃ kātun-ti sampatta-vatthuṃ avītikkamantānaṃ uppajjamānā virati sampatta-virati nāma. Samādinna-sikkhāpadānaṃ sikkhāpada-samādāne taduttariñca attano jīvitaṃ pi pariccajitvā vatthuṃ avītikkamanantānaṃ uppajjamānā virati samādāna-virati nāma. Ariya-magga-sampayuttā pana virati samuccheda-virati nāma, yassā uppattito paṭṭhāya ariya-puggalānaṃ pāṇaṃ ghātessāmā-ti cittaṃ pi na uppajjati. Tāsu samādāna-virati idhâdhippetā.

Ārammaṇato pāṇâtipātâdīnaṃ ārammaṇān'eva etesaṃ ārammaṇā-ti. Vītikkamitabbato yeva hi virati nāma hoti. Yathā pana nibbānârammaṇo ariyamaggo kilese pajahati, evaṃ jīvitindriyâdi-ārammaṇā nāma ete kusalā dhammā pāṇâtipâtâdīni dussīlyāni pajahantī-ti.

Vedanato sabbâ pi sukhavedanā va. Mūlato ñāṇa-sampayutta-cittena viramantassa alobha-adosa-amoha-vasena ti mūlā honti. Ñāṇavippayutta-cittena viramantassa alobha-adosa-vasena dvimūlā honti.

Kammato musāvādā veramaṃ vacīkammaṃ, sesaṃ kāyakammaṃ. Samādānato aññassa garuṭṭhāniyassa santike, taṃ alabhantena sayameva pañca silāni ekajjhaṃ pāṭiyekkaṃ vā samādiyantena samādinnāni honti. Bhedato gahaṭṭhānaṃ yaṃ yaṃ vītikkantaṃ, taṃ tadeva bhijjati, itaraṃ na bhijjati. Kasmā? Gahaṭṭhā hi anibaddhasīlā honti, yaṃ yaṃ sakkonti taṃ tadeva rakkhanti. Pabbajitānaṃ pana ekasmiṃ vītikkante sabbāni bhijjantī-ti.

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* *Vide* Dasasikkhāpadaṃ *of* Khuddaka-Pāṭha, *explained in* PJ. i, 26-35.

† *Cf.* PJ. i, 142.

*Phalato *pāṇâtipātā* veramaṇiyā c'ettha aṅgapaccaṅga-sampannatā ārohapariṇāhasampatti javanasampatti supatiṭṭhitapādatā cārutā mudutā sucitā sūratā mahābalatā visaṭṭha-vacanatā sattānaṃ pīyamanāpatā[1] abhijjaparisatā[2] acchambhitā duppadhaṃsiyatā[3] parūpakkamena amaraṇatā mahāparivāratā[4] suvaṇṇatā[5] susaṇṭhānatā appābādhatā alobhatā[6] piyamanāpehi avippayogatā dīghâyutā-ti evamādīni phalāni. *Adinnâdānā* veramaṇiyā mahādhanadhaññatā ananta-bhogatā thira-bhogatā icchitānaṃ bhogānaṃ khippapaṭilābho rājâdīhi asādhāraṇa-bhogatā uḷāra-bhogatā tattha tattha jeṭṭhakabhāvo natthibhāvassa ajānanatā sukhavihāratā-ti evamādīni. *Abrahmacariyā* veramaṇiyā vigata-paccatthikatā sabba-sattānaṃ piyamanāpatā annapānavatthacchādanâdīnaṃ lābhitā sukhasupanatā sukhapaṭibujjhanatā apāya-bhaya-vimokkho itthībhāva-napuṃsaka-bhāvānaṃ abhabbatā akkodhanatā saccakāritā amaṅkubhūtatā ārādhana-sukhatā paripuṇṇindriyatā paripuṇṇa-lakkhaṇatā nirāsaṃkatā, appossukkatā sukhavihāratā akutobhayatā piyavippayogâbhāvo-ti evamādīni. Yasmā pana *micchâcārā* veramaṇiyā phalāni pi etth'eva antogadhāni, tasmā *abrahmacariyā* veramaṇiyā. *Musāvādā* veramaṇiyā vippasannindriyatā visaṭṭha-madhura-bhānitā samasitasuddha-dantatā nâtithūlatā nâtikisatā nâtirassatā nâtidīghatā sukha-sambhāsatā uppala-gandha-mukhatā sussūsakaparisatā ādeyya-vacanatā kamaladalasadisa-mudulohita-nayajivhatā[7] ādinnatā anuṭṭhutatā-ti evamādīni. *Surāmeraya-majja-pamādaṭṭhānā* veramaṇiyā atītânāgata-paccuppannesu kiccakaraṇīyesu appamādatā ñāṇavantatā sadā upaṭṭhitasatitā uppannesu kiccakaraṇīyesu sabbaṭṭhānuppattika-paṭilehāṇavantatā analasatā ajaḷatā amūgatā[8] acchambhitā asārambhatā anissukitā amaccharitā saccavāditā apisuṇa-apharusa-asamphappaḷāpa-vāditā

* *Cf.* PJ. i, 33 *ff.*

[1] PJ. lokapiyata. [2] PJ. abhejo. [3] PJ. appadhaṃsitā.
[4] PJ. anantap°. [5] PJ. surūpata.
[6] PJ. asokitā *for other variations see* PJ. i, 33.
[7] PJ. °nayanaji° *in fn.* [8] B anummattatā; PJ. anelamūgatā.

kataññutā kataveditā bhoga-vantatā sīlavantatā ujutā akkodhanatā hirottappa-sampannatā ujudiṭṭhitā mahattatā paṇḍitatā atthânattha-kusalatā-ti evamādīni phalāni. Evam ettha *pāṇâtipātā veramaṇī*-ādīnaṃ pi sabhāvâdito vinicchayo veditabbo.

Sīlavā-ti yathāvutta-pañca-sīlavā. *Kalyāṇadhammo*-ti sundaradhammo. Saraṇagamana-paridīpikāya diṭṭhi-sampattiyā sampanna-pañño-ti attho. Yo pana putto mātāpitūsu assaddhesu dussīlesu ca sayaṃ pi tādiso so pi avajāto yevā-ti veditabbo. Assaddhiyâdayo hi idha avajātabhāvassa lakkhaṇaṃ vuttā. Te ca tasmiṃ saṃvijjanti. Mātāpitaro pana upādāya puttassa *atijātâdi*-bhāvo vuccatī-ti.

[Gāthāsu:-] *Yo hoti kulagandhano*-ti kulacchedako kulavināsako. Chedan'attho hi idha *gandha*-saddo.* 'uppalagandha-paccatthikā'-ti ādisu viya. Keci pana kuladhaṃsano-ti paṭhanti. So ev'attho.

Ete kho puttā lokasmin-ti ete atijātâdayo tayo puttā eva imasmiṃ sattaloke puttā nāma, na ito vinimuttā atthi. Imesu pana ye bhavanti upāsakā yo saraṇa-gamana-sampattiyā upāsakā bhavanti kammassakata-ñāṇena kammassa kovidā, te ca *paṇḍitā* paññavanto pañca*sīla*-dasa*sīlena sampannā* paripuṇṇā.

Yācakānaṃ vacanaṃ jānanti tesaṃ mukhâkāra-dassanen'eva adhippāya pūraṇato ti *vadaññū*. Tesaṃ vā dehī-ti vacanaṃ sutvā ime pubbe dānaṃ adatvā evaṃbhūtā, mayā pana evaṃ na bhavitabban-ti tesaṃ pariccāgena tadatthaṃ jānantī-ti *vadaññū*. Paṇḍitānaṃ vā kammassakatâdi-dīpakaṃ vacanaṃ jānantī-ti *vadaññū*. Padaññū[1]-ti ca paṭhanti. Padāniyā-pariccāga sīlā-ti attho.

Tato eva vigata-macchera-malatāya *vītamaccherā*.

Abbhaghanā-ti abbha-saṃkhātā ghanā ghana-megha-paṭalā vā vi*mutto cando* viya upāsakâdi-*parisāsu* khattiyâdi-parisāsu ca *virocare* virocanti sobhantī-ti attho.

Pañcamasuttavaṇṇanā.

* *Cf.* DA. 144, *on expl. of* Nigaṇṭho.

[1] S *notes* varaññū *as the reading of the old Text.*

6. Chaṭṭhe:—*

Avuṭṭhikasamo-ti avuṭṭhika-meghasamo. Ekacco hi megho satapaṭala-sahassapaṭalo hutvā uṭṭhahitvā thananto gajjanto vijjotento ekaṃ udakabinduṃ pi apātetvā vigacchati, tathūpamo ekacco puggalo-ti dassento āha *avuṭṭhikasamo*-ti.

Padesavassī-ti ekadesa-vassī. Meghasamo padesavassī viyā-ti hi *padesavassī*. Ekacco ekasmiṃ yeva ṭhāne ṭhitesu manussesu yathā ekacce tementi, ekacce na tementi evaṃ mandaṃ vassati, tathūpamaṃ ekaccaṃ puggalaṃ dasseti *padesavassī*-ti.

Sabbatthâbhivassī-ti sabbasmiṃ pathavī-pabbata-sàmuddâdike jagatippadese abhivassi-meghasamo. Ekacco hi sakalacakkavāla-gabbhaṃ pattharitvā sabbatthakameva abhivassati, taṃ cātuddisika-mahā-meghaṃ ekaccassa puggalassa upamaṃ katvā vuttaṃ *sabbatthâbhivassī*-ti.

Sabbesānan-ti *sabbesaṃ*. Ayameva vā pāṭho.[1] Na dātā hotī-ti adānasīlo hoti. Thaddhamacchariṭāya na kassaci kiñci *detī*-ti attho.

Idāni dānassa khettaṃ, deyya-dhammañca vibhāgena dassetuṃ *samaṇabrāhmaṇā*-ti ādimāha.

Tattha samitapāpasamaṇā c'eva pabbajjamattasamaṇā ca bāhitapāpa-brāhmaṇā c'eva jātimatta-brāhmaṇā ca idha *samaṇabrāhmaṇā*-ti adhippetā.

Kapaṇā nāma duggatā dalidda-manussā. *Addhikā* nāma pathāvino paribbayavihīnā.

Vaṇibbakā nāma ye 'iṭṭhaṃ detha kantaṃ manāpaṃ kālena anavajjaṃ udaggacittā pasannacittā evaṃ dentā gacchatha sugatiṃ gacchatha brahmalokan'-ti ādinā nayena dāne niyojentā dānassa vaṇṇaṃ thomentā vicaranti.

Yācakā nāma ye kevalaṃ 'muṭṭhimattaṃ pasatamattaṃ detha, sarāvamattaṃ dethā'-ti appakam pi yācamānā vicaranti.

Tattha *samaṇabrāhmaṇa*-ggahaṇena guṇakkhettaṃ upakārakkhettañca dasseti. *Kapaṇâdi*-ggahaṇena karuṇākhettaṃ.

Annan-ti yaṃ kiñci khādanīyaṃ bhojanīyaṃ.

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* *Cf.* A. iv, 239; ii, 85.

[1] *Vide Text*, p. 65, *fn*. 8.

Pānan-ti ambapānâdipānakaṃ.

Vatthan-ti nivāsana-pārupanâdi acchādanaṃ.

Yānan-ti ratha-vayhâdi antamaso upāhanaṃ upādāya gamanasādhanaṃ.

Mālā-ti gaṇṭhitâgaṇthita-bhedaṃ sabbaṃ pupphaṃ.

Gandhan-ti yaṃ kiñci gandhajātaṃ piṃsitaṃ apiṃsitaṃ gandhapakaranañca.

Vilepanan-ti chavirāgakaraṇaṃ. .

Seyyā-ti mañca-pīthâdi c'eva pāvārakojavâdi ca sayitabbavatthuṃ. Seyyāgahaṇena c'ettha āsanaṃ pi gahitan-ti daṭṭhabbaṃ.

Āvasathan-ti vātâtapâdi-parissaya-vinodanaṃ paṭissayaṃ.

Padīpeyyan-ti dīpaka-pallikâdi-padīpûpakaraṇaṃ.

Evaṃ kho bhikkhave-ti vijjamāne pi deyyadhamme paṭiggāhakānaṃ evaṃ dātabbavatthuṃ sabbena sabbaṃ adento puggalo avassika-megha-sadiso hoti. Idaṃ vuttaṃ hoti:—Bhikkhave yathā megho satapaṭala-sahassapaṭalo uṭṭhahitvā na kiñci vassi vigacchati, evameva yo uḷāraṃ vipulañca bhogaṃ saṃharitvā gehaṃ āvasanto kassaci kaṭacchumattaṃ bhikkhaṃ vā uḷuñkamattaṃ yāguṃ vā adatvā vigacchati vivaso maccumukhaṃ gacchati, so avuṭṭhika-samo nāma hontī-ti. Iminā nayena sesesu pi nigamanaṃ veditabbaṃ.

Imesu tīsu puggalesu paṭhamo ekaṃsen'eva garahitabbo, dutiyo pasaṃsanīyo, tatiyo pasaṃsanīyataro. Paṭhamo ekanten'eva sabbanihīno, dutiyo majjhimo, tatiyo uttamo-ti veditabbo.

Gāthāsu:—

Samaṇe-ti upayogavasena bahuvacanaṃ. Tathā sesesu pi.

Laddhā-ti labhitvā samaṇe dakkhiṇeyye pavāritvā puṭṭho.

Na saṃvibhajjati[1] *annapānañca bhojanan*-ti annaṃ vā pānaṃ vā aññaṃ vā bhuñjitabba-yuttakaṃ bhojanaṃ taṃ na saṃvibhajjati. Ayaṃ h'ettha saṃkhep'attho:—Yo atthikabhāvena upagate samaṇa-paṭiggāhake labhitvā annâdinā saṃvibhāgamattaṃ pi na karoti, kiṃ so aññaṃ dānaṃ dassati, *taṃ* evarūpaṃ thaddhamaccharim *purisā dhammaṃ* nihīnapuggalaṃ paṇḍitā *avuṭṭhika-samo*-ti *āhu* kathayantī-ti.

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[1] *For* °vibhājeti *of the Text, see* p. 65, *fn*. 13.

Ekaccānaṃ na dadātī-ti vijjamāne pi mahati dātabba-dhamme ekesaṃ sattānaṃ tesu kodha-vasena vā deyya-dhamme lobhavasena vā na dadāti.

Ekaccānaṃ pavecchatī-ti ekesaṃ yeva pana dadāti.

Medhāvino-ti paññavanto paṇḍitā janā.

Subhikkhavāco-ti yo upagatānaṃ yācakānaṃ annaṃ detha pānaṃ dethā-ti ādinā taṃ taṃ dāpeti, so sulabha-bhikkha-tāya subhikkhā vācā etassā-ti subhikkhavāco.

Subhikkhavassī-ti[1] pi paṭhanti. Yathā loke subhikkho hoti, evaṃ sabbatthābhivassita-mahāmegho subhikkhavassī nāma hoti, evamayam pi mahādānehi sabbatthâbhivassī subhikkha-vassī-ti.

Āmodamāno pakiretī-ti tuṭṭhamānaso sahatthena dānaṃ dento paṭiggāhakakkhette deyya-dhammaṃ pakiranto viya hoti vācāya pi *detha dethā-ti bhāsati.*

Idāni naṃ subhikkhavassitabhāvaṃ dassetuṃ *yathā pi megho*-ti-ādi vuttaṃ. Tatrâyaṃ saṃkhep'attho:—*Yathā mahā-megho* paṭhamaṃ manda-nigghosena *thanayitvā*, puna sakala-mahī-kandarāni ekaninnādaṃ karonto, *gajjayitvā pavassati* sabbatthakameva *vārinā* udakena *thalaṃ ninnañca abhisan-danto pūreti* ekoghaṃ karoti, *evameva idha* imasmiṃ loke *ekacco* uḷāra-*puggalo* sabba-samatāya so mahā-megho viya vassitabbattā *tādiso* yathā *dhanaṃ uṭṭhānâdhigataṃ* attano uṭṭhānaviriyâbhinibbattaṃ hoti, evaṃ anālaso hutvā tañca *dhammena* ñāṇena *saṃharitvā* tannibbattena annena pānena aññena ca deyyadhammena patte sampatte *vaṇibbake sammā* sammadeva desakālânurūpañc'eva icchânurūpañca *tappeti* sampavāretī-ti.

Chaṭṭhasuttavaṇṇanā.

7. Sattame:—

Sukhānī-ti sukhanimittāni.

Patthāyamāno-ti icchamāno, ākaṅkhamāno.

Sīlan-ti gahaṭṭha-sīlaṃ, pabbajita-sīlañca. Gahaṭṭho ca gahaṭṭha-sīlaṃ pabbajito ca catupārisuddha-sīlan-ti adhip-pāyo.

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[1] *See Text*, p. 66, *fn*. 8.

Rakkheyyā-ti samādayitvā avītikkamanto sammadeva gopeyya.

Pasaṃsā me āgacchatū-ti mama kalyāṇo kittisaddo āgacchatū-ti icchanto *paṇḍito* sappaṇṇo *sīlaṃ rakkheyya*. Sīlavato hi gahaṭṭhassa tāva 'asuko asukkulassa putto sīlavā kalyāṇadhammo saddho pasanno dāyako kārako'-ti ādinā parisamajjhe kalyāṇo kittisaddo abbhuggacchati. Pabbajitassa 'asuko nāma bhikkhu sīlavā vattasampanno sorato sukhasaṃvāso sagāravo sappatisso'-ti 'ādinā—pe—abbhuggacchatī'-ti.* Vuttañh'etaṃ—"Puna ca paraṃ gahapatayo[1] sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchatī"-ti.† Yathā "Ākaṅkheyya ce bhikkhave bhikkhu: sabrahmacārīnaṃ piyo c'assaṃ manāpo garu ca bhāvanīyo cā"-ti‡ sīlesvev'assa paripūrikārī-ti ādi.

Bhogā me uppajjantū-ti ettha gahaṭṭhassa sīlavato kalyāṇadhammassa, yena yena sippuṭṭhānena jīvitaṃ kappeti yadi kasiyā yadi vaṇijjāya yadi rājaporisena, taṃ taṃ yathākālaṃ yathāvidhiñca ativiya appamattabhāvato,[2] ath'assa anuppannā c'eva bhogā uppajjanti, uppannā ca bhogā dhātiṃ gamissanti. Pabbajitassa pana sīlâcārasampanassa appamādavihārissa sato, sīlasampannassa sīlasampadāya appicchatâdi guṇesu ca pasannā manussā uḷārūḷāre paccaye abhiharanti, evametassa anuppannā c'eva bhogā uppajjanti, uppannā ca thirā honti. Tathā hi vuttaṃ—"Puna ca paraṃ gahapatayo sīlavā sīlasampanno appamādâdhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchatī"-ti.§ Tathā: "Ākaṅkheyya ce bhikkhave bhikkhu: lābhī assaṃ cīvarapiṇḍapāta-senāsana-gilānapaccaya-bhesajja-parikkhārānan"-ti‡ sīlesvev'assa paripūrikārī-ti. Sesaṃ vuttanayameva.

Gāthāsu:—

Paṭṭhayāno-ti paṭṭhayanto.

Tayo sukhe-ti tīṇi sukhāni.

Vittalābhan-ti dhanalābhaṃ. Bhog'uppattin-ti attho. Vi-

* *Cf.* UdA. 417, *for notes on* pāpako°.

† D. iii, 236; *Cf.* A. i, 127; Puggalu-Pa., 36. ‡ M. i, 33.

§ D. ii, 86 (*with* idha *for* puna ca paraṃ).

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[1] D āvuso. [2] (?)

sesato c'ettha pasaṃsāya cetasikaṃ sukhaṃ, bhogehi kāyikaṃ sukhaṃ,* itarena uppatti-sukhaṃ. Tathā paṭhamena diṭṭhadhammasukhaṃ, tatiyena samparāyasukhaṃ, dutiyena ubhayaṃ sukhaṃ gahitan-ti veditabbaṃ.

Idāni pasaṃsâdi-kāraṇassa sīlassa viya pasaṃsâdīnaṃ visesa-kāraṇaṃ pāpamitta-parivajjanaṃ kalyāṇamitta-sevanañca ādīnavânisaṃsehi saddhiṃ dassento *akaronto*-ti ādimāha.

Tattha *saṃkiyo*-ti pāpasmiṃ parisaṃ-kitabbo, addhā iminā pāpaṃ kataṃ vā karissati vā, tathāhi so pāpapurisehi saddhiṃ sañcaratī-ti.

Assā-ti imassa pāpajana-sevino puggalassa[1] avaṇṇo abhūto pi pāpajana-sevitāya.

Ruhatī-ti virūḷhiṃ vepullaṃ āpajjati pattharati. *Assā*-ti vā bhummatthe sāmivacanaṃ. Tasmiṃ puggale-ti attho.

Sa ve tādisako hotī-ti yo yādisaṃ pāpamittaṃ vā kalyāṇamittaṃ vā bhajati upasevati ca, so puggalo bhūmibhāgavasena udakaṃ viya tādiso vā hoti, pāpadhammo kalyāṇadhammo vā hoti. Kasmā? *Sahavāso hi tādiso.* Yasmā sahavāso saṃsaggo upasaggo viya phalika-maṇisu purisa-upanissaya bhūtaṃ puggalâkāraṃ gāhāpeti, tasmā pāpapuggalena sahavāso na kātabbo-ti adhippāyo.

Sevamāno sevamānan-ti paraṃ pakati-suddhaṃ puggalaṃ kālena kālaṃ attānaṃ *sevamānaṃ sevamāno* pāpapuggalo tena vā seviyamāno.

Samphuṭṭho samphusan-ti tena pakati-suddhena puggalena sahavāsena saṃsaggena samphuṭṭho pāpapuggalo sayaṃ pi tathā samphusanto.

Saro duṭṭho kalāpaṃ vā-ti yathā nāma saro visena duṭṭho litto sarahamūha-saṃkhātaṃ sarakalāpaṃ attanā phuṭṭhaṃ *ālittaṃ* pi *upalimpati*, evaṃ pāpena.

Upalepabhayā dhīro-ti dhitisampannattā dhiro. paṇḍitapuriso pāpasahāyo na bhaveyya.

Pūtimacchaṃ kusaggenā-ti yathā kuṭṭhitabhāvena pūtibhūtaṃ macchaṃ *kusa*-tiṇ'aggena yo puriso upanayhati pūṭa-

* *Cf.* Pṭs. i, 188.

[1] B *has* upari assa vā puggalassa *after this.*

bandha-vasena bandhati, tassa te *kusā* apūtikā pi pūtimaccha-sambandhena pūtiduggandhena *vāyanti*.

Evaṃ bālūpasevanā-ti evaṃ-sampadā bālajanūpasevanā daṭṭhabbā.

Evaṃ dhīrūpasevanā-ti yathā asurabhino pi pattā taggara-sambandhena surabhī vāyanti, evaṃ paṇḍitûpasevanā pakatiyā asīlavato silasamādānâdi-vasena sīlagandhavāyanassa kāraṇaṃ hoti.

Tasmā-ti yasmā akalyāṇamitta-sevanāya[1] kalyāṇamitta-sevanāya ayaṃ ediso ādīnavo ānisaṃso ca, tasmā pattapūṭass'eva palāsapuṭassa viya duggandha-sugandha-vatthu-saṃsaggena asādhu-sādhu-jana-sannissayena.

Ñatvā sampākamattano[2]-ti attano dukkhudrayaṃ sukhudrayañca phalanipphattim *ñatvā* jānitvā *asanto* pāpamitte *na upaseveyya sante* upasante vantadose pasatthe vā paṇḍite *seveyya*. Tathāhi—

"Asanto nirayaṃ nenti santo pāpenti sugatin"*-ti.

Iti Bhagavā paṭhamagāthāya yathāvuttāni tīṇi sukhanimittāni dassetvā tato parāhi pañcahi gāthāhi paṭipakkha-parivajjanena saddhim pasaṃsā-sukhassa āgamanaṃ dassetvā, osānagāthāya tiṇṇaṃ pi sukhānaṃ āgamana-kāraṇena saddhiṃ osānasukkhaṃ dasseti.

Sattamasuttavaṇṇanā.

8. Aṭṭhame:—†

Bhidurāyan[3]-ti bhiduro ayaṃ.

Kāyo-ti rūpakāyo. So hi aṅgapaccaṅgānaṃ kesâdinañca samūhaṭṭhena evaṃ kucchitānaṃ jegucchānaṃ āyo uppattideso-ti pi kāyo. Tatrâyaṃ vacan'attho. Āyanti tato[4]-ti āyo. Ke āyanti? Kucchitā kesâdayo. Iti kucchitānaṃ āyoti pi

* Sn. 746. † *Cf.* A. v, 157 *ff.*

[1] S *notes* pāpamittasevanāya in *fn.*

[2] *For* °pātam° *of the text, see Ibid.*, p. 68, *fn.* 14.

[3] *For* bhindantāyaṃ *of the Text*, S *notes* bhindantāyan-ti bhindanto ayaṃ, *as found in the MS. it followed, with remarks that this word is better. See also Text*, p. 69, *fn.* 2.

[4] B etthā-ti.

kāyo. Atthato pana catu-santati-vasena pavattamānānaṃ bhūtûpādāya dhammānaṃ puñjaṃ. Idaṃ vuttaṃ hoti:— Bhikkhave ayaṃ catummahābhūtamayo rūpa*kāyo bhiduro*, bhedanasabhāvo, khaṇe khaṇe viddhaṃsanasabhāvo-ti. Bhidurāyan-ti pi pāṭho. So ev'attho.

Viññāṇan-ti te bhūmikaṃ kusalâdi-cittaṃ. Vacanattho pana taṃ taṃ ārammaṇaṃ vijānātī-ti viññāṇaṃ. Yaṃ hi sañjānana-pajānana-vidhuraṃ ārammaṇa-pajānanaṃ upaladdhaṃ taṃ viññāṇaṃ.

Virāgadhamman-ti virajjanadhammaṃ. Palujjanasabhāvan-ti attho.

Sabbe upadhī-ti khandhûpadhi kilesûpadhi abhisaṅkhārûpadhi pañcakāmaguṇûpadhi ete upadhiyati, ettha dukkhan-ti upadhisaññitā sabbe pi upādānakkhandha-kilesâbhisaṅkhāra-pañcakāmaguṇadhammā hutvā abhāv'aṭṭhena *aniccā* udayabbaya-paṭipīḷanaṭṭhena *dukkhā* jarāya maraṇena cā-ti dvidhā vipariṇāmetabba-sabhāvatāya pakatijahanaṭṭhena *vipariṇāmadhammā*.

Evamettha anicca-dassana-sukhatāya rūpadhamme viññāṇañca visuṃ gahetvā puna upadhi-vibhāgena sabbe pi te bhūmikadhamme ekajjhaṃ gahetvā anicca-dukkhânupassanā mukhena tathābujjhanakānaṃ puggalānaṃ ajjhāsayena sammasanavāro kathito. Kāmañc'ettha lakkhaṇa-dvayameva pāliyaṃ āgataṃ. Yaṃ dukkhaṃ tadanattā-ti pana vacanato dukkha-lakkhaṇen'eva anatta-lakkhaṇaṃ pi dassitamevā-ti veditabbaṃ.

Gāthāyaṃ:—

Upadhīsu bhayaṃ disvā-ti tīsu[1] upadhīsu bhayatūpaṭṭhānañāṇa-vasena bhayaṃ disvā tesaṃ bhāyitabbataṃ passitvā. Iminā balava-vipassanaṃ dasseti. Bhayatūpaṭṭhāna-ñāṇam eva hi vibhajitvā visesa-vasena ādīnavânupassanā nibbidânupassanā-ti ca vuccati.

Jātimaraṇaṃ ajjhagā[2]-ti evaṃ sammasanto vipassanāñāṇaṃ maggena ghaṭetvā maggaparamparāya arahattaṃ patto jātimaraṇaṃ atīto nāma hoti. Kathaṃ?

[1] *Should be* cattāro *or* sabbesu, *as suggested in* S *fn.*
[2] B °accagā.

Sampatvā paramaṃ santin-ti paramaṃ uttamaṃ anuttaraṃ santiṃ sabba-saṅkhāra-ûpasamaṃ nibbānaṃ adhigantvā. Evaṃbhūto ca *kālaṃ kaṅkhati bhāvitatto*-ti catunnaṃ ariyamaggānaṃ vasena bhāvanâbhisamaya-nipphattiyā bhāvitakāya-sīla-citta-paññattā *bhāvitatto* paramaṃ jīvitañca anabhinandanto kevalaṃ attano khandha-parinibbāna-*kālaṃ kaṅkhati* udikkhati, na tassa katthaci paṭṭhanā hoti-ti. Tenâha—

Nâbhinandāmi maraṇaṃ, nâbhinandāmi jīvitaṃ.
Kālañca paṭikaṅkhāmi nibbisaṃ gavāto[1] yathā-ti.*

Aṭṭhamasuttavaṇṇanā.

9. Navame:—

Dhātuso-ti dhātuto. Dhātū-ti ca ajjhāsayadhātu ajjhāsayasabhāvo adhippeto, 'yo adhimuttī'-ti pi vuccati.

Saṃsandantī-ti tāya dhātusabhāgatāya yathādhātu yathā-ajjhāsayaṃ allīyanti ekato honti.

Samentī-ti tāya yeva samān'ajjhāsayatāya ekacittā hutvā samāgacchanti aññamaññaṃ bhajanti upasaṅkamanti attano rucibhāva-khanti-diṭṭhiyo vā tattha tattha same karontā pavattanti.

Hīnâdhimuttikā-ti hīne kāmaguṇâdike adhimutti etesan-ti hīnâdhimuttikā hīnajjhāsayā.

Kalyāṇâdhimuttikā-ti kalyāṇe nekkhammâdike adhimutti etesan-ti *kalyāṇâdhimuttikā* paṇītajjhāsayā. Sace hi ācariyūpajjhāyā na sīlavanto antevāsikasaddhivihārikā ca sīlavanto, te ācariyūpajjhāye pi na upasaṅkamanti attano sadise sārupPabhikkhū yeva upasaṅkamanti. Sace pana ācariyûpajjhāyā sīlavanto, itare na sīlavanto, te pi na ācariyûpajjhāye upasaṅkamanti attano sadise hīnâdhimuttike yeva upasaṅkamanti.

Evaṃ upasaṅkamanti pana na kevalaṃ etarahi eva, atha kho atītânāgate pī ti dassento *atītaṃ bhikkhave*-ti-ādimāha. Saṃkhepato saṅkilesa-dhammesu abhiniviṭṭhā hīnâdhimut-

* S. i, 65; Thag. 606; *cf*. Manu. vi, 45.

[1] B bhaṭako.

tikā, vodāna-dhammesu abhiniviṭṭhā kalyāṇâdhimuttikā. Idaṃ pana dussīlānaṃ dussīla-sevanameva sīlavantānaṃ sīlavanta-sevanameva duppaññānaṃ duppañña-sevanameva paññavantānaṃ paññavanta-sevanameva ko niyāmetī-ti. Ajjhāsayadhātu niyāmeti.

Sambahulā kira bhikkhū ekasmiṃ gāme bhikkhâcāraṃ caranti. Te manussā bahubhattaṃ āharitvā pattāni pūretvā yathāsabhāgena paribhuñjathā-ti datvā uyyujesuṃ. Bhikkhū āhaṃsu—'āvuso manussā dhātusampayutta-kamme payojentī'-ti. Evaṃ ajjhāsayadhātu niyāmetī-ti. Dhātusampayuttena ayamattho dīpetabbo.

Gijjhakūṭa-pabbatasmiṃ hi gilāna-seyyāya nipanno Bhagavā ārakkhatthāya parivāretvā vasantesu Sāriputtesu Moggallānâdisu ekamekaṃ attano parisāya saddhiṃ caṅkamantaṃ oloketvā bhikkhū āmantesi—'Passatha no tumhe bhikkhave Sāriputtaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan'-ti. Evaṃ bhante-ti—'Sabbe kho te bhikkhave bhikkhū mahāpuññā'-ti. Sabbaṃ vitthāretabbaṃ.

Gāthāsu:—

Saṃsaggā-ti saṃkilesato sahavāsâdi-vasena samāyogato. Athavā, dassanasaṃsaggo, savanasaṃsaggo, samullāpasaṃsaggo, sambhogasaṃsaggo, kāyasaṃsaggo-ti evaṃ pañcavidhe saṃsagge yatokuto-ci saṃsaggato.

Vanatho jāto-ti kileso uppanno maggena asamūhato.

Saṃsaggena chijjatī-ti saṃsagga-paṭikkhepena kāyavivekâdinā pubbabhāge chijjitvā puna accanta-asaṃsaggena samuccheda-vivekena chijjati pahīyati. Ettāvatā saṃkhepato hīnâdhimuttiyā samudayo atthaṅgamo ca dassito hoti. Yasmā pana te saṃsaggā c'eva te ca kilesā kosajja-vasena uppajjanti c'eva vaḍḍhanti ca na viriyârambha-vasena, tasmā hīnâdhimuttike kusīte puggale vajjetvā kalyāṇâdhimuttike āraddha-viriye sevantena asaṃsaggena saṃsaggajo vanatho chinditabbo-ti.

Yathāvuttamatthaṃ vitthārato dassento kusīta-sevanāya tāva ādīnavaṃ pakāsetuṃ *parittaṃ dārun*-ti ādimāha.

Tattha *parittaṃ dārun*-ti khuddakaṃ dāruṃ.

Yathā sīde mahaṇṇave-ti yathā khuddakaṃ kaṭṭhamayaṃ kullaṃ āharitvā mahā-samuddaṃ taritukāmo tīraṃ appatvā

samudda-majjhe yeva *sideyya* patitvā maccha-kacchapa-bhakkho bhaveyya.

Evaṃ kusītaṃ āgamma sādhu-jīvī pi sīdatī-ti evameva kusītaṃ viriyârambhavirahitaṃ kilesavasikaṃ puggalaṃ nissāya tena kata-saṃsaggo *sādhu-jīvī*, pi parisuddhā-jīvo pi parisuddha-sīlo pi samāno hīnasaṃsaggato uppannehi kāmavitakkâdihi khajjamāno pāraṃ gantuṃ asamattho mahaṇṇave[1] yeva sīdati.

Tasmā-ti yasmā evamanatthāvaho kusītasaṃsaggo, *tasmā taṃ* āgamma ālasiyânuyogena kucchitaṃ sīdatī-ti *kusītaṃ*, tato eva hīna-viriyaṃ nibbiriyaṃ mittaṃ *parivajjeyya*. Ekanten'eva pana kāyavivekâdīnañc'eva tadaṅga-vivekâdīnañca vasena *pavivittehi* tato eva kilesehi ārakattā *ariyehi* parisuddhehi nibbānaṃ paṭipesitattabhāvato *pahitattehi* ārammaṇalakkhaṇûpanijjhānānaṃ vasena jhāyanato *jhāyībhi* sabbakālaṃ paggahita-viriyatāya āraddha-viriyatāya *āraddha-viriyehi paṇḍitehi* sappaññehi yeva *saha āvaseyya* saṃvaseyyā-ti.

Navamasuttavaṇṇanā.

10. Dasame—

Parihānāya saṃvattan-ti avuḍḍhiyā bhavanti maggâdhigamassa paripanthāya honti. Adhigatassa pana maggassa parihāni nāma n'atthi.

Tayo dhammā-ti dhammâdhiṭṭhāna-vasena uddiṭṭha-dhamme puggalâdhiṭṭhānāya desanāya vibhajanto, *idha bhikkhave sekkho bhikkhū*-ti ādimāha.

Tattha kammaṃ āramitabbato ārāmo etassā-ti *kammârāmo*. Kamme rato-ti *kammarato*.

Kammârāmataṃ kammâbhirataṃ *anuyutto* pasuto-ti *kammârāmatamanuyutto*.

Tattha kammaṃ nāma iti kattabbaṃ kammaṃ, seyyathîdaṃ cīvaravicāraṇaṃ cīvarakaraṇaṃ upatthambhanaṃ pattatthavikaṃ aṃsabandhanaṃ kāyabandhanaṃ dhammakarakaṃ ādhārakaṃ pādakaṭhalikaṃ sammajjantī-ti evamādīnaṃ upakaraṇānaṃ karaṇaṃ yañca vihāre khaṇḍaphullâdi paṭi-

[1] B saṃsāraṇṇave.

saṃkharaṇaṃ. Ekacco hi etāni karonto sakala-divasaṃ etān'eva karoti. Taṃ sandhāy'etaṃ vuttaṃ. Yo pana etesaṃ karaṇavelāyameva etāni karoti uddesavelāyaṃ uddesaṃ gaṇhāti, sajjhāyavelāyaṃ sajjhāyati cetiyaṅgaṇa vattâdi karaṇavelāyaṃ cetiyaṅgaṇavattâdīni karoti, manasikāravelāyaṃ manasikāraṃ karoti, sabbatthaka-kammaṭṭhāne vā pārihāriya-kammaṭṭhāne vā, na so kammârāmo nāma. Tassa taṃ:—"Yāni kho pana tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti anālaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātun"-ti* ādinā satthārā anuññāta-karaṇameva hoti.

Bhassârāmo-ti yo Bhagavatā paṭikkhitta-rājakathâdi-vasena rattindivaṃ vītināmeti, ayaṃ bhasse pariyantakārī na hoti *bhassârāmo* nāma. Yo pana rattiṃ pi divaṃ pi dhammaṃ katheti pañhaṃ visajjeti, ayaṃ appabhasso bhasse pariyantakārī yeva. Kasmā? "Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyam: dhammī vā kathā ariyo vā tuṇhībhāvo" -ti†-vuttavidhiṃ yeva paṭipanno-ti.

Niddârāmo-ti yo yāvadatthaṃ udarâvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyuñjati, yo ca gacchanto pi nisinno pi thīnamiddhâbhibhūto niddāyati, ayaṃ *niddârāmo* nāma. Yassa pana karajakāyagelaññena cittaṃ bhavaṅgaṃ otarati, nâyaṃ *niddhârāmo*. Ten'evâha— "Abhijānāmi kho panâhaṃ Aggivessana gimhānaṃ pacchime māse pacchābhattaṃ piṇḍapātapaṭikkanto catugguṇaṃ saṃghāṭiṃ paññāpetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā"-ti.‡

Ettha ca puthujjanakalyāṇako pi sekkho tveva veditabbo. Tasmā tassa sabbassa pi visesâdhigamassa itaresaṃ upari visesâdhigamassa *parihānāya saṃvattantī*-ti veditabbaṃ. Sukkapakkhassa vuttavipariyāyena atthavibhāvanā veditabbā.

Gāthāsu:—

Uddhato-ti citta-vikkhepa-kareṇa uddhaccena uddhato avûpasanto.

Appakiccassā-ti anuññātassa pi vutta-ppakārassa kiccassa yuttappayuttakāle yeva karaṇato appakicco assa bhaveyya.

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* A. v, 24. † M. i, 161. ‡ M. i, 249.

Appamiddho-ti divasaṃ caṅkamena nisajjāyā-ti ādinā vuttajāgariyânuyogena niddārahito assa.

Anuddhato-ti bhassârāmatāya uppajjanaka-cittavikkhepassa abhassârāmo hutvā parivajjanena *anuddhato* vûpasanta-citta-samāhito-ti attho. Sesaṃ pubbe vuttanayattā suviññeyyameva.

Iti imasmiṃ Vagge Paṭhama-Dutiya-Catuttha[1]-Pañcama-Chaṭṭha-Sattama-Aṭṭhama-Navamesu Suttesu vattaṃ kathitaṃ. Itaresu vaṭṭavivaṭṭaṃ.

Dasamasuttavaṇṇanā.

Tatiyavaggavaṇṇanā Niṭṭhitā.

IV, 1. Catuttha vaggassa paṭhame*—

Akusala-vitakkā-ti akosalla-sambhūtā vitakkā. Micchā vitakkā-ti attho.

Anavaññatti-paṭisaṃyutto-ti ettha *anavaññattī*-ti anavaññā. Parehi attano ahīlitattā aparibhūtattā aho vata maṃ pare na avajāneyyun-ti evaṃ pavatto icchâcāro tāya anavaññattiyā paṭisaṃyutto saṃsaṭṭho taṃ vā ārabbha pavatto *anavaññatti-paṭisaṃyutto vitakko*. Tasmā, kathaṃ nu kho maṃ pare gahaṭṭhā c'eva pabbajitā ca na orakato daheyyun-ti sambhāvana kamyatāya icchâcāre ṭhatvā pavattita-vitakkass'etaṃ adhivacanaṃ.

Lābha-sakkāra-siloka-paṭisaṃyutto-ti cīvarâdi-lābhena c'eva sakkārena ca kittisaddena ca ārammaṇakaraṇavasena paṭisaṃyutto.

Parânuddayatā-paṭisaṃyutto-ti paresu anuddayatā-paṭirūpakena gehasitapemena paṭisaṃyutto. Yaṃ sandhāya vuttaṃ —"Saṃsattho viharati rājūhi rājamahāmattehi brāhmaṇehi gahapatikehi titthiyehi titthiyasāvakehi sahanandī sahasokī sukhitesu sukhito dukkhitesu dukkhito uppannesu kiccakaraṇīyesu attano yogaṃ āpajjatī"-ti.†

Gāthāsu:—

Anavaññattiyā paṭisaṃyutto puggalo *anavaññatti-saṃyutto*.

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* *Cf.* A. i, 254; Nidd. ii, 386. † S. iv, 180.

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[1] B tatiya.

Lābha-sakkāre gāravo etassa na dhamme-ti *lābha-sakkāra-gāravo.*

Sukha-dukkhesu amā saha bhavā[1]-ti *amaccā*, sahāyasadisā[2] upaṭṭhākā. Tehi gehasitapema—vasena saha nandanasīlo *sahanandī amaccehi*. Iminā *parânuddayatā—paṭisaṃyuttaṃ vitakkaṃ* dasseti.

Ārā saṃyojanakkhayā-ti imehi tīhi vitakkehi abhibhūto puggalo saṃyojanakkhayato arahattato dūre. Tassa taṃ dullabhan-ti attho.

Putta-pasun-ti putte ca pasavo ca. *Putta*-saddena c'ettha dārâdayo, *pasu*-saddena assa mahisa-khetta-vatthâdayo saṅgahitā.

Vivāhe[3]-ti vivāhakārāpane. Iminā āvāho pi saṅgahito.

Saṅgahānī-ti pariggahāni. Parikkhārahānī-ti attho. Santhavānī[4]-ti ca paṭhanti. Mittasanthavānī-ti attho. Sabbattha *hitvā*-ti sambandho.

Bhabbo so tādiso bhikkhū-ti so yathā-vuttaṃ sabbaṃ papañcaṃ pariccajitvā yathā satthārā vuttāya sammāpaṭipattiyā, tathā passitabbato tādiso saṃsāra-bhayaṃ ikkhatī-ti bhikkhu, *uttama-sambodhiṃ* arahattaṃ pattuṃ arahati.

Paṭhamasuttavaṇṇanā.

2. Dutiye:—*Sakkārenā*-ti sakkarena hetubhūtena. Athavā, *sakkārenā*-ti sakkāra-hetunā sakkāra-hetukena vā. Sakkāraṃ hi nissāya idh'ekacce puggalā pāpicchā icchāpakatā icchâcāre ṭhatvā sakkāraṃ nibbattessāmā-ti aneka-vihitaṃ anesanaṃ appatirūpaṃ āpajjitvā ito cutā apāyesu nibbattanti. Apare yathā sakkānaṃ labhitvā taṃ nimittaṃ mānamada-macchariyâdi-vasena pamādaṃ āpajjitvā ito cutā apāyesu nibbattanti. Yaṃ sandhāya vuttaṃ —

Sakkārena abhibhūtā pariyādinnacittā-ti.

Tattha:—*Abhibhūtā*-ti ajjhotthatā.

Pariyādinnacittā-ti khepitacittā, icchācārena mānamadādinā ca khayaṃ pāpita-kusalacittā. Athavā, *Pariyādinna-*

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[1] B gatā. [2] B sahāyā.

[3] *For* vivāso *of the Text, see Text*, p. 78, *fn*. 6.

[4] *For other variations, see Text*, p. 78, *fn*. 7.

cittā-ti parito ādinnacittā. Vuttappakārena akusala-koṭṭhāsena yathā kusalacittassa uppattivāro na hoti, evaṃ samantato gahitacittasantānā-ti attho.

Asakkārenā-ti hīletvā paribhavitvā parehi attani pavuttitena asakkārena hetunā asakkārahetukena vā mānâdinā.

Sakkārena ca asakkārena cā-ti kehi-ci āvattitena sakkārena, kehi-ci pavattitena asakkarena ca. Yehi kehici paṭhamaṃ sakkatā hutvā tehi yeva assaddhâdibhāvaṃ ñatvā pacchā asakkatā honti, tādise sandhāya vuttaṃ:—*Sakkārena ca asakkārena cā*-ti. Tattha:—sakkārena abhibhūtā Devadattâdayo nidassetabbā. Vuttaṃ h'etaṃ:—

"Phalaṃ ve kadaliṃ hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ
Sakkāro kāpurisaṃ hanti, gabbho assatariṃ yathā"-ti.*

Sādhūnaṃ upari katena asakkārena ca abhibhūtā Daṇḍakī-rāja-Kāliṅga-rāja-Mijjha-rajâdayo nidassetabbā.†

Vuttaṃ pi c'etaṃ:—

"Kisaṃ hi[1] Vacchaṃ avakiriya Daṇḍakī
Ucchinnamūlo sajano saraṭṭho,
Kukkulanāme nirayamhi paccati,
Tassa phulliṅgāni[2] patanti kāye"-ti.‡

Tathā:—

"Yo saññate pabbajite avañcayi[3]
Dhammaṃ bhaṇante samaṇe adūsake
Taṃ nālikiraṃ[4] sunakhā parattha
Saṃgamma khādanti viphandamānan"-ti.§

Upahacca mānaṃ[5] Mejjho, Mātaṅgasmiṃ yasassino,
Sapārisajjo ucchinno Mejjharaññaṃ tadā ahū-ti.§

Sakkārena ca asakkārena ca abhibhūtā aññatitthiyā Nāthaputtâdayo‖ nidassetabbā.

* S. i, 154; ii, 241.
† J. v, 143; iv, 389, *etc.*
‡ J. v, 143.
§ J. v, 267; iv, 389.
‖ J. ii, 262; iii, 126, *etc.*

[1] J pi.
[2] J pul°.
[3] J °casi; B acchedayi.
[4] B nāḷikeraṃ.
[5] J manaṃ.

Gāthāsu:—*Ubhayan*-ti—Ubhayena sakkārena ca asakkārena ca.

Samādhi na vikampatī-ti na calati ekaggabhāveva[1] tiṭṭhati. Kassa pana na calatī-ti? Āha: *Appamāda*[2]*-vihārino*-ti. Yo pamādakara[3]-dhammānaṃ rāgâdīnaṃ suppahīnattā[4] appamādavihārī arahā, tassa.

So hi lokadhammehi na vikampati.

Sukhumadiṭṭhi-vipassakan-ti phalasamāpatti-atthaṃ[5] sukhumāya diṭṭhiyā paññāya abhiṇhaṃ pavatta-vipassanattā *sukhumadiṭṭhi-vipassakaṃ*.

Upādānakkhayârāman-ti catunnaṃ upādānānaṃ khayaṃ pariyosānabhūtaṃ arahattaphalaṃ āramitabbaṃ· etassā-ti *upādānakkhayârāmaṃ*. Sesaṃ vuttanayameva.

Dutiyasuttavaṇṇanā.

3. Tatiye—*Devesu*-ti ṭhapetvā arūpâvacaradeve c'eva asaññī deve ca tadaññesu uppattidevesu.

Deva-saddā-ti devānaṃ pītisamudāhāra-saddā.

Niccharantī-ti aññamaññaṃ allāpa-sallāpa-vasena pavattanti.

Samayā samayaṃ upādāyā-ti samayato samayaṃ paṭicca. Idaṃ vuttaṃ hoti: yasmiṃ kāle ṭhitā te devā taṃ kālaṃ āgamma naṃ passissanti, tato taṃ samayaṃ sampattaṃ āgammā-ti. *Samayaṃ samayaṃ upādāyā*-ti ca keci paṭhanti. Tesaṃ taṃ taṃ samayaṃ paṭiccā-ti attho.

Yasmiṃ samaye-ti yadā "Aṭṭhi-kaṅkhalūpamā kāmā"-ti*-ādinā, "sambādho gharāvāso"-ti†-ādinā ca kāmesu gharâvāsesu ca ādīnavā tappaṭipakkhato nekkhamme ānisaṃsā ca sudiṭṭhā honti, tasmiṃ samaye, tadā hi'ssa ekantena pabbajjāya cittaṃ namati.

Ariya-sāvako-ti ariyassa Buddhassa bhagavato sāvako sāvakabhāvaṃ upagantukāmo, ariyasāvako vā avassaṃ-

* M. i, 130. † Ud. v, 6.

[1] S eka-sabhāvo va.
[2] C appamāna° (*cf. Text*, p. 74, *fn.* 8) *here and below*.
[3] S °dakāraṇadh°. [4] S suṭṭhuṃ pahī°. [5] S °thadhigatāya.

bhāvī, [1]antimabhāvī. Taṃ sāvakaṃ hi bodhisattaṃ[1] sandhāya ayamārambho.

Kesamassuṃ ohāretvā-ti kese ca massuñca ohāretvā apanetvā.

Kāsāyāni vatthāni acchādetvā-ti kāsāyena rattattā *kāsāyāni* brahmacariyaṃ carantānaṃ anucchavikāni *vatthāni* nivāsetvā c'eva pārupitvā ca.

Agārasmā anagāriyaṃ pabbajjāya cetetī-ti agārasmā gharā nikkhamitvā anagāriyaṃ pabbajjaṃ pabbajeyyan-ti *pabbajjāya ceteti* vikappeti,[2] pabbajatī[3]-ti attho. Ettha ca yasmā agārassa hitaṃ kasivaṇijjâdikammaṃ agāriyan ti vuccati, tañca pabbajjāya n'atthi, tasmā *pabbajjā anagāriyan*-ti ñātabbā.

Mārenā-ti kilesa-Mārena.

Saṅgāmāya cetetī-ti yujjhanatthāya cittaṃ uppādeti, Māraṃ abhivijetuṃ sannayhati. Yasmā pana evarūpassa paṭipajjanakapuggalassa devaputta-Māro pi antarāyāya upakkamati tasmā[4] *Mārenā*-ti; ettha devaputta-Mārenā-ti pi attho veditabbo. Tassā pi ayaṃ icchā vighātaṃ karissat'evā ti. Yasmā pana pabbajitadivasato paṭṭhāya khuraggato vā paṭṭhāya sīlāni samādiyanto parisodhento samatha-vipassanāsu kammaṃ karonto yathârahaṃ tadaṅgappahānavikkhambhanappahānānaṃ vasena kilesamāraṃ paripāteti nāma, na yujjhati nāma sampahārassa abhāvato, tasmā vuttaṃ *Mārena saddhiṃ saṅgāmāya cetetī*-ti.

Sattannan-ti koṭṭhāsato *sattannaṃ*. Pabhedato pana te sattattiṃsa honti. Kathaṃ? "cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañc'indriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo"-ti,* evaṃ pabhedato sattattiṃsavidhā pi, satipaṭṭhānâdi koṭṭhāsato satt'eva hontī-ti vuttaṃ *sattannan*-ti.

Bodhipakkhiyānan-ti bujjhan'aṭṭhena bodhī[5]-ti laddhanāmassa ariya-puggalassa maggañāṇass'eva vā pakkhe bhavā-

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* Ud. v, 5. *For exp. vide* UdA. 304-6.

1-1 B antimabhavikaṃ sāvaka-bodhi°.
2 C paka°.
3 S °jissati.
4 B *reads* tassā pi vasena *after this*.
5 S bodho.

naṃ *bodhipakkhiyānaṃ*, bodhikoṭṭhāsiyānan-ti attho. Bodhipakkhikānan-ti pi pāṭho. Bodhipakkhavantānaṃ bodhipakkhe vā niyuttānan-ti attho.

Bhāvanânuyogamanuyutto-ti vipassanaṃ ussukkāpetvā ariya-magga-bhāvanânuyogamanuyutto. Vipassanākkhaṇe hi satipaṭṭhānâdayo pariyāyena bodhipakkhiyā nāma, maggakkhaṇe yeva pana te nippariyāyena bodhipakkhiyā nāma honti.

**Āsavānaṃ khayā*-ti kāmâsavâdīnaṃ[1] sabbesaṃ āsavānaṃ khayā, āsavesu hi khīṇesu sabbe pi kilesā khīṇā yeva honti, tena arahattamaggo vutto hoti.

Anāsavan-ti āsavavirahitaṃ.

Cetovimuttiṃ paññāvimuttin-ti ettha *ceto*-vacanena arahattaphalasamādhi, *paññā*-vacanena taṃ-sampayuttā ca paññā vuttā. Tattha: samādhi rāgato vimuttattā cetovimutti, paññā avijjāya vimuttattā paññāvimuttī-ti veditabbā. Vuttaṃ h'etaṃ Bhagavatā—"Yo hi'ssa, bhikkhave, samādhi, tad assa samādh'indriyaṃ,"† "Yā hi'ssa, bhikkhave, paññā, tad assa paññ'indriyaṃ,"‡ "Iti kho, bhikkhave, rāgavirāgā cetovimutti, avijjāvirāgā paññāvimuttī"-ti.§ Api c'ettha samatha—phalaṃ cetovimutti, vipassanāphalaṃ paññāvimuttī-ti veditabbaṃ.

Diṭṭh'eva dhamme-ti imasmiṃ yeva attabhāve.

Sayaṃ abhiññā sacchikatvā-ti attanā yeva abhivisiṭṭhāya paññāya paccakkhaṃ katvā aparappaccayena ñatvā.

Upasampajja viharati-ti pāpuṇitvā sampādetvā viharati.

Tameva saṅgāmasīsaṃ abhivijiya ajjhāvasatī-ti Māraṃ abhivijinitvā vijita-vijayattā tena katasaṅgāmasaṅkhā tassa ariya-maggassa sīsabhūtaṃ arahattaphala-samāpatti-issariyaṭṭhānaṃ abhibhavanto āvasati, samāpajjati icc'eva attho. Ime ca devasaddā diṭṭhasaccesu devesu pavattanti. Visesato Suddhāvāsa-devesū-ti veditabbaṃ.

Gāthāsu:—*Mahantan*-ti sīlâdi-guṇamahattena mahantaṃ.

* *For the whole passage of the Text, vide* Puggala-P., i, 27; M. i, 35; *and for expl. vide* MA. 164-5.

† S. v, 225. ‡ S. v, 226. § A. i, 61.

[1] *Vide ante* 3, I, 7, *and notes thereon.*

Vītasāradan-ti sārajjakarānaṃ kilesānaṃ abhāvena vigatasārajjaṃ, apagatamaṅkubhāvaṃ.

Purisājaññā-ti assâdisu assājāniyâdayo viya purisesu ājāniyabhūtā uttamapurisā.

Dujjayamajjhabhū[1]-ti pacurajanehi jetuṃ asakkuṇeyyaṃ kilesa-vāhiniṃ abhibhavi ajjhotthari. Ajjayī-ti pi paṭhanti. Ajjinī-ti attho.

Jetvāna maccuno senaṃ vimokkhena anāvaran-ti lokattayâbhijjhāpanato[2] diyaḍḍha-sahassâdi vibhāgato ca vipulattā aññehi āharituṃ paṭisedhetuṃ asakkuṇeyyattā ca *anāvaraṃ maccuno* Mārassa *senaṃ vimokkhena* ariyamaggena jitvā, yo tvaṃ dujjayaṃ ajjayi, tassa *namo te purisājaññā*-ti sambandho.

Itī-ti vuttappakārena.

Hī-ti nipātamattaṃ.

Etaṃ pattamānasaṃ adhigatârahattaṃ khīṇâsavaṃ *devatā namassantī*-ti vuttamev'atthaṃ nigamana-vasena dasseti. Athavā, etī-ti iminā kāraṇena. Kiṃ pana taṃ kāraṇaṃ? Namucīsenāvijayena pattamānasattaṃ. Iminā kāraṇena. Evaṃ devatā namassantī-ti attho. Idāni taṃ kāraṇaṃ phalato dassetuṃ *taṃ hi tassa namassanti yena maccuvasaṃ vaje*-ti vuttaṃ. Tass'attho: yasmā *tassa purisājaññassa* paṇītassa gavesantā pi devā aṇumattampi *taṃ* kāraṇaṃ na passanti, yena so *maccuno* maraṇassa *vasaṃ vaje* upagaccheyya, tasmā taṃ visuddhidevā *namassantī*-ti.

Tatiyasuttavaṇṇanā.

4. Catutthe:—

Yadā-ti yasmiṃ kāle.

Devo-ti uppatti-devo. Tayo hi devā sammati-devā, uppatti-devā, visuddhi-devā-ti. Tesu sammati-devā nāma: rājāno khattiyā, uppattidevā nāma cātummahārājikato paṭṭhāya tadupari devā. Visuddhi-devā nāma khīṇâsavā. Idha pana kāmâvacara-devā adhippetā. Tena vuttaṃ *devo*-ti uppatti-devo-ti. *Devakāyā*-ti devasamūhato, devapaṭṭhānato vā, devalokato-ti attho. Samūhanivāsavācako hi ayaṃ kāyasaddo.

[1] C dujjamaccagū, *see Text*, p. 76, *fn*. 4. [2] C °bhibyap°.

Cavanadhammo-ti maraṇadhammo, āyukkhayena vā paññakkhayena vā upaṭṭhitamaraṇo-ti attho.

Pañcassa pubbanimittāni pātubhavantī-ti assa upaṭṭhitamaraṇassa devaputtassa pañca maraṇassa pubbanimittāni uppajjanti, pakāsāni vā honti.

Mālāmilāyantī-ti tena pilandhitamālā[1] majjhantikasamaye ātape nikhittā viya milātā vihatasōbhā honti.

Vatthāni kilissantī-ti sarada-samaye vigata-valāhake ākāse abbhussakkamāna-bālasuriya-sadisappabhāni nānāvirāga-vaṇṇāni tena nivattha-pāruta-vatthāni taṃ khaṇaṃ yeva kaddame khipitvā madditāni viya vihatappabhāni malināni honti.

Kacchehi sedā muccantī-ti suparisuddhajātimaṇi viya susikkhita-sippācariya-racita-suvaṇṇa-paṭimā viya ca pubbe sedamala-jallikarahitasarīrassa tasmiṃ khaṇe ubhohi kacchehi sedadhārā sandanti paggharanti. Na kevalañca kacchehi yeva, sakala-sarīrampi[2] pan'essa sedajala-kaṇṇikā muñcanti yeva, yena āmutta-muttā-jālagavacchito viya tassa kāyo hoti.

Kāye dubbaṇṇiyaṃ okkamatī-ti pubbe [3]paṭisandhito paṭṭhāya[3] yathânubhāvaṃ ekoyojanaṃ dviyojanaṃ yāva dvādasayojanam[4] pi padesaṃ ābhāya pharitvā [5]vijjotamāno kāyo hoti khaṇḍicca-pāliccâdi-virahito na sītaṃ na uṇhaṃ upaghātakaṃ. Devadhītā soḷasa-vassuddesikā viya hoṭi, devaputto visati-vassuddesiko viya. Taṃ khaṇaṃ yeva nippabhe nitteje kāye virūpabhāvo anupavisati saṇṭhāti.[5]

Sake devo devâsane nâbhiramatī-ti attano accharāgaṇehi saddhiṃ kīḷanaparicaraṇaka-dibbāsane na ramati na cittassādaṃ labhati. Tassa kira manussagaṇanāya sattahi divasehi maraṇaṃ bhavissatī-ti imāni pubbanimittāni pātubhavanti. So tesaṃ uppattiyā evarūpāya nāma sampattiyā vinā bhavissāmī-ti balavasokâbhibhūto hoti. Ten'assa kāye

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[1] C °landham°.

[2] S °rato pi *in fn.*

[3-3] S *omits.*

[4] S °namattaṃ pi.

[5-5] S °māne kāye taṃ khaṇaññeva nippabhe nitteje virūpabhāvo anupavisatisaṇṭhāti, paṭisandhito paṭṭhāya sītaṃ hoti na upaghātakaṃ, na uṇhaṃ, na khaṇḍicca pāliccâdayo devadhītā soḷasavassuddesikā viya hoti, devaputto visativassuddesiko viya.

mahāpariḷāho uppajjati. Tena sabbato gattāhi sedā muñcanti. Cirataraṃ kālaṃ aparimitadukkho taṃ adhivāsetuṃ. Assakkonto ekacco [1]ḍayhāmi ḍayhāmī[1]-ti kandanto paridevanto katthaci assādaṃ alabhanto vijambhanto vissasento[2] tahiṃ tahiṃ āhiṇḍati, ekacco satiṃ upaṭṭhapetvā kāyavācāhi vikāraṃ akarontopi piya-vippayogadukkhaṃ asahanto vihaññamāno vicarati.

Imāni pana pubbanimittāni yathā loke mahāpuññānaṃ rāja-rājamahāmaccâdīnaṃ[3] yeva ukkāpāta-bhūmicāla-candaggāhâdīni nimittāni paññāyanti, na sabbesaṃ evameva mahesakkhadevānaṃ yeva paññāyanti. Uppannāni ca tāni imāni maraṇassa pubbanimittāni nāmā-ti keci devā jānanti, na sabbe. Tattha yo mandena kusalakammena nibbatto, so idāni ko jānāti kuhiṃ nibbattissāmī-ti bhāyati. Yo pana mahā-puñño so bahuṃ mayā dānaṃ dinnaṃ, sīlaṃ rakkhitaṃ, puññaṃ upacitaṃ, ito cutassa me sugati yeva pāṭikaṅkhā-ti na bhāyati, na vikampati. Evaṃ upaṭṭhitapubbanimittaṃ pana etaṃ gahetvā devatā Nandanavanaṃ pavesenti. Sabbadevalokesu Nandanavanaṃ atthi yeva.

Tīhi vācāhi anumodantī[4]-ti idāni vuccamānehi tīhi vacanehi anumodanti, modaṃ pamodaṃ uppādenti assāsenti, āsitavasena vā taṃ-khaṇânurūpaṃ pamodaṃ karonti. Keci pana *anumodantī*-ti padassa ovadantī-ti vadanti.

Ito-ti devalokato.

Bho-ti ālapanaṃ.

Sugatin-ti sundaragatiṃ, manussalokaṃ sandhāya vadanti.

Gacchā-ti paṭisandhiggahaṇa-vasena upehi.

Evaṃ vutte-ti evaṃ tadā tehi devehi tassa *ito bho sugatiṃ gacchā*-ti-ādinā vattabbavacane bhagavatā vutte *aññataro* nāma-gottena apākaṭo tassaṃ parisāyaṃ nisinno anusandhikusalo eko bhikkhu ete sugati-ādayo bhagavatā avisesato vuttā avibhūtā, handa ne vibhūtatare karāpessāmī-ti etaṃ *kinnukho bhante*-ti ādivacanaṃ avoca. Saddhâdiguṇa-visesapaṭilābhakāraṇato devūppattihetuto ca manussattaṃ devā-

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[1-1] S *notes* dayhāmi dahāmī-ti *as an alternative reading.*
[2] B vilapanto; C nissasanto. [3] S °mattād°
[4] C °modenti, *here and below.*

naṃ *abhisammatan*-ti āha manussattaṃ *kho* bhikkhu *devānaṃ sugatigamanasaṅkhātan*-ti.

Sugatigamanan-ti sammā kathitaṃ vaṇṇitaṃ thomitan-ti attho.

Yaṃ manussabhūto-ti ettha *yan*-ti kiryāparāmasanaṃ, tena *paṭilabhatī*-ti ettha paṭilabhana-kiriyā parāmasīyati,[1] yo saddhāpaṭilābho-ti attho.

Manussabhūto-ti manussesu uppanno manussabhāvaṃ vā patto. Yasmā devaloke uppannānaṃ Tathāgatassa dhamma-desanā yebhuyyena dullabhā savanāya, na tathā manussānaṃ, tasmā vuttaṃ *manussabhūto*-ti.

Tathāgatappavedite dhammavinaye-ti. Tathāgatena bhagavatā desite sikkhattaya-saṅgahe sāsane. Taṃ hi dhammato anapetattā dhammo ca, āsayânurūpaṃ veneyyānaṃ vinayanato vinayo cāti *dhammavinayo*. Upanissayasampattiyā vā dhammato anapetattā dhammaṃ apparajakkhajātiyaṃ vinayaṃ vinetī-ti *dhammavinayo*. Dhammeva vā vinayo na daṇḍasatthehī-ti *dhammavinayo*. Dhamma-yutto vā vinayo-ti *dhammavinayo*. [2]Dhammāya vā saha[2] maggaphalanibbānāya vinayo-ti *dhammavinayo*. Mahākaruṇā-sabbaññutañāṇâdi-dhammato vā patto[3] vinayo-ti *dhammavinayo*. Dhammo vā bhagavā dhammabhūto dhammakāyo dhammasāmi, tassa dhammassa vā vinayo na takkiyānan-ti *dhammavinayo*. Dhamme vā maggaphale nippādetabba-visayabhūṭe vā pavatto vinayo-ti *dhammavinayo*-ti vuccati, tasmiṃ *dhammavinaye*.

Saddhaṃ paṭilabhatī-ti svākkhāto bhagavatā dhammo-ti-ādinā saddhaṃ uppādeti. Saddho hi imasmiṃ dhammavinaye yathânusiṭṭhaṃ paṭipajjamāno diṭṭhadhammika-samparāyika-paramatthe ārādhessati.

Suladdhalābhasaṅkhātan-ti ettha yathā hirañña-suvaṇṇa-khetta-vatthâdi-lābho sattānaṃ upabhogasukhaṃ āvahati, khuppīpāsâdidukkhaṃ paṭibāhati, dhanadāliddiyaṃ vūpasameti, muttâdiratana-paṭilābha-hetuto, loka-santatiñca āvahati, evaṃ lokiya-lokuttarā saddhāpi yathā-sambhavaṃ lokiya-lokuttaraṃ vipākasukhamāvahati, saddhādhurena pa-

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[1] S °masati. [2-2] S dhammassa vā yathā. [3] S pavatto.

ṭipannānaṃ jātijarâdi-dukkhaṃ paṭibāhati, guṇadāliddiyaṃ vūpasameti, satisambojjhaṅgâdi-ratanapaṭilābha-hetu hoti, loka-santatiñca āvahati. Vuttaṃ h'etaṃ—

"Saddho sīlena sampanno, yasobhogasamappito,
Yaṃ yaṃ padesaṃ bhajati, tattha tath'eva pūjito"-ti.*

Evaṃ saddhā-paṭilābhassa suladdha-lābhatā veditabbā. Yasmā panāyaṃ saddhā-paṭilābho anugāmiko anañña-sādhāraṇo sabbasampatti-hetu lokiyassa ca hirañña-suvaṇṇâdi-dhana-lābhassa kāraṇaṃ. Saddho yeva hi dānâdīni puññāni katvā uḷārūḷārāni vittūpakaraṇāni adhigacchati, tehi ca attano paresañca atthameva sampādeti, assaddhassa pana tāni anatthāvahāni honti idha c'eva samparāye cā-ti evampi saddhāya suladdha-lābhatā veditabbā. Tathāhi—saddhā bandhati pātheyyaṃ, saddhā dutiyā purisassa hotī-ti ca, saddhīdha vittaṃ purisassa seṭṭhanti ca, saddhā-hattho māṇavo-ti[1] ca saddhā bījaṃ tapo vuṭṭhi-ti ca, saddhe ṭhito bhikkhave ariya-sāvako-ti ca, saddhāya tarati ogham-ti ca, anekesu ṭhānesu anekehi kāraṇehi saddhā saṃvaṇṇitā.

Idāni yāya saddhāya sāsane kusala-dhammesu suppatiṭṭhito nāma hoti niyāmokkhantiyā, taṃ saddhaṃ dassetuṃ *sā kho pan'assā*-ti-ādi vuttaṃ. Tattha *assā*-ti imassa bhaveyyā-ti attho. *Niviṭṭhā*-ti abhiniviṭṭhā cittasantānaṃ anupaviṭṭhā. *Mūlajātā*-ti jātamūlā. Kiṃ pana saddhāya mūlaṃ nāma? Saddheyya-vatthusmiṃ okkappanahetubhūto upāya-manasikāro. Api ca sappurisasaṃsevanā saddhammasavanaṃ yonisomanasikāro dhammânudhammapaṭipattī-ti cattāri sotāpattiy'aṅgāni mūlāni veditabbāni. *Patiṭṭhitā*-ti ariyamaggâdhi-gamanena kenaci akampanīyabhāvena avaṭṭhitā. Ten'evâha:—*Daḷhā asaṃhāriyā*-ti.

Daḷhā-ti thirā.

Asaṃhāriyā-ti kenaci saṃharituṃ vā apanetuṃ vā asakkuneyyā. Iti te devā tassa sotāpattimaggasamadhigamaṃ āsiṃsantā evaṃ vadanti. Attano devaloke kāmasukhūpabhogârahameva hi ariya-puggalaṃ te icchanti.

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* Dhp. 303.

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[1] S mahānāgo-ti.

Tenâha *ehi deva punappunan*-ti.

Gāthāsu:—Puññakkhaya-maraṇam pi jīvitindriyupacche-den'eva hotī-ti āha *Cavanti*[1] *āyusaṅkhayā*-ti.

Anumodatan-ti anumodantānaṃ.

Manussānaṃ sahabyatan-ti manussehi sahabhāvaṃ. Sahabyetī-ti sahabyo, saha—pavattanako, tassa bhāvo sahabyatā.

Niviṭṭhassā-ti niviṭṭhā bhaveyya.

Yāvajīvan-ti yāva jīvitappavattiyā, yāva parinibbāṇā-ti attho.

Appamāṇan-ti sakkaccaṃ bahuṃ uḷāraṃ bahukkhattuṃ ca karaṇavasena pamāṇarahitaṃ.

Nirupadhin-ti saṅkilesaka-saṅkilesūpadhirahitaṃ suvisuddhaṃ sunimmalan-ti attho.

Yasmā pana te devā mahaggatakusalaṃ na icchanti, kāmalokasamatikkamanato, kāmâvacara-puññameva icchanti, tasmā evamettha attho veditabbo. Ito devalokato cuto manussesu uppajjitvā viññutaṃ patto kāyaduccaritâdiṃ sabbaṃ duccaritaṃ pahāya kāyasucaritâdiṃ sabbaṃ sucaritaṃ uḷāraṃ vipulaṃ upacinitvā ariyamaggena āgatasaddho bhavāhī-ti. Yasmā pana lokuttaresu paṭhamamaggaṃ dutiyamaggampi vā icchanti attano devalokuppattiyā anativattanato, tasmā tesampi vasena *Appamāṇaṃ nirupadhin*-ti padānaṃ attho veditabbo. Pamāṇakarānaṃ diṭṭhekaṭṭhaoḷārika-kāma-rāgâdi-kilesānaṃ upacchedena *Appamāṇaṃ*. Sattamabhavato vā uppajjanârahassa khandhūpadhissa tannibbattaka—abhisaṅkhārūpadhissa taṃ taṃ maggavajjhakilesūpadhissa ca pahānena ca tesaṃ anibbattanato nirūpadhi-saṅkhātaṃ nibbāṇaṃ sannissitattā ca *Nirūpadhī*-ti, evaṃ accantameva apāyadvārapīdhāyakakammaṃ dassetvā, idāni sabba[2]-sampattī-nibbattaka-kammaṃ dassetuṃ—*Tato opadhikan*-ti-ādi vuttaṃ.

Opadhikan-ti upadhivepakkaṃ, attabhāva—sampattiyā c'eva bhogasampattiyā ca nibbattakan-ti attho. *Upadhī*-ti hi attabhāvo vuccati. Yathâha:—"Sant'ekaccāni pāpakāni kammasamādānāni upadhisampatti-patibāhitāni na vipac-

[1] *For* cavati *of the Text.*

[2] S sagga°.

cantī"-ti.* Kāmaguṇā pi yathā câha:—"Upadhīhi narassa socanan"-ti.† Tatrâyaṃ vacan'attho: upadhīyati ettha sukhadukkhan-ti upadhi, attabhāvo kāmaguṇā ca. Upadhikāraṇaṃ sīlaṃ etassa, upadhiṃ vā arahatī-ti *opadhikaṃ puññaṃ*.

[1]*Taṃ bahuṃ* uḷāraṃ *katvā*. Kathaṃ? *Dānena* dānaṃ hi itarehi sukaran-ti evaṃ vuttaṃ.[1] *Dānenā*-ti vā padena abhayadānampi vuttaṃ na āmisadānamevā-ti sīlassâpi saṅgaho daṭṭhabbo. Yasmā pana te devā asurakāyahāniṃ ekanten'eva devakāyapāripūriñca icchanti, tasmā tassa upāyaṃ dassento *aññepi macce saddhamme brahmacariye nivesayā*-ti dhammadāne niyojesi.

Yadā vidū-ti yasmiṃ kāle *devā devaṃ cavantaṃ* vidū vijāneyyuṃ, tadā *imāya* yathā vuttāya *anukampāya* dukkhâpanayanakamyatāya *deva* ime devakāye *punappunaṃ* uppajjana-vasena *ehi* āgacchā-ti ca anumodantī-ti.

Catutthasuttavaṇṇanā.

5. Pañcame‡—

Loke-ti§ ettha tayo lokā: sattaloko, saṅkhāraloko, okāsaloko-ti. Tesu indriyabaddhānaṃ rūpadhammānaṃ arūpadhammānañ ca rūpârūpadhammānañ ca santānavasena vattamānānaṃ samūho satta-loko. Paṭhavī-pabbatâdibhedo okāsaloko. Ubhaye pi khandhā saṅkhāraloko. Tesu sattaloko idhâdhippeto. Tasmā *loke*-ti sattaloke. Tatthâ pi na devaloke, na brahmaloke, manussaloke. Manussaloke pi na aññasmiṃ cakkavāḷe.[2] Tatrâ pi na sabbaṭṭhānesu. Puratthimāya disāya Kajaṅgalaṃ nāma nigamo, tassâparena[3] Mahāsālā, tato paraṃ paccantimā janapadā orato majjhe. Puratthima-dakkhiṇāya disāya Sallavatī[4] nāma nadī, tato paraṃ paccantimā janapadā orato majjhe. Dakkhiṇāya disāya Setakaṇṇikaṃ nāma nigamo, tato paraṃ paccantimā

* Vibh. 388. † S. i. 108; Sn. 34.
‡ *Cf.* A. ii, 147. § *Cf.* DA. 173; AA. 97 *ff.*; Vism. 204 *ff.*

1–1 S taṃ kathaṃ dānehi uḷāraṃ itarehi sukaran-ti evaṃ vuttaṃ?
2 S *has* imasmiṃ yeva cakkavāḷe *after this; also in* AA.
3 S tatop°.
4 C Salalavatī.

janapadā orato majjhe. Pacchimāya disāya Thuṇaṃ nāma Brāhmaṇagāmo, tato paraṃ paccantimā janapadā orato majjhe. Uttarāya disāya Usīraddhajo nāma pabbato, tato paraṃ paccantimā janapadā orato majjhe-ti evaṃ paricchinne āyāmato tiyojanasate vitthārato, aḍḍhateyyayojanasate, parikkhepato navayojanasate [1]Majjhimadese[1] uppajjati Tathâgato. Na kevalañ ca Tathâgato'va, Paccekabuddhā aggasāvakā asīti mahātherā Buddhamātā, Buddhapitā, cakkavatti-rājā aññe ca sārappattā Brāhmaṇa-gahapatikā etth'eva uppajjanti. Idha pana Tathâgatavāre yeva sabbatthakavasena ayaṃ nayo labbhati. Itaresu ekadesavasena.

Uppajjamānā uppajjanti-ti idaṃ pana ubhayampi vippakatavacanameva. Uppajjantā bahujana-hitatthāya uppajjanti, na aññena kāraṇenā-ti evamettha attho veditabbo. Evarūpaṃ h'ettha lakkhaṇaṃ na sakkā aññena saddalakkhaṇena paṭibāhituṃ. Api ca uppajjamānā nāma,[2] uppajjanti nāma, uppannā nāmā-ti ayaṃ pabhedo veditabbo.

Tathāgato hi mahâbhinīhāraṃ karonto Buddhakare[3] dhamme pariyesanto, pāramiyo pūrento, pañcamahāpariccāge pariccajanto, ñātatthacariyaṃ[4] lokatthacariyaṃ buddhicariyaṃ[5] koṭiṃ pāpento pāramiyo pūretvā Tusitabhavane[6] tiṭṭhanto, tato otaritvā carimabhave[7] paṭisandhiṃ gaṇhanto, agāramajjhe vasanto, abhinikkhamanto, mahāpadhānaṃ padahanto, paripakkañāṇo bodhimaṇḍaṃ āruyha Mārabalaṃ vidhamanto, paṭhamayāme pubbenivāsaṃ anussaranto, majjhimayāme dibbacakkhuṃ visodhento, pacchimayāme paṭiccasamuppāde ñāṇaṃ otāretvā anekâkāraṃ[8] sabbasaṅkhāre sammasitvā sotāpattimaggaṃ paṭivijjhanto, yāva anāgāmiphalaṃ sacchikaronto pi uppajjamāno eva nāma. Arahattamaggakkhaṇe uppajjati nāma. Arahattaphalakkhaṇe pana uppanno nāma.

Buddhānaṃ hi sāvakānaṃ viya paṭipāṭiyā iddhividhañāṇâdīnaṃ uppādanakiccaṃ n'atthi. Sah'eva pana arahattamaggena sakalo pi buddhaguṇarāsī āgato nāma hoti.

[1-1] S Majjhima-ppadese. [2] S *omits*. [3] AA °kāraka°.
[4] C ñāṇati°. [5] S buddhatthac°.
[6] S °bhave; AA °pure. [7] S pacchimab°. [8] S °kappakāraṃ.

Tasmā te nibbatta-sabba-kiccattā arahattaphalakkhaṇe uppannā nāma honti. Idha arahattaphalakkhaṇam sandhāya uppajjatī-ti[1] vutto, uppannā hotī[2]-ti ayaṃ h'ettha attho. Sāvako pi khīṇâsavo sāvakabodhiyā hetubhūte puññāsambhāre sambharanto[3] pubbayogaṃ pubbacariyaṃ gatapaccāgatavattaṃ pūrento carimabhave nibbattento anukkamena viññutaṃ patvā saṃsāre ādīnavaṃ disvā pabbajjāya cetayamāno pabbajjaṃ matthakaṃ pāpetvā sīlâdīni paripūrento dhutadhamme samādāya vattamāno jāgariyaṃ anuyuñjanto jhānā-ti nibbattento vipassanaṃ paṭṭhapetvā heṭṭhimamagge adhigacchanto pi uppajjamāno eva nāma, arahattamaggakkhaṇe uppajjati nāma, arahattaphalakkhaṇe pana uppanno nāma. Sekkho pana pubbūpanissayato paṭṭhāya yāva gotrabhuñāṇā uppajjamāno nāma, paṭhamamaggakkhaṇe uppajjati nāma. Paṭhamaphalakkhaṇato paṭṭhāya uppanno nāma. Ettāvatā—*Tayo me bhikkhave puggalā loke uppajjamānā uppajjantī*-ti padānaṃ attho vutto hoti.

Idāni—*bahujana-hitāyā*-ti ādisu:

Bahujana-hitāyā-ti mahājanassa hitatthāya.

Bahujana-sukhāyā-ti mahājanassa sukhatthāya.

Lokânukampāyā-ti satta-lokassa anukampaṃ paṭicca. Katara-satta-lokassā-ti? yo Tathāgatassa dhammadesanaṃ sutvā dhammaṃ paṭivijjhati, amatapānaṃ pīvati, tassa.

Bhagavato hi *dhammacakkappavattana-suttanta*-desanāya.* *Aññā-Koṇḍañña*ppamukhā aṭṭhārasa brahma-koṭiyo dhammaṃ paṭivijjhiṃsu. Evaṃ yāva *Subhadda-paribbājaka*-vinayanā dhammaṃ paṭividdhasattānaṃ gaṇanā n'atthi.

Mahāsamaya-suttanta†-desanāyaṃ *Mahāmaṅgala-sutta*‡—*Cullarāhulovāda*,§-Samacittadesanāyan-ti imesu catūsu ṭhānesu abhisamayaṃ pattasattānaṃ paricchedo n'atthi. Evam etassa aparimāṇassa sattalokassa anukampāya. Sāvakassa pana arahato sekkhassa ca lokânukampāya uppatti. Dhammasenāpati-ādīhi Dhamma-bhaṇḍāgārikâdīhi ca desitadesanāya

* Vin. i, 10. † D. ii, 253 *sqq.*
‡ Sn. vv. 258 *sqq.* § S. iv, 105 *sqq.*

[1] C °jjanti. [2] C honti. [3] S sammānento.

paṭivedhappattasattānaṃ vasena aparabhāge ca Mahāmahindattherâdīhi desitadesanāya paṭividdhasaccānaṃ[1] vasena yāvajjatanā ito paraṃ anāgate ca sāsanaṃ nissāya saggamokkha-maggesu patiṭṭhahantānaṃ vasena pi ayamattho veditabbo.[2]

Api ca *bahujana-hitāyā*-ti bahujanassa hit'atthāya, tesaṃ[3] paññā-sampattiyā diṭṭhadhammika-samparāyikahit'upadesako-ti.

Bahujana-sukhāyā-ti bahujanassa sukh'atthāya, cāgasampattiyā upakaraṇasukhasampadāyako-ti!

Lokânukampāyā-ti lokassa anukampanatthāya, mettā-karāṇā-sampattiyā mātāpitaro viya lokassa rakkhitā gopitā-ti.

Atthāya hitāya sukhāya devamanussānan-ti idha devamanussa-gahaṇena bhabbapuggale veneyyasatte eva gahetvā tesaṃ nibbāṇa-magga-phalâdhigamāya Tathāgatassa uppatti dassitā paṭhamavāre. Dutiya-tatiya-vāresu pana arahato sekkhassa ca vasena yojetabbaṃ.

Tattha *atthāyā*-ti iminā paramatthāya nibbāṇāyā-ti vuttaṃ hoti.

Hitāyā-ti taṃ-sampāpaka-maggatthāyā-ti vuttaṃ hoti. Nibbaṇasampāpaka-maggato hi uttariṃ hitaṃ nāma n'atthi.

Sukhāyā-ti phala-samāpatti-sukhāyā-ti vuttaṃ hoti, tato uttariṃ sukhābhāvato. Vuttaṃ h'etaṃ:—"Ayaṃ samādhi paccuppannasukho c'eva āyatiñca sukha-vipāko"-ti.* *Tathāgato*-ti ādīnaṃ padānaṃ attho heṭṭhā vutto.†

Vijjācaranasampanno-ti-ādisu tisso'pi vijjā *Bhayabherave* āgatanayena,‡ cha pi vijjā chaḷabhiññāvasena,§ aṭṭha'pi vijjā *Ambaṭṭha-sutte*|| āgatā-ti vijjāhi, sīlasaṃvarâdīhi paṇṇarasahi caraṇadhammehi ca anaññasādhāraṇehi sampanno samannāgato-ti *vijjācaraṇa-sampanno*.

Sobhana-gamanattā sundaraṃ ṭhānaṃ gatattā sammāgadattā vā *sugato*.

Sabbathā viditalokattā *lokavidū*.

N'atthi etassa uttaro-ti *anuttaro*.

* D. iii, 278. † *Vide ante notes on Sutta* 2, II, 1.
‡ *Cf.* M. i, 16 *ff*. § *Cf.* M. i, 290 *ff*. || *Cf.* D. i, 87 *ff*.

[1] S °sattānaṃ. [2] C vibhāvetabbo. [3] S nesaṃ.

Purisadamme purisaveneyye sāreti vinetī-ti *purisadamma-sārathī*.

Diṭṭha-dhammika-samparāyika-paramatthehi yathâraham anusāsatī-ti *satthā*.

Sabbassâ pi ñeyyassa[1] sabbappakārena sayambhūñāṇena buddhattā *Buddho*-ti. Ayamettha saṅkhepo. Vitthāro pana Visuddhimaggato gahetabbo.*

So dhammaṃ deseti ādī—pe—*pariyosānakalyāṇan*-ti so Bhagavā sattesu kāruññataṃ paṭicca hitvāpi anuttaraṃ vivekasukhaṃ dhammaṃ deseti, tañca kho appaṃ vā bahuṃ vā desento ādi-kalyāṇâdippakārameva deseti.[2] Kathaṃ? Ekagāthā pi hi samanta-bhaddakattā[3] dhammassa paṭhamapādena ādi-kalyāṇā, dutiya tatiyehi majjhe-kalyāṇā, pacchamena pariyosāna-kalyāṇā. Ekânusandhikaṃ suttaṃ nidānena ādikalyāṇaṃ, nigamanena[4] pariyosāna-kalyāṇaṃ, sesena majjhe-kalyāṇaṃ. Nānânusandhikaṃ suttaṃ paṭhamena anusandhinā ādi-kalyāṇam, pacchimena pariyosāna-kalyāṇaṃ, sesehi majjhe-kalyāṇaṃ. Sakalo pi vā sāsanadhammo attano atthabhūtena sīlena ādi-kalyāṇo, samathavipassanā-magga-phalehi majjhe-kalyāṇo, nibbānena pariyosāna-kalyāṇo. Sīla-samādhīhi vā ādi-kalyāṇo, vipassanā-maggehi majjhe-kalyāṇo, phalanibbānehi pariyosāna-kalyāṇo. Buddhasubuddhatāya vā ādikalyāṇo, dhammasudhammatāya majjhe-kalyāṇo, Saṃgha-supaṭipattiyā pariyosāna-kalyāṇo. Taṃ sutvā tathattāya paṭipannena adhigantabbāya abhisambodhiyā vā ādi-kalyāṇo, paccekabodhiyā majjhe-kalyāṇo, sāvakabodhiyā pariyosāna-kalyāṇo. Suyyamāno c'esa nīvaraṇavikkhambhanato savanena pi kalyāṇameva āvahatī-ti ādi-kalyāṇo, paṭipajjiyamāno samatha-vipassanā-sukhāvahanato paṭipattiyā pi sukhameva āvahatī-ti majjhe-kalyāṇo, tathāpaṭipanno ca paṭipattiphale niṭṭhite tādibhāvâvahanato paṭipattiphalena pi kalyāṇameva āvahatī-ti pariyosāna-kalyāṇo. Nāthappabhavattā ca pabhava-suddhiyā ādi-kalyāṇo, attasuddhiyā majjhe-kalyāṇo, kicca-suddhiyā pariyosāna-kalyāṇo.

* Vism. 198 *ff*.

[1] S vene°.
[2] S dīpeti.
[3] B h°badrak°; S santagaruk°.
[4] S nigamena.

Tena vuttaṃ *so dhammaṃ deseti ādi—pe—pariyosānakalyāṇan*-ti.

Yaṃ pana Bhagavā dhammaṃ desento sāsana-brahmacariyaṃ magga-brahmacariyañca pakāseti nānānayehi dīpeti. Taṃ yathânurūpaṃ atthasampattiyā *sâtthaṃ* byañjana-sampattiyā *sabyañjanaṃ* sampakāsana-pakāsana-vivaraṇa-vibhajana-uttānikaraṇa-paññatti-atthapada-samāyogato *sâtthaṃ* akkharapada-byañjanâkāra-niruttiniddesa-sampattiyā *sabyañjanaṃ*, atthagambhīratā-paṭivedhagambhīratāhi vā *sâtthaṃ* dhammagambhīratā-desanāgambhīratāhi *sabyañjanaṃ*, attha-paṭibhāṇa-paṭisambhidā-visayato vā *sâtthaṃ* dhamma-nirutti-paṭisambhidā-visayato *sabyañjanaṃ*, paṇḍita-vedanīyato parikkhakajanappasādakan-ti *sâtthaṃ* saddheyyato lokiyajanappasādakan-ti *sabyañjanaṃ*, gambhīrâdhippāyato *sâtthaṃ* uttānapadato *sabyañjanaṃ* upanetabbassa abhāvato sakala-paripuṇṇa-bhāvena *kevala-paripuṇṇaṃ*, apanetabbassa abhāvato niddosa-bhāvena *parisuddhaṃ*. Api ca paṭipattiyā adhigamabyattito *sâtthaṃ* pariyattiyā āgamabyattito *sabyañjanaṃ* sīlâdi-pañca-dhammakkhandha-pāripūriyā paripuṇṇaṃ nirupakkilesato nittharaṇatthāya pavattito lokā-misa-nirapekkhato ca parisuddhaṃ sikkhattaya-pariggahitattā brahma-bhūtehi seṭṭha-bhūtehi caritabbato tesaṃ cariya-bhāvato ca *brahmacariyaṃ*. Tasmā *sâtthaṃ sabyañjanaṃ—pe—pakāseti*-ti vuccati.

Paṭhamo-ti gaṇanânupubbato sabba-lokuttama-bhāvato ca *paṭhamo puggalo*.

Tass'eva satthuno[1] *sāvako*-ti tass'eva yathāvutta-guṇassa satthu sammāsambuddhassa dhamma-desanāya savanante jāto dhammasenāpatisadiso sāvako na pūraṇâdi viya paṭiññāmattena satthu sāvako.

Pāṭipado-ti paṭipadā-saṃkhātena ariyamaggena ariyāya jātiyā jāto bhavito pāṭipado, aniṭṭhita-paṭipatti-kicco paṭipajjamāno-ti attho.

Sutta-geyyâdi pariyatti-dhammo bahuṃ suto etenā-ti *bahussuto*.

Pāṭimokkha-saṃvarâdi-sīlena c'eva āraññika-dhutaṅga-

[1] *For* satthu *of the Text.*

vattehi ca uppanno sampanno samannāgato-ti *sīlavatūpapanno.*

Iti Bhagavā lokânukampā nāma hit'ajjhāsayena dhammadesanā, sā ca imesu eva tīsu puggalesu paṭibaddhā-ti dasseti. Sesaṃ suviññeyyameva.

Gāthāsu:—

Tassanvayo-ti tass'eva Satthu paṭipattiyā dhamma-desanāya ca anagamanena tassanvayo anujāto.

Avijjandhakāro vidhamitvā sakaparasantānesu dhammâloka-saṃkhātāya pabhāya karaṇato *pabhaṅkarā.*

Dhammudīrayantā-ti catu-sacca-dhammaṃ kathentā.

Apāpuranti[1]-ti ugghātenti *amatassa* nibbānassa *dvāraṃ* ariyamaggaṃ.

Yogā-ti kāmayogâdito.

Satthavāhenā-ti veneyyasatthavāhanato bhavakantāra-nittharaṇato satthavāho Bhagavā. Tena satthavāhena.

Sudesitaṃ maggamanukkamanti-ti tena tasmā desitaṃ ariyamaggaṃ tassa desanânusārena anugacchanti paṭipajjanti.

Idh'evā-ti imasmiṃ yeva attabhāve. Sesaṃ uttānameva.

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe:—

Asubhânupassī-ti asubhan-ti anupassantā dvattiṃsâkāravasena c'eva uddhamātakâdisu gahita-nimittassa upasaṃharaṇa-vasena ca kāyasmiṃ asubhaṃ asubhâkāraṃ anupassakā hutvā viharatha.

Ānāpānasatī-ti ānāpāne sati taṃ ārabbha pavattā sati, assāsa-passāsa-pariggāhikā satī-ti attho. Vuttañh'etaṃ—“Ānan-ti assāso no passāso, pānan[2]-ti passāso na assāso”-ti* ādi.

Vo-ti tumhākaṃ.

Ajjhatan-ti idha gocarajjhattaṃ adhippetaṃ.

Parimukhan-ti abhimukhaṃ.

Supatiṭṭhitā†-ti suṭṭhu upaṭṭhitā. Idaṃ vuttaṃ hoti: ānāpānasati ca tumhākaṃ kammaṭṭhānâbhimukhaṃ suṭṭhu upaṭ-

* Pṭs. i, 172. † *Also Cf.* Vibh. 252; Ud. iii, 4; UdA. 188.

[1] *For* apāvuṇanti *of the Text, see fn.* 6 *on* p. 80. [2] Pṭs. apānaṃ.

ṭhitā hotū-ti. Athavā, *parimukhan*-ti pariggahita-niyyānaṃ. Vuttañ h'etaṃ Paṭisambhidāyaṃ—"*Parī*-ti pariggah'aṭṭho, *mukhan*-ti niyyān'aṭṭho, *satī*-ti upaṭṭhān'aṭṭho; tena vuccati *parimukhaṃ satin* "*-ti. Iminā catu-satipaṭṭhāna-soḷasappabhedā ānāpāna-sati-kammaṭṭhāna-bhāvanā dassitā-ti daṭṭhabbā.

Evaṃ saṃkhepen'eva rāgacarita-vitakka-caritānaṃ sappāyaṃ paṭikūla-manasikāra-kāyânupassanā-vasena samathakammaṭṭhānaṃ vipassanā-kammaṭṭhānañ ca upadisitvā idāni suddhavipassanā-kammaṭṭhānameva desento *sabbasaṅkhāresu aniccânupassī viharathā*-ti āha.

Tattha aniccaṃ, anicca-lakkhaṇaṃ, aniccânupassanā, aniccânupassī-ti idaṃ catukkaṃ veditabbaṃ. Hutvā abhāvato udayabbaya-yogato tāvakālikato nicca-piṭakkhepato ca khandha-pañcakaṃ aniccaṃ nāma. Tassa yo hutvā abhāvâkāro taṃ aniccalakkhaṇaṃ nāma. Taṃ ārambha pavattā vipassanā aniccânapassanā. Taṃ aniccan-ti vipassako aniccânupassī. Ettha ca ekādasavidhā asubha-kathā paṭhamajjhānaṃ pāpetvā soḷasa-vatthukā ca āṇāpāna-kathā catutthajjhānaṃ pāpetvā vipassanā-kathā ca vitthārato vattabbā. Sā pana sabbâkārato Visuddhimagge kathitā-ti tattha vuttanayameva veditabbā.†

Idāni asubhânupassanâdīhi nipphādetabbaṃ phalavisesaṃ dassetuṃ *asubhânupassīnan*-ti ādimāha.

Tattha *subhāya dhātuyā*-ti subha-bhāve subha-nimitte-ti attho.

Rāgânusayo-ti subhârammaṇe uppajjanâraho kāma-rāgânusayo. So kesâdisu uddhamātakâdisu vā asubhânupassīnaṃ asubhanimittaṃ gahetvā tattha paṭhamajjhānaṃ nibbattetvā taṃ pādakaṃ katvā vipassanaṃ paṭṭhapetvā adhigatena anāgāmimaggena pahīyati sabbaso samucchindiyatī-ti attho. Vuttañ h'etaṃ—"Asubhā bhāvetabbā kāmarāgassa pahānāyā- "ti.‡

Bāhirā-ti bahiddhā-vatthukattā anatthâvahattā ca bāhirā bahibhūtā.

Vitakkāsayā-ti kāmasaṅkappâdi-micchāvitakkā.

* Pṭs. i, 176. † *Cf.* Vism. 110, 640, *etc.* ‡ *Cf.* A. iv, 353.

Te hi appahīnā āsayânugatā sati paccayasamavāye uppajjanato vitakkāsayā-ti vuttā-ti. Kāma-vitakko c'ettha kāmarāgaggahaṇena gahito evā-ti tadavasesā vitakkā eva vuttā-ti veditabbā.

Vighātapakkhikā-ti dukkha-bhāgiyā icchā-vighāta-nibbattanakarā.

Te na honti-ti te pahīyanti. Byāpāda-vitakko, vihiṃsā-vitakko, ñāti-vitakko, janapada-vitakko, amarā-vitakko, anavaññatti-paṭisaṃyutto vitakko, lābha-sakkāra-siloka-paṭisaṃyutto vitakko, parānuddayatā-paṭisaṃyutto vitakko-ti aṭṭha-kāma-vitakkena saddhiṃ nava-vidhā mahā-vitakkā ānāpāna-sati-samādhinā tannissitāya ca vipassanāya pubbabhāge vikkhambhitā taṃ pādakaṃ katvā adhigatena ariyamaggena yathârahaṃ anavasesato pahīyanti. Vuttampi c'etaṃ—"ānāpānasati bhāvetabbā vitakkūpacchedāyā"-ti.*

Yā avijjā sā pahīyatī-ti yā sacca-sabhāva-paṭicchādanī sabbânatthakārī sakalassa vaṭṭa-dukkhassa mūla-bhūtā avijjā, sā aniccânupassīnaṃ viharataṃ samucchijjati. Idaṃ kira Bhagavatā aniccâkārato vuṭṭhitassa sukha-vipassakakhīṇâsavassa vasena vuttaṃ. Tassâyaṃ saṃkhep'attho :—Tebhūmikesu sabba-saṃkhāresu aniccâdito sammasanaṃ paṭṭhāpetvā vipassantānaṃ yadā aniccan-ti pavattamānā vuṭṭhānagāminī-vipassanā maggena ghaṭiyati, anukkamena arahatta-maggo uppajjati, tesaṃ aniccânupassīnaṃ viharataṃ avijjā anavasesato pahīyati, arahatta-magga-vijjā uppajjatī-ti.

Aniccânupassīnaṃ viharatan-ti idaṃ anicca-lakkhaṇassa nesaṃ pākaṭa-bhāvato itarassa lakkhaṇa-dvayassa gahaṇe upāya-bhāvato vā vuttaṃ. Na pana ekass'eva lakkhaṇassa anupassitabbato. Vuttañh'etaṃ—"Yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā"-ti.† Aparaṃ pi vuttaṃ "Aniccasaññino hi, Meghiya, anattasaññā saṇṭhāti, anattasaññī asmimāna-samugghātaṃ pāpuṇātī"-ti.‡

Gāthāsu :—

Ānāpāne paṭissato-ti ānāpāna-nimittasmiṃ paṭipaṭissato. Upaṭṭhitassatī-ti attho.

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* A. iv, 353. † S. iv, 1, *etc.* ‡ Ud. iv, 1; *cf.* A. iv, 353.

Passan-ti āsavakkhayañāṇi-cakkhunā saṅkhārûpasamaṃ nibbānaṃ passanto.

Ātāpī sabbadā-ti antarā-vosānaṃ anāpajjitvā asubhânupassanâdisu sattaṃ ātāpī yuttappayutto eva.

Yato-ti vāyamamāno niyato vā sammatta-niyāmena tattha sabba-saṅkhāra-samathe nibbāne arahatta-phala-vimuttiyā vimuccati. Sesaṃ vuttanayameva.*

Chaṭṭhasuttavaṇṇanā.

7. Sattame:—

Dhammânudhammapaṭipannassā-ti ettha dhammo nāma navavidho lokuttaradhammo, tassa dhammassa anudhammo sīlavisuddhiyā pubbabhāga-paṭipadā-dhammo, taṃ dhammânudhammaṃ paṭipannassa adhigantuṃ paṭipajjamānassa.

Ayamanudhammo hotī-ti ayaṃ anucchavikasabhāvo, paṭirūpasabhāvo hoti.

Veyyākaraṇāyā-ti kathanāya.

Dhammânudhammapaṭipanno yan-ti karaṇattha-paccattavacanaṃ. Idaṃ vuttaṃ hoti yena anudhammena taṃ dhammânudhammaṃ paṭipanno-ti byākaramāno sammadeva byākaronti nāma siyā na tatonidānaṃ viññūhi garahitabbo siyā-ti. *Yan*-ti vā kiriyāparāmasanaṃ. Ten'etaṃ dasseti yadidaṃ dhammass'eva bhāsanaṃ dhammavitakkass'eva ca vitakkanaṃ tadubhayâbhāve ñāṇūpekkhāya ayaṃ dhammânudhamma-paṭipannassa bhikkhuno tathārūpe ayan-ti kathanāya anurūpa-hetu anucchavikakāraṇaṃ *bhāsamāno*.

Dhammaṃ yeva bhāseyyā[1]-ti kathento ce dasa-kathāvatthudhammaṃ yeva katheyya na tappaṭipakkha-mahicchatâdiadhammaṃ. Vuttañh'etaṃ—"Yāyaṃ kathā abhisallekhikā† cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, seyyathîdaṃ appicchakathā, santuṭṭhikathā,‡ pavivekakathā, asaṃsagga-kathā, viriyârambha-kathā, sīla-kathā, samādhikathā, paññā-kathā, vimutti-kathā, vimutti-ñāṇadassana-

* *For the last Gāthā see* 3, I, 4; 3, III, 3. † *Cf.* A. iii, 117.
‡ *Cf.* DA. 204; M. ii, 6; S. ii, 194.

[1] *For* dhammaññeva bhāsati *of the Text.*

kathā, evarūpiyā kathāya nikāmalābhī hoti akicchalābhī akasiralābhī"-ti.* Abhisallekhikāya kathāya lābhī eva hi taṃ bhāseyya. Etena kalyāṇamittasampadā dassitā.

Dhammavitakkan-ti nekkhamma-vitakkādiṃ dhammato anapetaṃ vitakkayato sīlâdi-paṭipadaṃ paripūressāmī-ti uparūpari ussāho abhivattissati. So pana vitakko sīlâdīnaṃ anūpakāradhamme vajjetvā upakāradhamme anubrūhanavasena hānabhāgiya-bhāvaṃ apanetvā ṭhitibhāgiya-bhāve pi aṭhatvā visesa-bhāgiyataṃ nibbedha-bhāgiyatañca sampāpana-vasena pavattiyā aneka-ppabhedo veditabbo. *No adhammavitakkan*-ti kāmavitakkaṃ no vitakkeyyā-ti attho.

Tadubhayaṃ vā panā-ti yadetaṃ paresaṃ anuggahaṇatthaṃ dhamma-bhāsanaṃ attano anuggahaṇatthaṃ dhammavitakkanañca vuttaṃ, athavā pana taṃ ubhayaṃ abhinivajjetvā appaṭipajjitvā akatvā.

Upekkhako-ti yathāpaṭipattiyaṃ upāsino samathavipassanābhāvanameva anubrūhanto vihareyya. Samathapaṭipattiyaṃ pi vā upekkhako hutvā vipassanāyameva kammaṃ karonto vihareyya, vipassanaṃ ussukkāpetvā tattha pi saṅkhārūpekkhā-ñāṇa-vasena upekkhako, yāva vipassanā ñāṇaṃ maggena ghaṭiyati, tāva yathā taṃ tikkhaṃ sūraṃ pasannaṃ hatvā vahati, tathā vihareyya *sato sampajāno*-ti.

Gāthāsu:—

Samathavipassanādhammo āramitabbaṭṭhena ārāmo etassā-ti *dhammârāmo*.

Tasmiṃ yeva dhamme rato-ti *dhammarato*.

Tass'eva dhammassa punappunaṃ cintanto *dhammaṃ anuvicintayaṃ*. Taṃ dhammaṃ āvajjento manasikaronto-ti attho.

Anussaran-ti tameva dhammaṃ uparūpari bhāvanāvasena anussaranto. Athavā, vimuttâyatanasīse ṭhatvā paresaṃ desanāvasena sīlâdi-dhammo āramitabbaṭṭhena ārāmo etassā-ti *dhammârāmo*. Tath'eva tasmiṃ dhamme rato abhirato-ti *dhammarato*. Tesaṃ yeva sīlâdi-dhammānaṃ gatiyo samanvesanto kāmavitakkâdīnaṃ okāsaṃ adatvā nekkhammasaṅkappâdi-dhammaṃ yeva anuvicintanato dhammaṃ anu-

* Ud. iv, 1; *for explanation also vide* UdA. 229-34.

vicintayaṃ tadubhayaṃ vā pana oḷārikato dahanto ajjhupekkhitvā samatha-vipassanā-dhammameva uparūpari bhāvanāvasena anussaranto anubrūhanavasena pavattento.

Saddhammā-ti sattattiṃsappabhedā bodhipakkhiyadhammā, navavidhā lokuttara-dhammā ca na parihāyati nacirass'eva taṃ adhigacchatī-ti attho.

Idāni tassa anussaraṇa-vidhiṃ dassento *caraṃ vā*-ti ādimāha.

Tattha *caraṃ vā*-ti bhikkhâcāra-vasena caṅkamana-vasena ca caranto.

Yadi vā tiṭṭhan-ti titthanto vā nisinno vā.

Udavā sayan-ti sayanto vā. Evaṃ catusu pi ariyā-pathesu.

Ajjhattaṃ samayaṃ cittan-ti yathā-vutte kammaṭṭhānasaṃkhāte gocarajjhatte attano cittaṃ rāgâdi—kilesānaṃ vūpasamanavasena pajahanavasena samayaṃ samento.

Santimevâdhigacchatī-ti accanta-santiṃ nibbānameva pāpuṇātī-ti.

Sattamasuttavaṇṇanā.

8. Aṭṭhame:—*

Akusalavitakkā-ti akosallasambhūtā vitakkā.

Andhakaraṇā-ti-ādisu yassa sayaṃ uppajjanti, taṃ yathābhūta-dassana-nivāraṇena andhaṃ karontī-ti *andhakaraṇā*.

Na paññācakkhu karontī-ti *acakkhukaraṇā*.

Aññāṇaṃ karontī-ti *aññāṇakaraṇā*.

Paññānirodhikā-ti kammassakatapaññā, ñāṇapaññā, vipassanā-paññā-ti imā tisso paññā appavattikaraṇena nirodhentī-ti *paññānirodhikā*.

Aniṭṭhaphaladāyakattā dukkhasaṅkhātassa vighātassa pakkhe vattantī-ti *vighātapakkhikā*.

Kilesa-nibbānaṃ na saṃvattayantī-ti *anibbāna saṃvattanikā*.

Kāmavitakko†-ti kāmapaṭisaṃyutto vitakko. So hi kilesakāma-sahito hutvā vutthukāmesu pavattati.

Byāpādapaṭisaṃyutto vitakko *byāpāda-vitakko*.

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* *Cf.* M. i, 114 *ff.*; A. i, 254; 274, *etc.*
† *Cf.* Asl. 114; VM. 142, 146; UdA. 220.

Vihiṃsā-paṭisaṃyutto vitakko *vihiṃsā-vitakko.* Ime dve ca sattesu pi saṅkhāresu pi uppajjanti.

Kāmavitakko hi pīyamanāpe satte vā saṅkhāre vā vitakkentassa uppajjati. *Vyāpādavitakko* appiye amanāpe satte vā saṅkhāre vā kujjhitvā olokanakālato paṭṭhāya yāva nāsanā uppajjati.

Vihiṃsā-vitakko saṅkhāresu na uppajjati. Saṅkhāro dukkhāpetabbo nāma n'atthi. 'Ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahetun'-ti cintanakāle pana sattesu uppajjati. Ime yeva pana kāma-saṅkappâdayo. Atthato hi kāmavitakkâdīnaṃ kāmasaṅkappâdīnañca nānākaraṇaṃ n'atthi. Taṃ-sampayuttā pana saññā kāmasaññâdayo. Kāma-dhātu-ādīnaṃ pana yasmā Pāliyaṃ—"Kāmapaṭisaṃyutto takko vitakko . . . micchā-saṅkappo : ayaṃ vuccati kāma-dhātu, sabbe pi akusalā dhammā kāma-dhātu. Byāpādapaṭisaṃyutto takko vitakko . . . micchā-saṅkappo: ayaṃ vuccati byāpādādhātu. Dasasu āghātavatthūsu cittassa āghāto paṭighāto . . . anattamanatā cittassa: ayaṃ vuccati byāpādadhātu. Vihiṃsāpaṭisaṃyutto takko vitakko . . . micchā-saṅkappo: ayaṃ vuccati vihiṃsādhātu. Idh'ekacco pāṇiyā vā leḍḍunā vā daṇḍena vā sattena vā rajjuyā vā aññataraññatarena vā satte viheṭheti: ayaṃ vihiṃsādhātu"-ti*-āgatattā viseso labbhati. Tattha dve kathā sabbasaṅgāhikā ca asambhinnā ca. Tattha kāmadhātuyā gahitāya itarā dvepi gahitā nāma honti. Tato pana nīharitvā 'ayaṃ byāpāda-dhātu ayaṃ vihiṃsā-dhātū'-ti dassetī-ti ayaṃ sabba-saṅgāhikā nāma. Kāma-dhātuṃ kathento pana Bhagavā byāpāda-dhātuṃ, byāpāda-dhātuṭṭhāne vihiṃsādhātuṃ, vihiṃsā-dhātuṭṭhāne ṭhapetvā va avasesaṃ kāmadhātu nāmā-ti kathesī-ti ayaṃ asambhinnakathā nāma.

Sukkapakkhe vutta-vipariyāyena attho veditabbo. Nekkhamma-paṭisaṃyutto vitakko *nekkhamma-vitakko.* So asubha-pubbabhāge kāmâvacaro hoti, asubhajjhāne rūpâvacaro, taṃ jhānaṃ pādakaṃ katvā uppanna-magga-phala-kāle lokuttaro.

Abyāpāda-paṭisaṃyutto vitakko *abyāpāda-vitakko.* So

* Vibh. 86; Dhs. 1137.

mettāpubbabhāge kāmâvacaro hoti, mettā-jhāne rūpâvacaro, taṃ jhānaṃ pādakaṃ katvā uppanna-magga-phala-kāle lokuttaro.

Avihiṃsā-paṭisaṃyutto vitakko *avihiṃsā-vitakko*. So karuṇā-pubbabhāge kāmâvacaro, karuṇā-jhāne rūpâvacaro, taṃ jhānaṃ pādakaṃ katvā uppannamaggaphalakāle lokuttaro.

Yadā alobho sīlaṃ hoti, tadā itare dve tadanvāyikā honti. Yadā mettā sīlaṃ hoti, tadā itare dve tadanvāyikā honti. Yadā karuṇā sīlaṃ hoti, tadā itare dve tadanvāyikā honti. Ime yeva pana nekkhamma-saṅkappâdayo. Atthato hi nekkhamma-vitakkâdīnaṃ nekkhamma-saṅkappâdīnañca nānākāraṇaṃ n'atthi. Taṃ-sampayuttā pana saññā nekkhamma-saññâdayo. Nekkhammadhātu-ādīnaṃ pana, yasmā Pāliyaṃ "Nekkhamma-paṭisaṃyutto takko vitakko . . . saṅkappo: ayaṃ vuccati nekkhammadhātu. Sabbe pi kusalā dhammā nekkhammadhātu. Abyāpāda-paṭisaṃyutto takko vitakko . . . saṅkappo: ayaṃ vuccati abyāpāda-dhātu, yā sattesu metti mettāyanā . . . mettācetovimutti: ayaṃ vuccati abyāpāda-dhātu. Avihiṃsā-paṭisaṃyutto takko vitakko . . . saṅkappo: ayaṃ vuccati avihiṃsā-dhātu, yā sattesu karuṇā karuṇāyanā . . . karuṇā cetovimutti: ayaṃ vuccati avihiṃsā-dhātū"-ti*-āgatattā viseso labbhati. Idhâ pi sabba-saṅgāhikā asambhinnā-ti dve kathā vuttanayameva veditabbā. Sesaṃ suviññeyyameva.

Gāthāsu:—

Vitakkaye-ti vitakkeyya.

Nirākare-ti attano santānato nīhareyya vinodeyya pajaheyyā-ti attho.

Sa ve vitakkāni vicāritāni sameti vuṭṭhīva rajaṃ samūhatan-ti yathā nāma gimhānaṃ pacchime māse paṭhaviyaṃ samūhataṃ samantato vuṭṭhitaṃ *rajaṃ* mahato akālameghassa vassato vuṭṭhi ṭhānaso rūpasameti, evamevaṃ so yogâvacaro vitakkāni micchā-vitakke ca vicāritāni taṃ-sampayuttavicāre ca *sameti* vūpasameti samucchindati. Tatha bhūto ca *vitakkūpasamena cetasā* sabbesaṃ micchā-vitakkānaṃ upasamanato *vitakkū-*

* Vibh. 86-7.

pasamena ariyamagga-cittena, *idh'eva* diṭṭh'eva dhamme, *santipadaṃ* nibbānaṃ, *samajjhagā* samadhigato hotī-ti.

Aṭṭhamasuttavaṇṇanā.

9. Navame:—

Antarā malā-ti ettha *antarā*-saddo*—

> Nadītīresu ṭhānesu sabhāsu rathiyāsu ca
> Janā saṃgamma mantenti mañca tañca kimantaran†-ti-

ādisu kāraṇe āgato. "Addasā maṃ bhante aññatarā itthī vijjantarikāya bhājanaṃ dhovantī"-ti‡-ādisu khaṇe. "Api câyaṃ Tapodā dviṇṇaṃ mahā-nirayānaṃ antarikāya āgacchatī"-ti§-ādisu vivare.

> Pītavatthe pītadhaje pītâlaṅkāra-bhūsite
> Pītantarāhi vaggūhi apīlandhā va sobhatī-ti||-

ādisu uttarisāṭake. "Yassantarato na santi kopā"-ti¶-ādisu citte. Idhâpi citte eva daṭṭhabbo. Tasmā antare citte bhavā antarā yasmiṃ santāne uppannā tassa malinabhāvakaraṇato *malā*.

Tattha *malaṃ* nāma duvidhaṃ sarīra-malaṃ citta-malan-ti. Tesu sarīra-malaṃ sedajalikâdi sarīre nibbattaṃ tattha laggamāgantuka-rajañca. Taṃ udakena pi nīharaṇīyaṃ, na tathā saṃkilesikaṃ. Citta-malaṃ pana rāgâdi-saṃkilesikaṃ ariyamagge h'eva nīharaṇīyaṃ Vuttañh'etaṃ porāṇehi—

> Rūpamhi saṃkiliṭṭhamhi saṃkilissanti māṇavā
> Rūpe suddhe visujjhanti anakkhātaṃ Mahesinā
> Cittamhi saṃkiliṭṭhamhi saṃkilissanti māṇavā
> Citte suddhe visujjhanti iti vuttaṃ Mahesinā-ti.**

Tenâha Bhagavā—"Citta-saṃkilesā, bhikkhave, sattā saṃkilissanti, cittavodānā[1] visujjhantī"-ti.†† Tasmā Bhagavā

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* *Cf.* UdA. 109, 164; DA. 34; KhpA. 20.
† S. i, 201 (*with* 'ṭhāne°' *for* saṇṭhā°). ‡ M. i, 448.
§ Vin. iii, 108. || Vv. 34 (*with* sobhasi).
¶ Ud. 20; Vin. ii, 184. ** *Cf.* MA. 232. †† S. iii, 151.

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[1] Saṃyutta-N. *has* sattā *after this*.

idhâpi cittassa malavisodhanāya paṭipajjitabban-ti dassento *tayo me bhikkhave antarā malā*-ti āha.

Yathā c'ete lokâdayo sattānaṃ citte uppajjitvā malinabhāvakarā nānappakārasaṃkilesavidhāyakā-ti antarā malā, evaṃ ekato bhuñjitvā ekato sayitvā otāragavesī amittasattu viya satte eva uppajjitvā sattānaṃ nānāvidha-anatthâvahā nānappakāradukkhanibbattakā-ti dassento *antarā amittā*-ti ādimāha.

Tattha mittapaṭipakkhato *amittā*, sapattakicca-karaṇato *sapattā*, hiṃsanato *vadhakā*, ujuvipaccanīkato *paccatthikā*. Tattha dvīhi ākārehi lokâdīnaṃ amittâdi-bhāvo veditabbo. Verī-puggalo hi antaraṃ labhamāno attano verissa satthena vā sīsaṃ pāteti upāyena vā mahantaṃ anatthaṃ uppādeti. Ime ca lobhâdayo paññāsirapātanena yonisampaṭipādanena ca tādisaṃ tato balavataraṃ anatthaṃ nibbattenti. Kathaṃ? Cakkhudvārasmiṃ hi iṭṭhâdisu ārammaṇesu āpāthagatesu yathārahaṃ tāni ārabbha lokâdayo uppajjanti. Ettāvatassa paññāsiraṃ pātitaṃ nāma hoti. Sota-dvārâdisu pi es'eva nayo. Evaṃ tāva paññāsirapātanato amittâdi-sadisatā veditabbā. Lobhâdayo pana kammanidānā hutvā aṇḍajâdibhedā catasso yoniyo upanenti. Tassa yoni-upagamanamūlakāni, pañca-vīsati mahā-bhayāni, dvattiṃsa kammakaraṇāni ca āgatān'eva honti. Evaṃ yonisampaṭipādanato pi n'esaṃ amittâdi-sadisatā veditabbā. Iti lobhâdayo amittâdi-sadisatāya citta-sambhūtatāyo ca *antarā amittā*-tiādinā vuttā. Api ca amittehi kātaṃ asakkuṇeyyaṃ lobhâdayo karonti amittâdi-bhāvo ca lobhâdīhi jāyatī-ti tesaṃ amittâdibhāvo veditabbo. Vuttañh'etaṃ—

Diso disaṃ yantaṃ kayirā verī vā pana verinaṃ,
Micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare ti.*

Gāthāsu:—

Attano ca paresaṃ ca anatthaṃ janetī-ti *anatthajanano*. Vuttañh'etaṃ—"Yad api luddho abhisaṃkharoti kāyena vācāya manasā, tad api akusalaṃ, yad api luddho lobhena

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* Dh. 42.

abhibhūto pariyādinnacitto parassa asatā dukkhaṃ uppādeti[1] vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā balav'amhi balattho iti,[2] tadapi akusalaṃ, iti'ssa me lobhajā lobha-nidānā lobha-samudayā lobha-paccayā aneke pāpakā akusalā dhammā sambhavantī"-ti.* Aparam pi vuttaṃ—"Ratto kho brāhmaṇa rāgena abhibhūto, pariyādinnacitto, attabyābādhāya pi ceteti parabyābādhāya pi ceteti, ubhayabyābādhāya pi ceteti cetasikaṃ pi dukkhaṃ domanassaṃ paṭisaṃvedetī"-ti†-ādi.

Cittappakopano-ti citta-saṃkhobhano. Lobho hi lobhanīye vatthusmiṃ uppajjamāno cittaṃ khobhento pakopento vipariṇāmento vikāraṃ āpādento uppajjati pasādanâdi-vasena pavattituṃ na deti.

Bhayamantarato jātaṃ taṃ jano nâvabujjhatī-ti taṃ lobhasaṃkhātaṃ antarato abbhantare attano citte yeva jātaṃ anattha-janana-citta-ppakopanâdiṃ bhayaṃ bhaya-hetuṃ ayaṃ bālamahājano nâvabujjhati (vikāraṃ[3]) na jānātī-ti.

Luddho atthaṃ na jānātī-ti attattha-paratthâdi-bhedaṃ atthaṃ hitaṃ luddhapuggalo yathābhūtaṃ na jānāti.

Dhammaṃ na passatī-ti dasa-kusalakamma-patha-dhammaṃ pi luddho lobhena abhibhūto pariyādinnacitto na passati paccakkhato na jānāti, pageva uttarimanussadhammaṃ. Vuttaṃ pi c'etaṃ—"Ratto kho brāhmaṇa rāgena abhibhūto pariyādinnacitto attatthaṃ pi yathābhūtaṃ na pajānāti paratthaṃ pi yathābhūtaṃ na pajānāti ubhayatthaṃ pi yathābhūtaṃ na pajānātī"-ti‡-ādi.

Andha-taman-ti andhabhāvakaraṃ tamaṃ.

Yan-ti yattha. Bhummatthe hi etaṃ paccatta-vacanaṃ. Yasmiṃ kāle *lobho sahate* abhibhavati *naraṃ*, andha-tamaṃ. tadā hotī-ti. *Yan*-ti vā kāraṇa-vacanaṃ. Yasmā lobho uppajjamāno paraṃ sahate abhibhavati, tasmā andhatamaṃ tadā hotī-ti yojanā yata-saddānaṃ ekanta-sambandha-bhāvato. Athavā, *Yan*-ti kiriyāparāmasanaṃ. *Lobho sahate*-ti ettha yadetaṃ lobhassa sahanaṃ abhibhavanaṃ vuttaṃ, etaṃ andhabhāvakarassa tamassa gamanaṃ uppādo-ti attho.

* A. i, 201. † A. i, 156-7. ‡ A. i, 158.

[1] A upadahati. [2] A *has* pi *after this*. [3] S *omits*.

Athavā, *yaṃ naraṃ lobho sahate* abhibhavati, tassa *andhatamaṃ tadā hoti, tato ca*

> Luddho atthaṃ na jānāti luddho dhammaṃ na passatī-ti*

evamettha attho daṭṭhabbo.

Yo ca lobhaṃ pahantvānā-ti yo pubbabhāge tadaṅgavasena ca vikkhambhanavasena ca yathârahaṃ samatha-vipassanāhi lobhaṃ pajahitvā tathā pajahana-hetu *lobhaneyye* dibbe pi rūpâdike upaṭṭhite *na lubbhati*, balava-vipassanânubhāvena. *Lobho pahīyate tamhā*-ti tasmā ariya-puggalā ariya-maggena lobho pahīyati pajahiyati accantameva pariccajiyati. Yathā kiṃ? *Udabindu va pokkharā*-ti paduminipaṇṇato udakabindu viya. Sesa-gāthānaṃ pi iminā nayena attho veditabbo.

Tathā dosassa—"yad api duṭṭho abhisaṃkharoti kāyena vācāya manasā tad api akusalaṃ, yad api duṭṭho dosena abhibhūto pariyādinnacitto parassa asatā dukkhaṃ uppādeti[1] vadhena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho iti[2] tad api akusalaṃ, iti'ssa me dosajā dosanidānā dosa-samudayā dosapaccayā[3] aneke pāpakā akusalā dhammā sambhavantī"-ti,† tathā,—"Duṭṭho kho brāhmaṇa dosena abhibhūto pariyādinnacitto attabyābādhāya pi ceteti, parabyābādhāya pi ceteti, ubhayabyābādhāya pi ceteti, cetasikaṃ pi dukkhaṃ domanassaṃ paṭisaṃvedetī"-ti,‡ tathā, —"Duṭṭho kho brāhmaṇa dosena abhibhūto pariyādinnacitto attatthaṃ pi yathābhūtaṃ na pajānāti, paratthaṃ pi yathābhūtaṃ na pajānāti, ubhayatthaṃ pi yathābhūtaṃ na pajānātī"-ti§-ādi suttapadânusāreṇa anattha-jananatā atthahānihetutā ca veditabbā.

Tathā mohassa, "Yad api mūḷho abhisaṃkhāro-ti kāyena vācāya manasā"-ti‖-ādinā, "Mūḷho kho brahmaṇa mohena abhibhūto pariyādinnacitto attabyābādhāya pi cetetī"-ti¶-ādinā, ". . . attatthaṃ pi yathābhūtaṃ na pajānātī"-ti**-ādinā ca āgatasuttapadânusāreṇa veditabbā.

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* It. 84. † A. i, 201-2. ‡ A. i, 167.
§ A. i, 158. ‖ A. i, 202. ¶ A. i, 157.
** A. i, 158.

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1 2 3

Tālapakkaṃ va bandhanā-ti tāla-phalaṃ viya usumuppādena vaṇḍato tatiyamagga-ñāṇuppādena tassa cittato doso pahīyati pariccajiyatī-ti attho.

Mohaṃ vihanti so sabban-ti so ariya-puggalo sabbaṃ anavasesaṃ mohaṃ catutthamaggena vihanti vidhamati samucchindati.

Ādicco vudayaṃ taman-ti ādicco viya *udayaṃ* uggacchanto *tamaṃ* andhakāraṃ.

Navamasuttavaṇṇanā.

10. Dasame:—

Tīhi bhikkhave asaddhammehi abhibhūto-ti kā uppatti ?

Devadatte hi avīci-mahānirayaṃ paviṭṭhe Devadattapakkhiyā aññatitthiyā ca samaṇena Gotamena abhisapito Devadatto paṭhaviṃ paviṭṭho-ti abbhācikkhiṃsu. Taṃ sutvā sāsane anabhippasannā manussā, siyā nu kho etadevaṃ yathā ime bhaṇantī-ti āsaṅkaṃ uppādesuṃ. Taṃ pavattiṃ bhikkhū Bhagavato ārocesuṃ. Atha Bhagavā—"Na bhikkhave Tathāgatā kassaci abhisāpaṃ denti tasmā na Devadatto mayā abhisapito, attano kammen'eva nirayaṃ paviṭṭho"-ti vatvā tesaṃ micchāgāhaṃ paṭisedhento imāya atthuppattiyā imaṃ suttaṃ abhāsi.

Tattha *asaddhammehī*-ti asataṃ dhammehi.[1]

Atekiccho-ti Buddhehi pi anivattanīyattā avīci-nibbattiyā tikicchābhāvato atekiccho atikicchanīyo-ti attho.

Asantaguṇa-sambhāvanâdhippāyena pavattā pāpicchā etassā-ti *pāpiccho*. Tassa bhāvo *pāpicchatā*, tāya, ahaṃ Buddho bhavissāmi, Saṃghaṃ pariharissāmī-ti tassa icchā uppannā.

Kokālikâdayo pāpā lāmakā mittā etassā-ti pāpamitto. Tassa bhāvo *pāpamittatā* tāya.

Uttarikaraṇīye-ti jhānâbhiññāhi uttarikaraṇīye adhigantabbe magga-phale anadhigate sati evaṃ taṃ anadhigantvā-ti attho.

Oramattakenā-ti appamattakena jhānâbhiññāmattena.

Visesâdhigamenā-ti uttarimanussadhammâdhigamena.

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[1] B *has* asantehi vā dhammehi *after this.*

Antarā-ti vemajjhe.

Vosānaṃ āpādī-ti akatakicco va samāno katakiccomhī-ti maññamāno samaṇadhammato vināsaṃ āpajji.

Iti Bhagavā iminā suttena visesato pathujjana–bhāve ādīnavaṃ pakāseti. Bhāriyo puthujjanabhāvo, yatra hi nāma jhānâbhiññā–pariyosānā sampattiyo nibbattetvā pi anekânatthāvahaṃ nānāvidhaṃ hetuṃ asantaguṇa–sambhāvanaṃ asappurisa-saṃsaggaṃ ālasiyânuyogañca avijahanto avīcimhi kappaṭṭhitiyaṃ atekicchaṃ kibbisaṃ pasavissatī-ti.

Gāthāsu:—

Mā-ti paṭisedhe nipāto.

Jātū-ti ekaṃsena.

Kocī-ti sabba-saṃgāhika-vacanaṃ.

Lokasmin-ti satta-loke. Idaṃ vuttaṃ hoti—imasmiṃ loke keci puggalo ekaṃsena pāpiccho mā hotū-ti.

Tadiminā pi jānātha pāpicchānaṃ yathā gatī-ti pāpicchānaṃ puggalānaṃ yathā gati yādisī nipphatti yādiso abhisamparāyo, taṃ iminā pi kāraṇena jānāthā-ti Devadattaṃ nidassento evamāha.

Paṇḍito-ti samaññāto-ti pariyattibāhu-saccena paṇḍito-ti ñāto.

Bhāvitatto-ti sammato-ti jhānâbhiññāhi bhātatto-ti sambhāvito. Tathā hi so pubbe mahiddhiko Godhiputto mahânubhāvo Godhiputto-ti Dhammasenāpatinā pi pasaṃsito ahosi.[1]

Jalaṃ va yasasā aṭṭhā Devadatto-ti vissuto-ti attano kittiyā parivārena pajjalanto viya okāsento viya ṭhito Devadatto-ti evaṃ vissuto pākaṭo ahosi.

Me sutan-ti pi pāṭho. Mayā sutaṃ sutamattaṃ katipāheneva tathābhūtattā tassa taṃ paṇḍitâdi savanamattamevāti attho.

So pamādamanuciṇṇo āsajja[2] *naṃ Tathāgatan*-ti so evaṃ bhūto Devadatto Buddho pi Sakyaputto ahaṃ pi Sakyaputto buddho pi samaṇo ahaṃ pi samaṇo buddho pi iddhimā ahaṃ pi iddhimā buddho pi dibbacakkhuko ahaṃ pi dibbacakkhuko buddho pi dibbasotako ahaṃ pi dibba-sotako

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[1] Vin. ii, 189. [2] *For* āpajja *of the Text. See Text*, p. 86, *fn.* 6.

buddho pi cetopariyañāṇalābhī ahaṃ pi cetopariyañāṇalābhī buddho pi atītânāgata-paccuppanne dhamme jānāti ahaṃ pi te jānāmī-ti attano pamāṇam ajānitvā sammāsambuddhaṃ attanā samasamaṭṭhapanena pamādaṃ āpajjanto, idānâhaṃ buddho bhavissāmi, bhikkhusaṃghaṃ pariharissāmī-ti abhi-Mārappayojanā Tathāgataṃ āsajja āsādetvā viheṭhetvā. *Pamāda-manujino*-ti pi paṭhanti.[1] Tass'attho pamādaṃ vuttanayena āpajjanto pamādaṃ nissāya Bhagavatā saddhiṃ yugaggāha-cittuppādena saheva jhānâbhiññāhi anujino parihīno-ti.

Avīcinirayaṃ patto catudvāraṃ bhayānakan-ti jālānaṃ tattha uppanna-sattānaṃ vā nirantaratāya avīcī-ti-laddhanāmaṃ catūsu passesu catummahādvārayogena catu-dvāraṃ atibhayānakaṃ mahānirayaṃ paṭisandhiggahaṇâdivasena sampatto. Tathā hi vuttaṃ—

Catukkaṇṇo catudvāro vibhatto bhāgaso mito
Ayopākārapariyanto ayasā paṭikujjito
Tassa ayomayā bhūmi jalitā tejasā yutā
Samantā yojanasataṃ pharitvā tiṭṭhati sabbadā-ti.'

Aduṭṭhassā-ti aduṭṭha-cittassa.

Dubbhe-ti dusseyya.

Tameva pāpaṃ phusatī[2]-ti tameva aduṭṭha-dubbhaṃ pāpapuggalaṃ pāpaṃ nihīnaṃ pāpa-phalaṃ phusati pāpuṇāti abhibhāvati.

Bhesmā[3]-ti vipula-bhāvena gambhīra-bhāvena ca bhiṃsāpento viya vipulagambhīro-ti attho.

Vādenā-ti dosena.

Vihiṃsatī-ti bādhati āsādeti.

Vādo tamhi na rūhatī-ti tasmiṃ Tathāgate parena āropiyamāno doso na rūhati, na tiṭṭhati visakumbho viya samuddassa na tassa vikāraṃ janetī-ti attho.

Evaṃ chahi gāthāhi pāpicchatâdi-samannâgatassa nirayū-

* A. i, 141 *f.*; Jāt. v, 266; Mahāvastu i, 9.

[1] *See Text*, p. 86, *fn.* 5.
[2] *For* phusseti *of the Text. See Text*, p. 86, *fn.* 11.
[3] *For* tasmā *of the Text. See Text*, p. 86, *fn.* 15.

pagabhāva-dassanena dukkhato aparimuttataṃ dassetvā, idāni tappaṭipakkha-dhamma-samannāgatassa dukkhakkhayaṃ dassento, *tādisaṃ mittan*-ti osānagāthamāha.

Tass'attho: *yassa* sammā paṭipannassa *maggânugo* paṭipattimaggaṃ anugato, tasmā paṭipanno appicchatâdiguṇa-samannāgamena sakalassa vaṭṭa-*dukkhassa khayaṃ* pariyosānaṃ pāpuneyya, *tādisaṃ* buddhaṃ vā buddhasāvakaṃ vā *paṇḍito* sappañño attano *mittaṃ kubbetha*, tena mittikaṃ kareyya *tañca seveyya* tameva payirupāseyyā-ti.

Dasamasuttavaṇṇanā.

Iti imasmiṃ vagge chaṭṭha-sattama-suttesu vivaṭṭaṃ kathitam. Itaresu vaṭṭavivaṭṭaṃ kathitaṃ.

Catukkavaggavaṇṇanā niṭṭhitā.

V, 1. Pañcamavaggassa paṭhame*:—

Aggappasādā-ti ettha ayaṃ *agga*-saddho† : ādi-koṭikoṭṭhāsaseṭṭhesu dissati. Tathā h'esa:—"Ajjatagge, samma dovārika, āvarāmi dvāraṃ Nigaṇṭhānaṃ[1] Nigaṇṭhīnaṃ," "Ajjatagge pāṇupetaṃ saraṇaṃ gatan"-ti‡ ca ādisu[2] ādimhi dissati. "Ten'eva aṅgul'aggena taṃ aṅgul'aggaṃ parāmaseyya," [3]"Ucchaggaṃ . . . veḷaggan"[3]-ti§ ca ādisu koṭiyaṃ. "Ambilaggaṃ vā . . . madhuraggaṃ[4] vā . . . tittakaggaṃ[5] vā," "Anujānāmi bhikkhave vihāraggena vā pariveṇaggena vā bhājetun"-ti‖ ca ādisu koṭṭhāse. "Ayaṃ imesaṃ catunnaṃ puggalānaṃ aggo ca seṭṭho ca uttamo ca pavaro ca," "Aggo'hamasmi lokassā"-ti¶ ca ādisu seṭṭhe. Svāyamidhâpi seṭṭhe yeva daṭṭhabbo. Tasmā aggesu seṭṭhesu pasādā, aggabhūtā seṭṭhabhūtā vā pasādā *aggappasādā*-ti attho. Purimasmiṃ ca atthe *agga*saddena Buddhâdi ratanattayaṃ vuccati.

Tesu Bhagavā tāva: asadis'aṭṭhena guṇavisiṭṭh'aṭṭhena asamasam'aṭṭhena ca *aggo*. So hi mahâbhinīhāraṃ dasan-

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* *Cf*. A. ii, 34-5. † *Cf*. MA. 136; AA. 124.
‡ M. i, 380; ii, 145; D. iii, 193. § VM. 172.
‖ S. v, 151. ¶ A. ii, 95; M. iii, 123.

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[1] S niggaṇ°, *also below*. [2] S *omits*.
[3-3] S ucchu° veḷu°. [4] C °lagg°. [5] S titti°.

naṃ pāramīnaṃ paricayañca ādiṃ katvā tehi bodhisambhāra-guṇehi c'eva buddhaguṇehi ca sesajanehi asadiso-ti asadis'aṭṭhena aggo. Ye c'assa guṇā mahākarānâdayo, te sesasattānaṃ guṇehi visiṭṭhā-ti guṇa-visiṭṭh'aṭṭhenapi sabbasatt'uttama-tāya aggo. Ye pana purimakā sammāsambuddhā, te[1] sabba-sattehi asamā, tehi saddhiṃ ayameva rūpakāya guṇehi c'eva dhammakāya guṇehi ca samo-ti asama-samaṭṭhenapi aggo. Tathā dullabhapātubhāvato acchariya-manussabhā-vato bahu-jana-hita-sukhâvahanato[2] adutiya-asahāyâdibhā-vato ca Bhagavā loke aggo-ti vuccati. Yathâha[3]:—"Ekapug-galassa bhikkhave pātubhāvo dullabho lokasmiṃ. Kata-massa ekapuggalassa? Tathāgatassa arahato sammāsam-buddhassa," "eka-puggalo bhikkhave loke uppajjamāno up-pajjati acchariyamanusso," "eka-puggalo bhikkhave loke uppajjamāno uppajjati bahujana—pe—sammāsambuddho," "eka-puggalo bhikkhave loke uppajjamāno uppajjati adutiyo asahāyo[4] appaṭimo[1] appaṭisamo appaṭibhāgo[5] appaṭi-puggalo asamo asamasamo dipadānaṃ aggo. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho"-ti.* Dhamma-saṅ-ghā pi añña-dhammasaṅghehi asadis'aṭṭhena visiṭṭha-guṇa-tāya dullabhapātubhāvâdinā ca aggā. Tathā hi:—tesaṃ svākkhātatâdi-supaṭipannatâdi-guṇa-visesehi añña-dhamma-saṅghā sadisā appataranihīnā vā n'atthi, kuto seṭṭhā. Saya-meva ca pana tehi visiṭṭha-guṇatāya seṭṭhā. Tathā dulla-bhuppāda-acchariyabhāva-bahujanahitasukhâvahā adutiya-asahāyâdi-sabhāvā[6] ca, te. Yadaggena hi Bhagavā dulla-bhapātubhāvo, tadaggena dhammasaṅghāpi. Acchariyâ-dibhāvepi es'eva nayo.

Evaṃ aggesu seṭṭhesu uttamesu pavaresu[7] guṇa-visiṭṭhesu pasādā-ti *aggappasādā*. Dutiyasmiṃ pana atthe yathā-vuttesu aggesu buddhâdisu[8] uppattiyā aggabhūtā pasādā *aggappasādā*. Ye pana ariya-maggena āgatā aveccappasādā, te ekanten'eva aggabhūtā pasādā-ti *aggappasādā*. Yathâha:—

* A. i, 22.

[1] S *omits*. [2] S °vahato. [3] S *has* pāṭhe *after this*.
[4] C asamāyo. [5] A *omits*. [6]
[7] [8]

"Idha bhikkhave ariyasâvako Buddhe aveccappasādena samannāgato hotī"-ti* ādiṃ. Aggavipākattāpi c'ete aggappasādā. Vuttaṃ hi:—"Agge kho pana pasannānaṃ aggo vipāko"-ti.†

Yāvatā-ti yattakā.

Sattā-ti pāṇino.

Apadā-ti apādakā.

Dvipadā-ti dvipādakā. Sesapadadvayepi es'eva nayo.

Vā‡-saddo samuccay'attho, na vikapp'attho. Yathā:—"Anuppanno vā kāmâsavo uppajjati, uppanno vā kāmâsavo pavaḍḍhatī"-ti,§ ettha anuppanno ca uppanno cā-ti attho. Yathā ca:—"Bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāyā"-ti,‖ ettha bhūtānañca sambhavesīnañcā-ti attho. Yatthā ca:—"Aggito vā udakato vā mithubhedato vā"-ti,¶ ettha aggito ca udakato ca mithubhedato cā-ti attho. Evaṃ *apadā vā—pe—aggamakkhāyatī*-ti etthâpi apadā ca dvipadā cā-ti sampiṇḍanavasena attho daṭṭhabbo. Tena vuttaṃ—'Samuccay'attho *vā* saddo, na vikapp'attho'-ti.

Rūpino-ti rūpavanto.

Na rūpino-ti *arūpino*.

Saññino-ti saññāvanto.

Na saññino-ti *asaññino*.

Nevasaññināsaññino nāma bhavaggapariyāpannā. Ettāvatā ca: **kāmabhavo, rūpabhavo, arūpabhavo, ekavokārabhavo, catuvokāra-bhavo, pañcavokārabhavo, saññībhavo, asaññībhavo, n'evasaññī-nâsaññībhavo-ti navavidhepi bhave satte anavasesato pariyādiyitvā dassesi Dhammarājā.

Ettha hi—rūpaggahaṇena kāmabhavo, rūpabhavo, pañcavokārabhavo, ekavokārabhavo ca dassito. Arūpaggahaṇena arūpabhavo, catuvokārabhavo ca dassito. Saññībhavâdayo pana sarūpen'eva dassitā. Apadâdiggahaṇena kāmabhavapañcavokārabhava-saññībhavānaṃ ekadeso dassito-ti.

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* A. ii, 56. † A. ii, 34. ‡ *Cf.* MA. 67.
§ M. i, 7. ‖ M. i, 48, 261. ¶ D. ii, 88.
** *Cf.* D. iii, 216; A. i, 223; iii, 444; S. iv, 258. *Also vide ante notes on Sutta 3, I, 2.*

Kasmā pan'ettha yathā dutiyasutte—*dvipadānaṃ aggo*-ti dvipadānaṃ gahaṇameva akatvā apadâdiggahaṇaṃ katanti? Vuccate: dutiyasutte tāva seṭṭhataravasena dvipadaggahaṇameva kataṃ. Imasmiṃ loke seṭṭho nāma uppajjamāno apada-catuppada-bahuppadesu na uppajjati dvipadesu yeva uppajjati. Kataresu dvipadesu? Manussesu c'eva devesu ca. Manussesu uppajjamāno sakalalokaṃ vase vattetuṃ samattho Buddho hutvā uppajjati.

Aṅguttar'aṭṭhakathāyaṃ pana tisahassī–mahāsahassī[1]-lokadhātuṃ vase pavattetuṃ samattho-ti vuttaṃ. Devesu uppajjamāno dasasahassī-lokadhātuṃ vase vattanako Mahābrahmā hutvā uppajjati. So tassa kappīyakārako vā ārāmiko vā sampajjati. Iti tatopi seṭṭhataravasen'eva dvipadānaṃ aggo-ti tattha vuttaṃ. Idha pana anavasesa-pariyādānavasena evaṃ vuttaṃ. Yāvatā hi sattā attabhāva-pariyāpannā *apadā vā—pe—n'evasaññīnâsaññino vā Tathāgato tesaṃ aggamakkhāyatī*-ti. Niddhāraṇe *te*'taṃ sāmivacanaṃ. Makāropadasandhikaro. Aggo akkhāyatī-ti padavibhāgo.

Aggo vipāko hotī-ti agge sammā-sambuddhe *pasannānaṃ* yo pasādo so aggo seṭṭho uttamo koṭibhūto vā. Tasmā tassa vipāke'pi aggo seṭṭhe uttamo koṭibhūto uḷāratamo paṇītatamo hoti. So pana pasādo duvidho lokiya-lok'uttarabhedato tesu lokiyassa tāva:—

> "Ye keci Buddhaṃ saraṇaṃ gatāse,
> Na te gamissanto apāyabhūmiṃ,[2]
> Pahāya mānusaṃ dehaṃ,
> Deva-kāyaṃ paripūressanti."*

> "Buddho-ti kittayantassa yassa [3]kāye bhavati pīti,[3]
> Varameva hi sā pīti kasiṇenapi Jambudīpassa."†

> "Sataṃ hatthī sataṃ assā sataṃ assatarī rathā,
> Sataṃ kaññā sahassāni āmuttamaṇikuṇḍalā,
> Ekassa padavītihārassa kalaṃ nâgghanti soḷasiṃ."‡

* S. i, 27; D. ii, 255; J. i, 97; Sum. 233, *etc.*
† (?). ‡ S. i, 211.

[1] S *omits.* [2] C apāyaṃ. [3-3] S kāye bhavati yā pīti.

"Sādhu kho devānaminda Buddhaṃ saraṇagamanaṃ hoti. Buddhaṃ saraṇagamanahetu kho devānaminda evamidh'ekacce sattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ uppajjanti. Te aññe deve dasahi ṭhānehi adhigganhanti: dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehī"-ti,* evamādīnaṃ suttapadānaṃ vasena pasādassa phalavisesayogo veditabbo. Tasmā so apāya-dukkha-vinivattanena saddhiṃ sampattibhavesu sukhavipākadāyako-ti daṭṭhabbo. Lokuttaro pana sāmaññaphala-vipākadāyako vaṭṭadukkhavinivattako ca. Sabbo pi câyaṃ pasādo paramparāya vaṭṭadukkhaṃ vinivatteti yeva. Vuttaṃ hetaṃ:—"Yasmiṃ bhikkhave samaye ariyasāvako attano saddhaṃ anussarati, n'ev'assa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ, na mohapariyuṭṭhitaṃ cittaṃ hoti. Ujugatamev'assa tasmiṃ samaye cittaṃ hoti, ujugata-cittassa pāmujjaṃ jāyati, pamuditassa pīti jāyati—pe—nâparaṃ itthattāyā-ti pajānātī"-ti.†

Dhammā-ti sabhāvadhammā.

Saṅkhatā-ti samecca sambhuyya paccayehi katā-ti saṅkhatā, sappaccayā dhammā.

Hetuhi ca paccayehi ca na kehici katā saṅkhatā-ti *asaṅkhatā*, appaccaya-nibbānaṃ. Saṅkhatānaṃ paṭiyogībhāvena asaṅkhatā-ti puthuvacanaṃ.

Virāgo tesaṃ aggamakkhāyatī-ti tesaṃ saṅkhatâsaṅkhatadhammānaṃ yo virāgasaṅkhato asaṅkhata-dhammo, So sabhāven'eva saṇhasukhumabhāvato santatara-paṇītatarabhāvato gambhīrâdi-bhāvato madanimmadanâdi-bhāvato ca aggaṃ seṭṭhaṃ uttamaṃ pavaranti vuccati.

Yadidan-ti nipāto, yo ayan-ti attho.

Madanimmadano-ti-ādīni sabbāni nibbānavevacanāni yeva. Tathā hi taṃ āgamma mānamada-purisamadâdiko sabbo mado nimmadīyati pamaddīyati, kāmapipāsâdikā sabbā pipāsā vinīyati, kāmâlayâdikā sabbepi ālayā samugghātiyanti sabbepi kammavaṭṭa-kilesavaṭṭavipākavaṭṭā upacchijjanti,

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* S. iv, 274-5.

† *Cf.* A. v, 332.

aṭṭhasatabhedā[1] sabbāpi taṇhā khīyati, sabbepi kilesā virajjanti, sabbaṃ dukkhaṃ nirujjhati, tasmā *madanimmadano—pe—nirodho*-ti vuccati.

Yā pan'esā taṇhā: bhavena bhavaṃ, phalena kammaṃ vinati saṃsibbatī-ti katvā *vānan*-ti vuccati. Taṃ vānaṃ ettha n'atthi, etasmiṃ[2] vā adhigate ariya-puggalassa na hotī-ti *nibbānaṃ*.

Aggo vipāko hotī-ti etthâpi:—

"Ye keci dhammaṃ saraṇaṃ gatāse—pe—
Dhammo-ti kittayantassa yassa [3]kāye bhavati pīti."[3]*

"Sādhu kho devānaminda dhammaṃ saraṇagamanaṃ hoti, dhammaṃ saraṇagamanahetu kho devānaminda evamidh'ekacce—pe—dibbehi phoṭṭhabbehī-"ti† evamādīnaṃ suttapadānaṃ vasena dhamme pasādassa phalavisesayogo veditabbo. Evamettha asaṅkhata-dhammavasen'eva aggabhāvo āgato. Sabbasaṅkhatanissaraṇadassan'atthaṃ ariya-magga-vasenāpi ayamattho labbhat'eva. Vuttaṃ h'etaṃ:—"Yāvatā bhikkhave dhammā saṅkhatā [4]vā asaṅkhatā vā[4] ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyatī"-ti,‡ "Maggānaṭṭhaṅgiko seṭṭho"-ti§ ca.

Saṅghā vā gaṇā vā-ti janasamūhasaṅkhātā yāvatā loke saṅghā vā gaṇā vā.

Tathāgata-sāvaka-saṅgho-ti aṭṭha-ariya-puggala-samūhasaṅghāto diṭṭhisīla-sāmaññena saṃhato[5] Tathāgatassa sāvakasaṅgho.

Tesaṃ aggamakkhāyatī-ti attano sīla-samādhi-paññā-vimutti-ādi-guṇa-visesena tesaṃ saṅghānaṃ aggo seṭṭho uttamo pavaro-ti vuccati.

Yadidan-ti yāni imāni.

Cattāri purisayugānī-ti yugalavasena paṭhama-maggaṭṭho paṭhama-phalaṭṭho-ti idamekaṃ yugalaṃ, yāva catuttha-

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* J. i, 97; *also cf.* J. i, 13. † S. iv, 275.
‡ A. ii, 34. § Dph. 273.

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[1] S °ppabhedā. [2] S tasmiṃ. [3-3] B kāye bhavati yā pīti.
[4-4] S *omits*. [5] C saṃghāto.

maggaṭṭho, catuttha-phalaṭṭho-ti idamekaṃ yugalan-ti evaṃ *cattāri purisayugāni.*

Aṭṭha purisapuggālā-ti purisapuggalavasena eko paṭhamamagg'aṭṭho, eko paṭhama-phal'aṭṭho-ti iminā nayena *aṭṭha purisapuggalā.* Ettha ca—puriso-ti vā puggalo-ti vā ekatthāni etāni padāni, veneyyavasena pan'etaṃ vuttaṃ.

Esa Bhagavato sāvakasaṅgho-ti yānīmāni yugavasena cattāri purisayugāni, pāṭekkato aṭṭha purisapuggalā esa Bhagavato sāvaka-saṅgho.

Āhuneyyo-ti-ādisu ānetvā hunitabban-ti āhunaṃ, dūrato pi āgantvā sīlavantesu dātabban-ti attho. Catunnaṃ paccayānaṃ etaṃ adhivacanaṃ. Mahapphalabhāva-karaṇato taṃ āhunaṃ paṭiggahetuṃ yutto-ti *āhuneyyo.* Athavā, dūrato'pi āgantvā sabbaṃ sāpateyyampi ettha āhunitabbaṃ,[1] sakkārâdīnampi āhavanaṃ arahatī-ti vā[2] āhavanīyo. Yo cāyaṃ brāhmaṇānaṃ āhavanīyo nāma aggi yattha hutaṃ mahapphalan ti tesaṃ laddhi. So ce hutassa mahapphalatāya āhavanīyo, saṅgho va āhavanīyo saṅghe hutamhi[3] mahapphalaṃ hoti. Yathâha:—

"Yo ca vassasataṃ jantu aggiṃ paricare vane,
Ekañca bhāvitattānaṃ muhuttamapi pūjaye;
Sā yeva pūjanā seyyo yañca vassasataṃ hutan"-ti.*

Tayidaṃ nikāyantare āhavanīyo-ti padaṃ idha āhuneyyo-ti iminā padena atthato ekaṃ, byañjanato pana kiñcimattameva nānaṃ. Tasmā evam atthavaṇṇanā katā.

Pāhuneyyo[4]-ti ettha pana pāhunaṃ vuccati disāvidisato āgatānaṃ piyamanāpānaṃ ñāti-mittānaṃ atthāya sakkārena paṭiyattaṃ āgantukadānaṃ, taṃ pi ṭhapetvā te tathārūpe pāhunake saṅghass'eva dātuṃ yuttaṃ. Tathāh'esa[5] ekabuddhantare pi dissati.[6] [7]Ayaṃ pan'ettha[7] pad'attho piyamanāpattakarehi pi[8] dhammehi samannāgato-ti.[9] Evaṃ pāhu-

* Dh. 16.

[1] C huni°. [2] C *omits.* [3] B hutañhi.
[4] C °neyyā. [5] S esa. [6] C *has* abbo kiṇṇañca *after this.*
[7-7] C *notes* abbokiṇṇo *as alternative reading.* [8] S *omits.*
[9] S samannetabbo°.

neyyaṃ[1] dātuṃ yuttaṃ, pāhunañca paṭiggahetuṃ yutto-ti pāhuneyyo. Yesaṃ pana pāhavanīyo-ti pāli, tesaṃ yasmā saṅgho pubbakāraṃ arahati, tasmā saṅgho[2] sabbapaṭhamaṃ ānetvā ettha hunitabban-ti pāhavanīyo, sabbappakārena vā āhavanaṃ arahatī-ti pāhavanīyo. Svāyamidha ten'eva atthena *pāhuneyyo*-ti vuccati.

Dakkhiṇā-ti paralokaṃ saddahitvā [3]dātabbaṃ dānaṃ,[3] taṃ dakkhiṇaṃ arahati, dakkhiṇāya vā hito mahapphalabhāvakaraṇena visodhanato-ti *dakkhiṇeyyo*. Ubho hatthe sirasi patiṭṭhapetvā sabbalokena kariyamānaṃ[4] añjalīkammaṃ arahatī-ti añjalīkaraṇīyo.

Anuttaraṃ puññakkhettaṃ lokassā-ti sabbalokassa asadisaṃ puññavirūhanaṭṭhānaṃ. Yathā hi rattasālīnaṃ vā yavānaṃ vā virūhanaṭṭhānaṃ rattasālīkkhettaṃ[5] yavakkhettan-ti vuccati, evaṃ saṅgho sadevakassa lokassa puññavirūhanaṭṭhānaṃ.

Saṅghaṃ nissāya hi lokassa nānappakāra-hita-sukha-nibbattakāni puññāni virūhanti, tasmā saṅgho anuttaraṃ puññakkhettaṃ lokassa. Idhâpi:—

"Ye keci saṅghaṃ saraṇaṃ gatāse—pe—
Saṅgho-ti kittayantassa [6]yassa kāye bhavati pīti."[6]*

"Sādhu kho devānaminda saṅghaṃ saraṇagamanaṃ hoti, saṅghaṃ saraṇagamanahetu kho devānaminda—pe—dibbehi phoṭṭhabbehī"-ti†-ādīnaṃ suttapadānaṃ vasena saṅghe pasādassa phalavisesayogo, ten'assa aggatā aggavipākatā ca veditabbā. Tathā anuttariya-paṭilābhena[7] sattamabhavâdito paṭṭhāya vaṭṭadukkhasamucchedo anuttara-sukhâdhigamo-ti[8] evamādi-uḷāra-phalanipphādanavasena agga-vipākatā veditabbā.

Gathāsu:—

Aggato-ti agge ratanattaye, aggabhāvato vā *pasannānaṃ*.
Aggaṃ dhamman-ti aggasabhāvaṃ Buddhasubuddhataṃ[9]

* J. i, 97. † S. iv, 275.

[1] S °hunaṃ *in fn.* [2] S *omits.* [3-3] S °bbadān°.
[4] C kayiram°. [5] S sālik°.
[6-6] B saṅghe bhavati yā pīti. [7] S °lābho.
[8] S °rasamadhig°. [9] S Buddha subodhitaṃ.

dhamma-sudhammataṃ saṅghasuppaṭipattiṃ ratanattayassa anaññasādhāraṇaṃ uttamasabhāvaṃ[1] dasabalâdi-svākkhātatâdi—suppaṭipannatâdi—[2]guṇassabhāvaṃ[2] vā *vijānataṃ* vijānantānaṃ. Evaṃ sādhāraṇato aggappasāda—vatthuṃ dassetvā idāni asādhāraṇato taṃ vibhāgena dassetuṃ *agge buddhe*-ti ādi vuttaṃ. Tattha:—

Pasannānan-ti aveccappasādena itarappasādena ca pasannānaṃ adhimuttānaṃ.

Virāgūpasame-ti virāge upasame ca. Sabbassa rāgassa sabbesaṃ kilesānaṃ accanta-virāga-hetu-bhūte, accanta-upasamahetubhūte cā-ti attho.

Sukhe-ti vaṭṭa-dukkhakkhayabhāvena saṅkhārūpasamasukhabhāvena ca sukhe.

Aggasmiṃ dānaṃ dadatan-ti agge ratanattaye dānaṃ dadantānaṃ deyyadhammaṃ pariccajantānaṃ. Ettha dharamānaṃ Bhagavantaṃ catūhi paccayehi upaṭṭhahantā pūjentā sakkarontā parinibbutañca Bhagavantaṃ uddissa dhūtacetiyâdike upaṭṭhahantā pūjentā sakkarontā Buddhe dānaṃ dadanti nāma. Dhammaṃ pūjessāmā-ti ye pana dhammadhare puggale catūhi paccayehi upaṭṭhahantā pūjentā sakkarontā dhammañca ciraṭṭhitikaṃ karontā dhamme dānaṃ dadanti nāma. Tathā ariyasaṅghaṃ catūhi paccayehi upaṭṭhahantā pūjentā sakkarontā taṃ uddissa itarasmiṃ pi tathā paṭipajjantā saṅghe dānaṃ dadanti nāma.

Aggaṃ puññaṃ pavaḍḍhatī-ti evaṃ Ratanattaye pasannena cetasā uḷāraṃ pariccāgaṃ uḷārañca pūjāsakkāraṃ pavattentānaṃ[3] divase divase aggaṃ uḷāraṃ kusalaṃ upaciyati.[4] Idāni tassa puññassa aggavipākatāya aggabhāvaṃ dassetuṃ *aggaṃ āyū*-ti ādi vuttaṃ. Tathā—

Aggaṃ āyū-ti dibbaṃ vā mānusaṃ vā *aggaṃ* uḷāratamaṃ āyu.

Pavaḍḍhati-ti uparūpari brūhati.

Vaṇṇo-ti rūpasampadā.

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[1] C *notes* uttama-bhāvaṃ *as an alternate reading.*

[2-2] C guṇaṃ sabhāvaṃ.

[3] C *notes* pavattento.

[4] C *notes* upacitissati.

Yaso-ti parivārasampadā.

Kitti-ti guṇaghoso.[1]

Sukhan-ti kāyikaṃ cetasikañca sukhaṃ.

Balan-ti kāyabalaṃ ñāṇabalañca.

Aggassa dātā-ti aggassa ratanattayassa dātā. Athavā,[2] aggassa deyyadhammassa dānaṃ uḷaraṃ katvā tattha puññaṃ pavattetā.

Aggadhammasamāhito-ti aggena pasāda-dhammena dānâdidhammena ca *samāhito* samannāgato acalappasādayutto. Tassa vā vipākabhūtehi bahujanassa piyamanāpatâdidhammehi yutto.

Aggappatto pamodatī-ti yattha yattha sattanikāye uppanno, tattha tattha aggabhāvaṃ seṭṭhabhāvaṃ[3] adhigato, aggabhāvaṃ vā lokuttaramaggaphalaṃ adhigato *pamodati* abhiramati paritusatī-ti.

Paṭhamasuttavaṇṇanā.

2. Dutiyaṃ atth'uppattivasena desitaṃ:—

Ekasmiṃ hi[4] samaye Bhagavati Kapilavatthusmiṃ Nigrodhârāme viharante bhikkhū āgantukabhikkhūnaṃ senâsanāni paññapentā pattacīvarāni paṭisāmentā sāmaṇerā ca lābha[5]-bhājaniyaṭṭhāne sampattâsampattānaṃ[6] lābhaṃ gaṇhantā uccāsaddā mahāsaddā ahesuṃ. Taṃ sutvā Bhagavā bhikkhū paṇāmesi. Te kira sabb'eva navā adhunāgatā imaṃ dhamma-vinayaṃ. Taṃ ñatvā Mahābrahmā āgantvā abhinandatu bhante Bhagavā bhikkhū sabbe-ti[7] tesaṃ paṇāmitabhikkhūnaṃ anuggaṇhanaṃ yāci. Bhagavā tassa okāsaṃ akāsi. Atha brahmā katâvakāso khomhi Bhagavatā-ti Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha Bhagavā bhikkhusaṅgho āgacchatū-ti, Ānanda—ttherassa ākāraṃ dassesi. Atha te bhikkhū Ānandattherena pakkositā Bhagavantaṃ upasaṅkamitvā sārajjayamānarūpā ekamantaṃ nisīdiṃsu. Bhagavā tesaṃ sappāyadesanaṃ vīmaṃsanto ime āmisahetu paṇāmitā, piṇḍiyālopadhammadesanā nesaṃ

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[1] S thutigh°. [2] S tattha vā.
[3] S visiṭṭabh°. [4] S Kira. [5] S *omits*.
[6] S sampattānaṃ. [7] S bhikkhu-saṃghan-ti.

sappāyā-ti cintetvā *antamidaṃ bhikkhave*-ti imaṃ desanaṃ desesi.

Tatrâyaṃ *anta**-saddo[1]:—"Santi bhikkhave eke samaṇabrāhmaṇā pubbantakappikā pubbantânudiṭṭhino"-ti†-ādisu koṭṭhāse āgato. "Antam akāsi dukkhassa," "Antavā ayaṃ loko parivaṭṭumo"-ti‡-ādisu paricchede. "Haritantaṃ vā paṭṭhantaṃ[2] vā selantaṃ vā"-ti§-ādisu mariyādāyaṃ. "Antaṃ . . . antaguṇan"-ti‖-ādisu sarīrâvayave.

"Carante h'eke parivāracchannā
Anto asuddhā bahi sobhamānā"-ti.¶-

ādisu citte.

"App'ekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udakejātāni udake saṃvaḍḍhāni udakânuggatāni anto nimugga-posinī"-ti**-ādisu abbhantare.

"Migānaṃ koṭṭhuko[3] anto pakkhīnaṃ pana vāyaso,
Eraṇḍo anto rukkhānaṃ tayo antā samāgatā"-ti††-

ādisu lāmake. Idhâpi lāmake yeva daṭṭhabbo. Tasmā *antamidaṃ bhikkhave jīvikānan*-ti bhikkhave idaṃ jīvikānaṃ antaṃ pacchimaṃ lāmakaṃ, sabbanihīnaṃ jīvitan-ti attho.

Yadidaṃ piṇḍolyan-ti yaṃ idaṃ pīṇḍapariyesanena bhikkhācariyāya jīvikaṃ[4] kappentassa jīvitaṃ. Ayaṃ pan'ettha pad'attho: piṇḍāya ullatī-ti pīṇḍolo, tassa kammaṃ *piṇḍolyaṃ*, piṇḍapariyesanena jīvikā-ti attho.

Abhisāpo-ti akkoso. Kupitā hi manussā attano paccatthikaṃ pilotikakhaṇḍaṃ nivāsetvā kapālahattho piṇḍaṃ pariyesamāno careyyāsī-ti akkosan-ti. Athavā: kiṃ tuyhaṃ [5]akātabbaṃ atthi,[5] yo tvaṃ evaṃ balaviriyūpapanno pi hirottappaṃ pahāya kapaṇo piṇḍolo vicarasi pattapāṇī-ti evampi akkosan-ti yeva.

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* Cf. MA. 87; DA. 103. † D. i, 12.
‡ M. i, 12; A. i, 134; Pts. i, 152. § M. i, 188.
‖ Cf. A. iv, 132; S. ii, 270. ¶ DA. 103.
** D. i, 75. †† J. ii, 440.

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[1] C sadde. [2] S pathantantaṃ; M. panthant°.
[3] S koṭṭhako. [4] S jīvitaṃ.
[5-5] B kātabbaṃ n'atthi.

Tañca kho etan-ti taṃ etaṃ abhisāpaṃ pi samānaṃ piṇḍolyaṃ.

Kulaputtā upenti atthavasikā-ti mama sāsane jātikulaputtā ca ācāra-*kulaputtā* ca *atthavasikā* kāraṇavasikā hutvā kāraṇavasaṃ paṭicca upenti upagacchanti.

Rājâbhinītā-ti-ādisu ye rañño santakaṃ khāditvā raññā bandhanâgāre bandhāpitā palāyitvā pabbajanti, te raññā bandhanaṃ abhinītattā *rājâbhinītā* nāma.

Ye pana corehi aṭaviyaṃ gahetvā ekaccesu māriyamānesu ekacce mayaṃ sāmi tumhehi vissaṭṭhā gehaṃ anajjhāvasitvā pabbajissāma, tattha tattha yaṃ yaṃ Buddhapūjâdi-puññaṃ karissāma, tato tato tumhākaṃ pattiṃ dassāmā-ti te hi vissaṭṭhā pabbajanti, te *corâbhinītā* nāma corehi māretabbataṃ abhinītattā.

Ye pana iṇaṃ gahetvā paṭidātuṃ asakkontā palāyitvā pabbajanti, te *iṇaṭṭhā* nāma. *Tañca kho etaṃ piṇḍolyaṃ kulaputtā* mama sāsane *n'eva rājâbhinītā—pe—na ājīvikāpakatā*[1] *upenti, api ca kho otiṇṇamhā jātiyā—pe—paññāyethā-ti upentī*-ti padasambandho.

Tattha:—*Otiṇṇamhā*-ti otiṇṇā amhā.

Jātiyā-ti-ādisu: tamhi tamhi satta-nikāye khandhānaṃ paṭhamâbhinibbatti *jāti*, paripāko *jarā*, bhedo *maraṇaṃ*.

Ñāti-roga-bhoga-sīla-diṭṭhibyasanehi phuṭṭhassa santāpo anto nijjhānaṃ *soko*.

Tehi phuṭṭhassa vacīvippalāpo *paridevo*.

Aniṭṭha-phoṭṭhabba-paṭihata-kāyassa kāyapīḷā *dukkhaṃ*.

Āghāta-vatthūsu upahatacittassa cetopīḷā *domanassaṃ*.

Ñātibyasanâdīhi eva phuṭṭhassa paridevenapi adhivāsetuṃ asamatthassa citta-santāpasamuṭṭhito bhūso āyāso *upâyāso*.

Etehi jātiyādīhi otiṇṇā *dukkhotiṇṇā*, tehi jātiādīhi dukkhehi anto anupaviṭṭhā.

Dukkhaparetā-ti tehi dukkha-dukkhavatthūhi abhibhūtā. Jāti-ādayo hi dukkhassa vatthubhāvato dukkhā, dukkhabhāvato ca soka-parideva-dukkha-domanassûpâyāsā dukkhā-ti.

Appevanāma—pe—paññāyethā-ti imassa sakalassa vaṭṭa-

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[1] C ājīpakatā.

dukkharāsissa paricchedakaraṇaṃ osānakiriyā api nāma paññāyeyya.

So ca hoti abhijjhālū-ti idaṃ: yo kulaputto dukkhassa antaṃ karissāmī-ti pubbe cittaṃ uppādetvā pabbajito aparabhāge taṃ pabbajjaṃ tathārūpaṃ kātuṃ na sakkoti, taṃ dassetuṃ vuttaṃ.

Tattha—*Abhijjhālū*-ti parabhaṇḍānaṃ abhijjhāyitā.

Tibbasārāgo-ti bahula-rāgo.

Byāpannacitto-ti byāpādena pūtibhūtattā vipannacitto.

Paduṭṭhamanasaṅkappo-ti tikhiṇasiṅgo viya caṇḍagoṇo paresaṃ upaghātanavasena duṭṭhacitto.

Muṭṭhassatī-ti bhattanikkhitta-kāko viya maṃsa-nikkhittasunakho viyā ca *muṭṭhassati*, idha kataṃ ettha na sarati.

Asampajāno-ti nippañño khandhâdiparicchedа-rahito.

Asamāhito-ti caṇḍasote baddhanāvā viya asaṇṭhito.

Vibbhantacitto-ti pantharūḷha-migo viya bhantamano.

Pākatindriyo-ti yathā gihī saṃvarâbhāvena pariggahaparijane olokenti asaṃvutindriyā, evaṃ asaṃvutindriyo hoti.

Chavālātan-ti chavānaṃ daḍḍhaṭṭhāne alātaṃ.

Ubhato padittaṃ majjhe gūthagatan[1]-ti pamāṇena aṭṭhaṅgulamattaṃ ubhato dvīsu koṇesu[2] ādittaṃ majjhe gūthamakkhitaṃ.

Neva gāme-ti sace hi taṃ yuganaṅgala-gopāṇasi-pakkhipāsakâdīnaṃ atthāya upanetuṃ sakkā assa, gāme kaṭṭhatthaṃ phareyya, sace khettakuṭiyaṃ kaṭṭhatthara-mañcakâdīnaṃ atthāya upanetuṃ sakkā assa, araññe kaṭṭhatthaṃ phareyya. Yasmā pana ubhayatthâpi na sakkā, tasmā evaṃ vuttaṃ.

Tathūpamāhan-ti tathūpamaṃ chavālātasadisaṃ ahaṃ imaṃ yathāvuttaṃ puggalaṃ vadāmi.

Gihībhogā ca parihīno-ti yo agāre vasantehi gihīhi dāyajje bhājiyamāne aññathā ca bhogo laddhabbo assa, tato ca parihīno.

Sāmaññatthañcā-ti ācariyūpajjhāyāṇaṃ ovāde ṭhatvā pariyatti-paṭivedha-vasena pattabbaṃ sāmaññatthañca na paripūreti. Imaṃ pana upamaṃ satthā na dussīlassa vasena

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[1] S gūdhag°, *here and below.* [2] S koṭīsu.

āhari, parisuddhasīlassa pana alasassa abhijjhâdīhi dosehi dusitacittassa puggalassa vasena āharī-ti veditabbaṃ.

Gathāsu:—

Gihībhogā-ti kāmasukhūpabhogato.

Parihīno-ti jano. *Sāmaññatthan*-ti paṭivedhabāhusaccañ-c'eva pariyatti bāhusaccañca. Tādiso hi assutaṃ sotuṃ sutaṃ pariyodapetuṃ na sakko-ti alasabhāvato.

[1]Bhagassa abhāvato[1] duṭṭhu bhago-ti *dubbhago*, alakkhiko kālakaṇṇipuriso.

Paridhaṃsamāno-ti vinassamāno.

Pakiretī-ti vikireti vidhaṃseti. Sabbametaṃ bhāvino sām-aññatthassa anuppādanameva sandhāya vuttaṃ.

Chavālātaṃ va nassatī-ti so tādiso puggalo yathāvuttaṃ chavālātaṃ viya kassaci anūpayujjamāno eva nassati. Ubhato paribhaṭṭhabhāvato eva kāyavācāhi akatavītikkamopi cittaṃ avisodhento nassati pageva katavītikkamo.

Dussīlo-ti tassa apāyadukkhabhāgibhāvadassanena dussīle ādīnavaṃ dassetvā tato satte vivecetukāmo *kāsāvakaṇṭhā*"-ti ādinā gāthādvayamāha. Tass' attho heṭṭhā vutto eva.*

Dutiyasuttavaṇṇanā.

3. Tatiye:—

Saṅghāṭikaṇṇe-ti cīvarakoṭiyaṃ.

Gahetvā-ti parāmasitvā.

Anubandho assā-ti anugato bhaveyya. Idaṃ vuttaṃ hoti:—bhikkhave idh'ekacco bhikkhu attano hatthena mayā pārutassa sugata-mahā-cīvarassa kaṇṇe parāmasanto viya maṃ anugaccheyya, evaṃ mayhaṃ āsannataro hutvā vihareyyā-ti.

Pāde pādaṃ nikkhipanto-ti gacchantassa mama pāde pādaṃ nikkhittaṭṭhāne pāduddhāraṇânantaraṃ attano pādaṃ nikkhipanto. Ubhayenâpi ṭhānagamanâdisu avijjahanto sabbakālaṃ mayhaṃ samīpe eva vihareyya ce pī-ti dasseti.

So ārakā va mayhaṃ ahañca tassā-ti so bhikkhu mayā vuttapaṭipadaṃ apūrento mama dūre yeva, ahañ ca tassa dūre yeva. Etena maṃsacakkhunā Tathāgatadassanaṃ rūpakāyasamo-

* *Vide ante Sutta* 2, II, 11.

1–1 S *omits.*

dhānañ ca akāraṇaṃ, ñāṇacakkhunā va dassanaṃ dhammakāyasamodhānameva ca pamāṇan-ti dasseti. Ten'evâha:— "Dhammaṃ hi so bhikkhave bhikkhu na passati, dhammaṃ apassanto na maṃ passatī"-ti. Tattha *dhammo* nāma navavidho lokuttaradhammo. So ca abhijjhâdīhi dūsitacittena[1] na sakkā passituṃ, tasmā dhammassa adassanato dhammakāyaṃ na passatī-ti. Tathā hi vuttaṃ "Kiṃte Vakkali iminā pūtikāyena diṭṭhena, yo kho Vakkali dhammaṃ passati, so maṃ passati, yo maṃ passati, so dhammaṃ passatī"-ti,* "Dhammabhūto brahmabhūto"-ti† ca, "Dhammakāyo itipi, brahmakāyo itipī"-ti‡ ca ādi.

Yojanasate-ti yojanasate padese, yojana-sata-matthake-ti attho. Sesaṃ vuttavipariyāyena veditabbaṃ. Ariyamaggâdhigamavasena 'c'assa anabhijjhālu-ādibhāvo daṭṭhabbo.

Gathāsu:—

Mahiccho-ti kāmesu tibbasārāgatāya mahā-iccho.

Vighātavā-ti paduṭṭhamanasaṅkappatāya sattesu āghātavasena mahicchatāya icchitâlābhena ca *vighātavā*.

Ejānugo-ti ejāsaṅkhātāya taṇhāya dāso viya hutvā taṃ anugacchanto rāgâdi–kilesa–pariḷāhâbhibhavena *anibbuto*, rūpâdivisayānaṃ abhikaṅkhanena *giddho*.[2]

Passa yāvañ ca ārakā-ti *anejassa nibbutassa vītagedhassa* sammā-sambuddhassa okāsavasena samīpe pi samāno *mahiccho vighātavā ejānugo anibbuto giddho* bālaputhujjano dhammasabhāvato yattakaṃ dūre, tassa so dūrabhāvo *passa*, vattuṃ pi na sukaran-ti attho. Vuttaṃ h'etaṃ:—

> "Nabhañca[3] dūre paṭhavī ca dūre pāraṃ samuddassa tathāhu[4] dūre,
> Tato have dūrataraṃ vadanti satañ ca dhammo[5] asatañ ca dhammo[6]"-ti.§

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* S. iii, 120. † M. i, 111; A. v, 226.
‡ D. iii, 84. § A. ii, 51.

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[1] S dussita°. [2] C *notes* viddho *as an alternative reading.*
[3] C Nabhā ca *as alternative reading; also in* A.
[4] C Tadāhu *as alternative version; also in* A.
[5] A °maṃ. [6] S rājā; °maṃ *in* A.

Dhammamabhiññāyā-ti catusaccadhammaṃ abhiññāya aññāya[1] ñātatīraṇa-pariññāhi yathârahaṃ pubbabhāge jānitvā.

Dhammamaññāyā-ti tameva dhammaṃ aparabhāge maggañāṇena pariññâdivasena yathā-mariyādaṃ jānitvā.

Paṇḍito-ti paṭivedhabāhusaccena paṇḍito.

Rahado va nivāte cā-ti nivātaṭṭhāne rahado viya.

Anejo-ti kilesa-calanarahito upasammati. Yathā so *rahado nivāta*ṭṭhāne vātena anabbhāhato sannisinno va hoti, evaṃ ayaṃ pi sabbathāpi paṭippassaddhakileso kilesacalana-rahito arahattaphalasamādhinā *vūpasammati* sabbakālaṃ upasantasabhāvo va hoti.

Anejo-ti so evaṃ anejâdisabhāvo arahā anejâdisabhāvassa sammā-sambuddhassa okāsato dūre pi samāno dhammasabhāvato adūre santike evā-ti.

Tatiyasuttavaṇṇanā.

4. Catutthe*:—*Aggī*-ti[2] anudahanaṭṭhena aggi. *Rāg'aggī*-ti[2] rāgo eva aggi *rāg'aggi*. Rāgo hi uppajjamāno satte anudahati jhāpeti, tasmā aggī-ti vuccati. Itaresu pi dvīsu es'eva nayo. Tattha yathā aggi yadeva indhanaṃ nissāya uppajjati, taṃ nidahati mahāpariḷāho ca[3] hoti, evameva tepi rāgâdayo yasmiṃ santāne sayaṃ uppannā taṃ nidahanti, mahāpariḷāhā ca[3] honti dunnibbāpayā. Tesu rāgapariḷāhena[4] santattahadayānaṃ icchitâlābhadukkhena maraṇappattānaṃ sattānaṃ pamāṇaṃ n'atthi. Ayaṃ tāva rāgassa anudahanatā. Dosassa pana anudahanatāya visesato manopadosikā devā, mohassa anudahanatāya khiḍḍāpadosikā devā ca[2] nidassanaṃ. Mohavasena hi tesaṃ satisammoso hoti. Tasmā khiḍḍāvasena āhāravelaṃ ativattantā kālaṃ karonti. Ayaṃ tāva rāgâdīnaṃ diṭṭhadhammiko anudahanabhāvo. Samparāyiko pana nirayâdisu nibbattāpana-vasena ghorataro duradhivāso ca. Ayañca attho *āditta*-pariyāyena ca[2] vibhāvetabbo.

Gāthāsu:—

Kāmesu mucchite-ti vatthukāmesu kāma[2]-pātabyatā-vasena mucchaṃ bālyaṃ pamādaṃ micchâcāraṃ āpanne.

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* D. iii, 217; S. iv, 19; A. iv, 41; Vibh. 368, *etc.*

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[1] S paññāya. [2] S *omits*. [3] S va. [4] S rāgajap°.

Byāpanne-ti byāpannacitte, *dahatī*-ti sambandho.

Nare pāṇâtipātino-ti idaṃ dosaggissa.

Ariyadhamme akovide-ti ye khandhâyatanâdisu sabbena sabbaṃ uggahaparipucchāya manasikāra-rahitā ariyadhammassa akusalā, te sammohena abhibhūtā visesena ca[1] sammuḷhā nāmā-ti vuttā.[2]

Ete aggī ajānantā-ti ete rāg'aggi-ādayo idha c'eva samparāye ca anudahantī-ti ajānantā, pariññâbhisamayavasena pahānâbhisamayavasena ca appaṭivijjhantā.

Sakkāyâbhiratā-ti sakkāye upādānakkhandha-pañcake taṇhādiṭṭhimānanandanâbhiratā.[3]

Vaḍḍhayantī-ti punappunaṃ uppajjanena vaḍḍhayanti ācinanti.

Nirayan-ti aṭṭhavidhaṃ mahānirayaṃ soḷasavidhaṃ ussadanirayan-ti sabbam pi nirayaṃ.

Tiracchānañca yoniyo-ti tiracchānayoniyo ca.

Asuran-ti asurakāyaṃ, *pettivisayañca*[4] *vaḍḍhayantī*-ti sambandho. Ettāvatā rāg'aggi-ādīnaṃ idha c'eva samparāye ca anudahanabhāva-dassanamukhena vaṭṭaṃ dassetvā, idāni tesaṃ nibbāpanena vivaṭṭaṃ dassetuṃ—*ye ca rattindivā*-ti-ādi[5] vuttaṃ.

Tattha:—*yuttā*-ti bhāvanânuyogavasena yuttā. [6]Tattha *sammā-sambuddhasāsane*, na aññasāsane rāg'aggi-ādīnaṃ nibbāpanabhāvaṃ[6] dasseti. Tathā hi anaññasādhāraṇaṃ tesaṃ nibbāpanavidhiṃ asubhakammaṭṭhānaṃ ca[5] saṅkhepen'eva dassento:—

> " Te nibbāpenti rāgaggiṃ niccaṃ asubhasaññino,
> Dosaggiṃ pana mettāya nibbāpenti naruttamā,
> Mohaggiṃ pana paññāya yāyaṃ nibbedhagāminī "-ti

āha.

Tattha:—*Asubhasaññino*-ti dvattiṃsâkāravasena c'eva uddhamātakâdivasena ca asubhabhāvanânuyogena asubha-saññino.

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[1] S *omits*. [2] C vuttaṃ. [3] S °ditthâbbhinand°.
[4] S pitti°. [5] C *omits*.
[6-6] C Kattha ? Sammāsambuddha sāsane. Tena . . . °panâbhāvaṃ. S *notes in fn.* tena sammāsambuddha sāsanato aññasāsane . . . °panâbhā°.

Mettāyā-ti—"So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī"-ti* vuttāya mettābhāvanāya. Ettha ca asubhajjhānañca pādakaṃ katvā nibbattita-anāgāmimaggena rāgaggidosaggīnaṃ nibbāpanaṃ veditabbaṃ.

Paññāyā-ti vipassanā-paññā-sahitāya maggapaññāya. Ten'evâha:—*yāyaṃ nibbedhagāminī*-ti.

Sā hi kilesakkhandhaṃ vinivijjhantī gacchati pavattatī-ti *nibbedhagāminī*-ti vuccati.

Asesaṃ parinibbantī-ti arahattamaggena asesaṃ rāgaggiādiṃ *nibbāpetvā* saupādisesāya nibbāṇadhātuyā ṭhitā paññāvepullappattiyā *nipakā* pubbe'va sammappadhānena sabbaso kosajjassa supahīnattā phalasamāpatti-samāpajjanena akilāsubhāvena ca *rattindivamatanditā* carimaka-cittanirodhena anupādisesāya nibbāṇadhātuyā *asesaṃ parinibbanti*. Tato ca asesaṃ anuvasesaṃ *vaṭṭadukkhaṃ accaguṃ*[1] atikkamiṃsu.

Evaṃ ye rāg'aggi-ādike nibbāpenti, tesaṃ anupādisesanibbāṇena nibbutiṃ dassetvā, idāni paṭividdha-guṇehi thomento osānagāthamāha.

Tattha:—

Ariyaddasā-ti ariyehi Buddhâdīhi passitabbaṃ,[2] kilesehi vā ārakattā ariyaṃ nibbāṇaṃ, ariyaṃ catusaccameva vā diṭṭhavanto-ti *ariyaddasā*.

Vedassa[3] maggañāṇassa, tena vā vedena saṃsārassa pariyosānaṃ gatā-ti *vedaguno*.

Sammadaññāyā-ti sammadeva sabbaṃ ājānitabbaṃ kusalâdiṃ khandhâdiñca jānitvā. Sesaṃ vuttanayameva.

Catutthasuttavaṇṇanā.

5. Pañcame:—

Tathā tathā-ti tena tena pakārena.

Upaparikkheyyā-ti vīmaṃseyya parituleyya sammaseyya vā.

Yathā yathâssa upaparikkhato-ti yathā yathā assa bhikkhuno upaparikkhantassa.

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* A. ii, 184; Vibh. 272.

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[1] S ajjhaguṃ.
[2] C jānitabbaṃ.
[3] C ariyabhāvakarassa.

Bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭan-ti bahiddhā rūpâdi-ārammaṇe[1] uppajjanakavikkhepâbhāvato avikkhittaṃ samāhitaṃ, tato eva avisaṭaṃ siyā. Idaṃ vuttaṃ hoti: Bhikkhave yena yena pakārena imassa āraddhavipassakassa bhikkhuno upaparikkhato saṅkhāre sammasantassa pubbe samāhitâkāra-sallakkhaṇa-vasena samathanimittaṃ gahetvā sakkaccaṃ nirantaraṃ sammasanañāṇaṃ pavattentassa attano vipassanācittaṃ kammaṭṭhānato bahiddhā rūpâdi-ārammaṇe uppajjanakaṃ na siya, accāraddhaviriyatāya uddhaccapakkhiyaṃ na siyā, tena tena pakārena bhikkhu upaparikkheyya parituleyya.

Ajjhattaṃ asaṇṭhitan[2]-ti yasmā viriye mandaṃ vahante samādhissa balavabhāvato kosajjâbhibhavena *ajjhattaṃ* gocarajjhatta-saṅkhāte kammaṭṭhānârammaṇe saṅkopavasena ṭhitattā saṇṭhitaṃ nāma hoti, viriyasamatāya pana yojitāya asaṇṭhitaṃ hoti vīthiṃ paṭipannaṃ tasmā yathā yathâssa upaparikkhato viññāṇaṃ ajjhattaṃ asaṇṭhitaṃ assa vīthipaṭipannaṃ siyā, tathā tathā upaparikkheyya.

Anupādāya [3]*na paritasseyyā*[3]-ti yathā yathâssa upaparikkhato "etaṃ mama eso me attā"-ti taṇhādiṭṭhiggāhavasena rūpâdisu kiñci saṅkhāraṃ aggahetvā tato eva taṇhādiṭṭhiggāhavasena na paritasseyya, *tathā tathā upaparikkheyyā*-ti sambandho. Kathaṃ pana upaparikkhato tividhaṃ p'etaṃ siyā-ti? Uddhaccapakkhiye ca[4] kosajjapakkhiye ca dhamme vajjento[5] viriyasamataṃ yojetvā pubb'eva[6] vipassanūpakkilesehi cittaṃ visodhetvā yathā sammadeva vipassanāñāṇaṃ vipassanāvīthiṃ paṭipajjati, tathā sammasato.

Iti Bhagavā catusaccakammaṭṭhānikassa bhikkhuno anukkamena paṭipadāñāṇa-dassana-visuddhiyā āraddhāya accāraddhaviriya-atisithilaviriya-vipassanūpakkilesehi cittassa visodhanūpāyaṃ dassetvā, idāni tathā visodhite vipassanāñāṇe na cirass'eva vipassanāmaggena ghaṭetvā sakala-vaṭṭadukkhasamatikkamāya saṃvattantī-ti dassento:—*bahiddhā cassa*

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[1] C rūpādikāra°, *here and below.*

[2] C asaṇḍitaṃ, *here and below.*

[3-3] *For* aparitassato *of the Text.*

[4] C *omits.*

[5] S āvajjento.

[6] S pubbe.

bhikkhave viññāṇan[1]-ti-ādimāha. Taṃ vuttanayameva. Yaṃ pana vuttaṃ:—"Āyatiṃ jāti-jarā-maraṇadukkhasamudaya-sambhavo na hotī"-ti.* Tass'attho: evaṃ vipassanā-maggena ghaṭetvā magga-paṭipātiyā aggamaggena anavasesato kilesesu khīṇesu āyaṭiṃ anāgate jāti-jarā-maraṇa-sakala-vaṭṭadukkha-samudaya-saṅkhāto sambhavo uppādo ca na hoti. Jātisaṅkhāto vā dukkhasamudayo, jarāmaraṇa-saṅkhāto dukkhasambhavo ca na hoti.

Gathāyaṃ:—

Sattasaṅgappahīnassā-ti taṇhāsaṅgo, diṭṭhisaṅgo, māna-saṅgo, kodhasaṅgo, avijjāsaṅgo, kilesasaṅgo, duccaritasaṅ-go-ti† imesaṃ sattannaṃ saṅgānaṃ pahīnattā *sattasaṅgap-pahīnassa*. Keci pana sattânusayā eva sattasaṅgā-ti vadanti.

Netticchinnassā-ti chinnabhavanettikassa.

Vikkhīṇo jāti-saṃsāro-ti punappunaṃ jāyana-vasena pa-vattiyā, jātihetukattā ca jātibhūto saṃsāro-ti *jāti-saṃsāro*, so bhavanettiyā chinnattā vikkhīṇo parikkhīṇo, tato eva n'atthi tassa punabbhavo-ti.

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe:—‡

Kāmūppattiyo-ti kāmapaṭilābhā, kāmapaṭisevanā vā.

Paccupaṭṭhitakāmā-ti nibaddha[2]-kāmā, nibaddhârammaṇā yathātaṃ manussā, manussā hi nibaddha-vatthusmiṃ vasaṃ vattenti, yattha[3] paṭibaddhacittā honti, sataṃ pi sahassaṃ pi datvā tameva mātugāmaṃ ānetvā nibaddhabhogaṃ bhuñ-janti. Ekacce ca devā, cātummahārājikato paṭṭhāya hi ca-tuddevalokavāsino nibaddhavatthusmiṃ yeva vasaṃ vat-tenti.

Pañcasikhavatthu c'ettha nidassanaṃ. Tathā ekacce āpā-yike nerayike ṭhapetvā sesâpāya[4]-sattāpi nibaddha-vatthus-miṃ yeva vasaṃ vattenti. Macchā hi attano macchiyā kacchapo kacchapiyā-ti evaṃ sabbe pi tiracchānā petā vinipā-

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* M. iii, 223. † *Cf.* UdA. 73, 349. ‡ *Cf.* D. iii, 218.

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[1] S viññāṇe.
[2] C nibandha.
[3] C yassā.
[4] S sesa-apā°, *here and below*.

ikā ca. Tasmā nerayike ṭhapetvā sesâpāyasatte upādāya yāva tusitakāyā ime sattā paccupaṭṭhitakāmā nāma.

Nimmāṇaratino-ti sayaṃ nimmite nimmāṇe rati etesan-ti *nimmāṇaratino*, tehi[1] nīlapītâdivasena yādisaṃ rūpaṃ icchanti, tādisaṃ nimmiṇitvā ramanti āyasmato Anuruddhassa purato manāpakāyikā devatā viya.*

Paranimmita-vasavattino-ti parehi nimmite kāme vasaṃ vattentī-ti paranimmita-vasa-*vattino*, tesaṃ hi manaṃ ñatvā pare yathārucitaṃ kāmabhogaṃ nimminanti, te tattha vasaṃ vattenti. Kathaṃ te parassa manaṃ jānantī-ti? Patisevanā-vasena.[2] Yathā hi kusalo sūdo rañño bhuñjantassa yaṃ yaṃ ruccati, taṃ taṃ jānāti. Evaṃ pakatiyā abhirucitârammaṇaṃ ñatvā [3]tādisaṃ yeva[3] nimminanti. Te tattha vasaṃ vattenti, methunasevanâdi-vasena kāme paribhuñjanti. Keci pana hasita-mattena, olokita-mattena, āliṅgita-mattena, hatthagahaṇa-mattena ca tesaṃ kāmakiccaṃ ijjhatī-ti vadanti. Taṃ aṭṭhakathāyaṃ *etaṃ pana n'atthī*-ti paṭikkhittaṃ. Na hi kāyena aphusantassa phoṭṭhabbakāmakiccaṃ sādheti. Channaṃ pi kāmâvacaradevānaṃ kāmā pākatikā eva. Vuttaṃ h'etaṃ:—

Cha ete kāmâvacarā sabbakāmasamaṅgino[4]
Sabbesaṃ ekasaṅkhātaṃ[5] āyu bhavati kittakan "[6]-ti.†

Gathāsu:—

*Ye caññe*ti ye yathāvuttadevehi aññe ca kāmabhogino manussā c'eva ekacce apāyūpagā ca, sabbe te.

Itthabhāvaññathābhāvan-ti imaṃ yathāpaṭiladdhatta-bhāvañc'eva uppatti-bhāvantara-saṅkhātaṃ ito aññathā bhāvañcā-ti dvippabhedaṃ saṃsāraṃ *nâtivattare* na atikkaman-ti.

Sabbe pariccaje kāme-ti dibbâdi-bhede sabbe pi kāme vatthukāme ca kilesa-kāme ca pariccajeyya. Kilesa-kāme anāgāmi-maggena pajahanto yeva hi vatthu-kāme pariccajati nāma.

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* *Cf.* A. iv, 262. † Vibh. 423.

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[1] S *omits*. [2] S Pakatis°. [2–3] C tādiseyeva.
[4] Vibh. °samiddhino. [5] Vibh. °khāto. [6] Vibh. °tako.

Piyarūpa-sātarūpa-gadhitan-ti piyarūpesu rūpâdisu sukhavedanassādena gadhitaṃ giddhaṃ.

Chetvā sotaṃ duraccayan-ti aññehi duraccayaṃ duratikkamaṃ taṇhāsotaṃ arahattamaggena samucchinditvā. Sesaṃ heṭṭhā vuttanayameva.*

Chaṭṭhasuttavaṇṇanā.

7. Sattame:—†

Kāmayogayutto-ti pañca-kāmaguṇiko rāgo kāmayogo, tena yutto kāmayogayutto. Asamucchinnakāmarāgass'etaṃ adhivacanaṃ. Rūpârupa-bhavesu chandarāgo *bhavayogo*, tathā jhānanikanti, sassatadiṭṭhisahagato ca rāgo, tena yutto *bhavayogayutto*, appahīnabhavarāgo-ti attho.

Āgāmī-ti brahmaloke ṭhito'pi paṭisandhiggahaṇavasena imaṃ manussalokaṃ āgamanasīlo. Ten'evâha—*āgantā*[1] *itthattan*-ti. Manussattabhāva-saṅkhātaṃ itthabhāvaṃ āgamanadhammo, manussesu uppajjanasīlo-ti attho. Kāmañc'ettha kāmayogo itthattaṃ āgamanassa kāraṇaṃ. Yo pana kāmayogayutto, so ekantena bhavayogayutto'pi hotī-ti dassan'atthaṃ *kāmayogayutto bhikkhave bhavayogayutto*-ti ubhayaṃ pi ekajjhaṃ katvā vuttaṃ.

Kāmayogavisaṃyutto[2]-ti ettha asubhajjhānaṃ pi kāmayogavisaṃyogo, taṃ pādakaṃ katvā adhigato anāgāmimaggo ekanten'eva kāmayogavisaṃyogo nāma. Tasmā tatiyamaggaphale ṭhito ariya-puggalo *kāmayogavisaṃyutto*-ti vutto. Yasmā[3] pana rūpârūpabhavesu chandarāgo anāgāmimaggena na pahīyati, tasmā so appahīna-bhavayogattā bhavayogayutto-ti vutto.

Anāgāmī-ti kāmalokaṃ paṭisandhigahaṇavasena anāgāmī, kāmayoga-visaṃyogavasen'eva hi saddhim anavasesa-orambhāgiya-saṃyojana-samugghātena ajjhattasaṃyojanabhāvasiddhito itthattaṃ anāgantā hoti, tattha parinibbāyī anāvattidhammo.

Yassa pana anavasesaṃ bhavayogo pahīno, tassa avijjāyogâdi-avasiṭṭhakilesā pi tadekaṭṭhabhāvato pahīnā eva

* *Cf. ante Sutta* 3, V, 4. † *Cf.* A. ii, 10; D. iii, 230; S. v, 59.

[1] S āgantvā. [2] *For* °saññutto *of the Text.* [3] C Tasmā.

hontī-ti so parikkhīṇabhavasaṃyojano *arahaṃ*[1] *khīṇâsavo*-ti vuccati. Tena vuttaṃ: *kāmayogavisaṃyutto bhikkhave bhavayogavisaṃyutto arahaṃ hoti khīṇâsavo*-ti. Ettha ca kāmayogavisaṃyogo anāgāmī catutthajjhānassa sukha-dukkha-somanassa-domanassappahānaṃ viya, tatiya-maggassa diṭṭhi-vicikicchā-sīlabbata-parāmāsa-saṃyojana-parikkhayo viya ca[2] catuttha-maggassa vaṇṇabhaṇanatthaṃ vutto-ti daṭṭhabbaṃ. Paṭhama-padena sotāpannasakadāgāmīhi saddhiṃ sabbo puthujjano gahito, dutiya-padena pana sabbo *anāgāmī*, tatiyapadena *arahā*-ti arahattanikūṭena[3] desanaṃ niṭṭhāpesi.

Gathāsu:—*

Ubhayan-ti ubhayena kāmayogena bhavayogena ca saṃyuttā-ti attho.

Sattā gacchanti saṃsāran-ti puthujjanā sotāpannā sakadāgāmino-ti† ime tividhā *sattā* kāmayoga-bhavoyogānaṃ appahīnattā *gacchanti* saṃsāranti, tato eva *jātimaraṇagāmino* honti. Tattha[4] ekabījī, kolaṃkolo, sattakkhattuparamo-ti tīsu sotāpannesu sabbamudu sattakkhattu-paramo, so aṭṭhamaṃ bhavaṃ na nibbatteti, attano paricchinna-jātivasena[5] pana saṃsarati, tathā itare pi. Sakadāgāmīsu'pi yo idha sakadāgāmimaggaṃ patvā devaloke uppajjitvā puna idha nibbattati, so attano paricchinnajātivasen'eva saṃsarati. Ye pana sakadāgāmino vomissakanayena vinā tattha tattha devesu yeva manussesu yeva vā nibbattanti, te uparimaggâdhigamāya yāva indriyaparipākā punappunaṃ uppajjanato saṃsaranti yeva. Puthujjane pana vattabbameva n'atthi sabbabhavasaṃyojanānaṃ aparikkhīṇattā. Tena vuttaṃ:—

> "*Kāmayogena saṃyuttā bhavayogena c'ubhayaṃ,*
> *Sattā gacchanti saṃsāraṃ jātimaraṇagāmino*"-ti.

Kāme pahantvānā-ti kāmarāgasaṅkhāte kilesakāme anāgāmimaggena pajahitvā.

Chinnasaṃsayā-ti samucchinnakaṅkhā, tañ ca kho sotāpattimaggen'eva. Vaṇṇabhaṇanatthaṃ pana catutthamaggassa

* *Cf.* A. ii, 12. † *Cf.* D. iii, 132.

[1] S arahanta-khī°. [2] S *omits.* [3] C nikuṭhena.
[4] S ettha. [5] C paricchanna°; *also below.*

evaṃ vuttaṃ. Arahanto hi idha chinnasaṃsayā-ti adhippetā. Ten'evâha:—*Khīṇamānapunabbhavā*-ti. Sabbaso khīṇo navavidho pi māno āyatiṃ punabbhavo ca etesan-ti *khīṇamānapunabbhavā*. Mānaggahaṇena c'ettha tadekaṭṭhatāya lakkhaṇavasena vā sabbo catuttha-maggavajjho kileso gahito-ti. Khīṇamānatāya ca saupādisesā nibbānadhātu vuttā hoti. Khīṇapunabbhavatāya anupādisesā. Sesaṃ suviññeyyameva.

Sattamasuttavaṇṇaṇā.

8. Aṭṭhame:—

Kalyāṇasīlo-ti sundarasīlo, sampannasīlo, paripuṇṇasīlo. Tattha: sīlapāripūri dvīhi kāraṇehi hoti sammadeva sīlavipattiyā ādīnavadassanena sīlasampattiyā ca ānisaṃsadassanena. Idha pan'assa[1] sabbaparibandhavippamuttassa[2] sabbâkāraparipuṇṇassa maggasīlassa ca phalasīlassa ca vasena kalyāṇatā veditabbā.

Kalyāṇa-dhammo-ti sabbe bodhipakkhiyadhammā adhippetā. Tasmā kalyāṇā satipaṭṭhānâdi-bodhipakkhiya-dhammā, etassâ-ti kalyāṇadhammo.

Kalyāṇapañño-ti ca maggaphalapaññā-vasen'eva kalyāṇapañño. Lokuttarā eva hi sīlâdi-dhammā ekantakalyāṇā nāma akuppasabhāvattā. Keci pana "Catu-pārisuddhisīlavasena kalyāṇa-sīlo, vipassanā-maggadhammavasena kalyāṇa-dhammo, maggaphalapaññā-vasena kalyāṇapañño"-ti vadanti. "Asekkhā eva te sīladhamma-paññā"-ti eke. Apare pana bhaṇanti "Sotāpanna-sakadāgāmīnaṃ maggaphalasīlaṃ kalyāṇasīlaṃ nāma, tasmā *kalyāṇasīlo*"-ti iminā sotāpanno sakadāgāmī ca gahitā va honti, te hi sīlesu paripūrikārino nāma. Anāgāmimaggaphala-dhammā aggamaggadhammā ca kalyāṇa-dhammā nāma, tattha hi bodhipakkhiyadhammā bhāvanāpāripūriṃ gacchanti, tasmā *kalyāṇadhammo*-ti iminā tatiyamaggaṭṭhato paṭṭhāya tayo ariyā gahitā honti. Paññākiccassa matthakappattiyā aggaphale paññā *kalyāṇa-paññā* nāma, tasmā paññā-vepullappatto arahā *kalyānapañño*-ti vutto, evameva puggalā gahitā honti-ti. Kiṃ iminā papañcena, aggamaggaphaladhammā idha kalyāṇasīlâda-

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[1] C Idha pana. [2] C vippayuttassa.

yo vuttā-ti ayamamhākaṃ khanti. Dhammavibhāgena hi ayaṃ puggalavibhāgo, na dhammavibhāgo-ti.

Kevalī-ti ettha kevalaṃ vuccati kenaci avomissakatāya sabba-saṅkhatavivittaṃ nibbānam, tassa adhigatattā arahā *kevalī*. Athavā: pahānabhāvanā-pāripūriyā pariyosāna-anavajja-dhamma-pāripūriyā ca kalyāṇakaṭṭhena abyāsekasukhatāya ca kevalaṃ arahattaṃ, tadadhigamena *kevalī* khīṇâsavo.

Maggabrahmacariyavāsaṃ vasitvā pariyosāpetvā ṭhito-ti *vusitavā*.

Uttamehi aggabhūtehi vā asekkhadhammehi* samannāgatattā *uttamapuriso* ti vuccati.

Sīlavā†-ti ettha ken'aṭṭhena sīlaṃ? Sīlanaṭṭhena sīlaṃ. Kimidaṃ sīlanaṃ nāma? Samādhānaṃ susīlyavasena kāyakammâdīnaṃ avippakiṇṇatā-ti attho. Athavā: upadhāraṇaṃ jhānâdi-kusala-dhammānaṃ patiṭṭhāna-vasena ādhārabhāvo-ti‡ attho. Tasmā sīlati, sīletī-ti vā sīlaṃ. Ayaṃ tāva saddalakkhaṇanayena sīl'attho. Apare pana: Sīr'-aṭṭho sīl'aṭṭho, sītal'aṭṭho sīl'aṭṭho, siv'aṭṭho sīlaṭṭho"-ti nirutti-nayena atthaṃ vaṇṇenti. Tayidaṃ pāripūrito atisayato vā sīlaṃ assa atthī-ti *sīlavā*. Catupārisuddhisīlavasena sīlasampanno-ti attho. Tattha yaṃ jeṭṭhakasīlaṃ, taṃ vitthāretvā dassetuṃ—*pāṭimokkhasaṃvara* – *saṃvuto*-ti - ādi vuttan-ti ekaccānaṃ ācariyānaṃ adhippāyo.

Apare pana bhaṇanti ubhayatthâpi§ pāṭimokkhasaṃvaro Bhagavatā vutto. Pāṭimokkhasaṃvaro eva hi sīlaṃ. Itaresu indriya – saṃvaro chadvārarakkhāmattakameva. Ājīvapārisuddhi – dhammena paccayuppādamattameva. Paccayasannissitaṃ paṭiladdhapaccaye idamatthan-ti paccavekkhitvā paribhuñjana-mattameva. Nippariyāyena pāṭimokkhasaṃvaro va sīlaṃ. Yassa so bhinno, so chinnasīso puriso viya hatthapāde sesāni rakkhissatī-ti na vattabbo. Yassa pana so arogo, so acchinnasīso viya puriso tāni puna pākatikāni katvā rakkhituṃ sakkoti. Tasmā *sīlavā*-ti iminā pāṭimokkhasīlameva uddisitvā taṃ vitthāretuṃ *pāṭimokkha-saṃvarasaṃvuto*-ti-ādi vuttanti.

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* *Cf.* D. iii, 271.
† *Cf.* Ud. iv, 1; *and* UdA. 223.
‡ Vism. i, 8.
§ *Cf.* MA. 155.

Tattha:—

Pāṭimokkhan-ti sikkhāpadasīlaṃ, taṃ hi yo pāti rakkhati, taṃ mokkheti mocayati apāyikâdīhi dukkhehī-ti *pāṭimokkhaṃ*. Saṃvaraṇaṃ saṃvaro,—kāyavācāhi avītikkamo. Pāṭimokkhameva saṃvaro-ti *pāṭimokkha-saṃvaro*. Tena saṃvuto pihitakāyavāco-ti *pāṭimokkhasaṃvarasaṃvuto*. Idamassa tasmiṃ sīle patiṭṭhitabhāvaparidīpanaṃ.*

Viharatī-ti tadanurūpa-vihāra-samaṅgibhāva-paridīpanaṃ.

Ācāragocarasampanno-ti heṭṭhā pāṭimokkha – saṃvarassa upari visesânuyogassa ca upakārakadhammaparidīpanam.

Anumattesu vajjesu bhayadassāvī-ti Pātimokkhasīlato acavanadhammatā-paridīpanaṃ.

Samādāyā-ti sikkhāpadānaṃ anavasesato ādānaparidīpanaṃ.

Sikkhatī-ti sikkhāya samaṅgībhāvaparidīpanaṃ.

Sikkhāpadesu-ti sikkhitabbadhammaparidīpanaṃ.

Aparo nayo: kilesānaṃ balavabhāvato, pāpakiriyāya sukarabhāvato, puññakiriyāya ca dukkarabhāvato, bahukkhattuṃ apāyesu patanasīlo-ti *pāti* puthujjano. Aniccatāya vā bhavâdisu kammavegukkhitto ghaṭiyantaṃ viya anavaṭṭhānena[1] paribbhamanato gamanasīlo-ti *pāti*.

Maraṇavasena[2] vā tamhi tamhi sattanikāye attabhāvassa pātanasīlo[3]-ti *pāti*, sattasantāno cittameva vā. Taṃ pātinaṃ saṃsāradukkhato mokkhetī-ti *pātimokkhaṃ*.[4] Cittassa hi vimokkhena satto vimutto. "Cittavodānā visujjhantī"-ti, "anupādāya āsavehi cittaṃ vimuttan"-ti† ca vuttaṃ.

Athavā: Avijjânidānā hetunā saṃsāre patati gacchati pavattatī-ti *pāti*. "Avijjānīvaraṇānaṃ sattānaṃ taṇhā-saṃyojanānaṃ sandhāvataṃ saṃsaratan"-ti‡ hi vuttaṃ. Tassa pātino sattassa taṇhâdi-saṅkilesattayato mokkho etenā-ti *pātimokkhaṃ*. Taṇhākālo-ti[5]- ādīnaṃ viyassa samāsa-siddhi veditabbā.

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* *Cf.* VM. i, 16; Sam. Vin. 323; Vin. ii, 95; A. iii, 113, 262; UdA. 223.
† S. ii, 187; iv, 20; v, 317. ‡ S. ii, 178.

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[1] UdA. °vadānena.
[2] UdA. caraṇava°.
[3] UdA. pata°.
[4] S °kkho.
[5] C Kaṇṭhekālo; UdA. Kaṇṭh oṭṭha-kālo.

Athavā: pāteti vinipāteti dukkhetī[1]-ti *pāti*, cittaṃ. Vuttaṃ hi:—" Cittena niyati loko, cittena parikassatī "[2]-ti.* Tassa pātino mokkho etenā-ti *pātimokkho*.

Patati vā etena apāya-dukkhe saṃsāradukkhe cā-ti *pāti*, taṇhâdi-saṅkileso.[3] Vuttaṃ hi:—" Taṇhā janeti purisaṃ, taṇhā-dutiyo puriso "-ti† ca ādi. Tato patito mokkho-ti *pātimokkho*.[4]

Athavā: patati etthā-ti *pāti*, cha ajjhattikabāhirāni āyatanāni. Vuttaṃ hi:—

" Chassu[5] loko samuppanno . . . chassu kubbati santhavan "-ti.‡ Tato cha ajjhattikabāhir'āyatana-saṅkhātato pātito mokkho-ti *pātimokkho*.

Athavā: pāto vinipāto assa atthī-ti *pāti*, saṃsāro. Tato pātito mokkho-ti *pātimokkho*.

Athavā: sabba-lokâdhipatibhāvato dhamm'issaro Bhagavā patī-ti vuccati, muccati etenāti mokkho, patino mokkho tena paññatto-ti patimokkho, patimokkho eva *pātimokkho*.

Sabbaguṇānaṃ vā mūlabhāvato uttam'aṭṭhena pati ca so yathāvutten'atthena mokkho cā-ti patimokkho, patimokkho eva *pātimokkho*. Tathāhi vuttaṃ:—" Pātimokkhan-ti mukhametaṃ pamukhametan "-ti§ vitthāro.

Athavā: '*Pa*' iti pakāre, *atī*-ti accant'atthe nipāto. Tasmā pakārehi accantaṃ mokkhetī-ti *pâtimokkho*.

Idaṃ hi sīlaṃ sayaṃ tadaṅgavasena samādhisahitaṃ paññāsahitañca vikkhambhana-vasena samuccheda-vasena ca accantaṃ mokkheti mocetī-ti *pātimokkhaṃ*.

Paṭipaṭi mokkho-ti vā paṭimokkho, tamhā tamhā vītikkamitabba-dosato paṭi paccekaṃ mokkho ti attho. Paṭimokkho eva *pāṭimokkho*.

Mokkho vā nibbānaṃ; tassa mokkhassa paṭimokkhaṃ paṭibimba-bhūtan-ti pāṭimokkhaṃ. *Pāṭimokkha-sīlasaṃvaro* hi suriyassa aruṇ'uggamanaṃ viya nibbānassa udayabhūto tappaṭibhāgo viya hoti yathârahaṃ kilesanibbāpanato-ti paṭimokkhaṃ, paṭimokkhameva *pāṭimokkhaṃ*.

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* S. i, 39. † S. i, 37; ii, 10. ‡ Sn. 169. § Vin. i, 103.

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[1] UdA. °khehī. [2] C °kissati. [3] C °lesā.
[4] C °kho; *also below*. [5] S chasu; *also below*.

Athavā: mokkhaṃ paṭivattati, mokkhâbhimukhan-ti vā paṭimokkhaṃ, paṭimokkhameva pāṭimokkhan-ti evaṃ tāv'ettha *pāṭimokkha*-saddassa attho veditabbo.

Saṃvarati pidahati etenā-ti *saṃvaro*, pāṭimokkhameva saṃvaro, pāṭimokkhasaṃvaro. Atthato pana tato tato vītikkamitabbato viratiyo cetanā ca. Tena pāṭimokkhasaṃvarena upeto samannāgato *pāṭimokkhasaṃvarasaṃvuto*-ti vutto. Vuttaṃ h'etaṃ Vibhaṅge:—"Iminā pāṭimokkhasaṃvarena upeto hoti samupeto upagato samupagato sampanno samannāgato, tena vuccati pāṭimokkhasaṃvarasaṃvuto"-ti.*

Viharatī-ti iriyāpathavihārena viharati īriyati vattati.

Ācāragocarasampanno-ti veḷudānâdi[1]-micchâjīvassa kāyapāgabbhiyâdīnañca akaraṇena sabbaso anācāraṃ vajjetvā,[2] kāyiko avītikkamo vācasiko avītikkamo-ti, evaṃ vuttabhikkhusāruppaācārasampattiyā vesiyâdi-agocaraṃ vajjetvā, piṇḍapātâdiatthaṃ upasaṅkamituṃ yuttaṭṭhānasaṃkhātagocarena ca sampannattā *ācāragocarasampanno*.

Api ca yo bhikkhu satthari sagāravo sappatisso sabrahmacārīsu sagāravo sappatisso hirottappasampanno, sunivattho, supāruto, pāsādikena abhikkantena paṭikkantena ālokitena vilokitena, sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno, indriyesu guttadvāro, bhojane mattaññū, jāgariyânuyutto, satisampajaññena samannāgato, appiccho santuṭṭho pavivitto asaṃsaṭṭho abhisamācārike sakkaccakārī garucitikārabahulo viharati, ayaṃ vuccati *ācārasampanno*.

Gocaro pana upanissayagocaro, ārakkhagocaro, upanibandhagocaro-ti tividho. Tattha dasakathāvatthu-guṇasamannāgato vutta-lakkhaṇo kalyāṇamitto yaṃ nissāya asutaṃ suṇāti, sutañca pariyodapeti, kaṅkhaṃ vinodeti,[3] diṭṭhiṃ ujukaṃ karoti, cittaṃ pasādeti, yassa ca anusikkhanto saddhāya vaḍḍhati, sīlena sutena cāgena paññāya vaḍḍhati, ayaṃ upanissayagocaro.

Yo bhikkhu antaragharaṃ paviṭṭho, vīthiṃ paṭipanno okkhittacakkhu yugamattadassāvī saṃvuto gacchati, na

* *Cf.* Vibh. 246.

[1] C veddhedā°.
[2] *Cf.* KhA. 242; VM. 17; Vibh. 246.
[3] C vitarati.

hatthiṃ olokento na assaṃ na rathaṃ na pattiṃ na itthiṃ na purisaṃ olokento na disāvidisā pekkhamāno gacchati, ayaṃ ārakkhagocaro.

Upanibandhagocaro pana cattāro satipaṭṭhānā yattha bhikkhu attano cittaṃ upanibandhati. Vuttañh'etaṃ Bhagavatā—"Ko ca, bhikkhave, bhikkhuno gocaro, sako pettiko visayo? Yadidaṃ cattāro satipaṭṭhānā"-ti.* Iti yathāvuttāya ācārasampattiyā imāya ca gocarasampattiyā samannāgatattā *ācāragocarasampanno.*

Aṇumattesu vajjesu bhayadassāvī†-ti appamattakesu aṇuppamāṇesu asañcicca āpannasekhiyaakusalacitt'uppādâdibhedesu vajjesu bhayadassanasīlo. Yo hi bhikkhu paramâṇumattaṃ vajjaṃ aṭṭhasaṭṭhiyojanasatasahass'ubbedha-Sinerupabbatarājasadisaṃ katvā passati, yo pi sabbalahukaṃ dubbhāsitamattaṃ pārājikasadisaṃ katvā passati, ayaṃ *aṇumattesu vajjesu bhayadassāvī* nāma.

Samādāya sikkhati sikkhāpadesū-ti yaṃ kiñci sikkhāpadesu sikkhitabbaṃ, taṃ sabbena sabbaṃ sabbathā sabbaṃ anavasesaṃ samādayitvā sikkhati, vattati, pūretī-ti attho.

Iti *kalyāṇasīlo*-ti iminā pakāreṇa kalyāṇasīlo samāno. Puggalâdhiṭṭhānavasena hi niddiṭṭhaṃ sīlaṃ. *Evaṃ kho bhikkhave bhikkhu kalyāṇasīlo hotī*-ti vutta puggalâdhiṭṭhānavasen'eva nigametvā, *kalyāṇadhammo*-ti ettha vuttadhamme niddisitukāmena tesaṃ dhammānaṃ idaṃ sīlaṃ adhiṭṭhānan-ti dassetuṃ puna *iti kalyāṇasīlo*-ti vuttaṃ.

Sattannaṃ bodhipakkhiyānan-ti ādi sabbaṃ heṭṭhā vuttatthameva. Puna kalyāṇasīlo-ti-ādi nigamanaṃ.

Gāthāsu:—

Dukkaṭan-ti duṭṭhu kataṃ, (tathā) duccaritan-ti attho. *Hirīmatan*-ti hirimantaṃ hirisampannaṃ. Sabbaso pāpapavattiyā jigucchanasabhāvan-ti attho. Hirīmatan-ti vā hirisahitacittaṃ. Hiriggahaṇen'eva c'ettha ottappam pi gahitan-ti veditabbaṃ. Hir'ottappaggahaṇena ca sabbaso duccaritâbhāvassa hetuṃ dassento kalyāṇasīlataṃ hetuto vibhāveti.

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* S. v, 148; *cf.* M. i, 221; JA. ii, 59; Dialog. iii, 60.
† *Cf.* Vism. 20; Vibh. 247.

Sambodhiṃ ariyamaggañāṇaṃ gacchanti bhajantī-ti *sambodhigāmino*. Bodhipakkhikā-ti attho.

Anussadan-ti rāgussadâdirahitaṃ.

Tathāvidhan ti pi paṭhanti. Bodhipakkhikānaṃ dhammānaṃ bhāvanânuyogamanuyutto-ti yathā yathā pubbe vuttaṃ tathāvidhaṃ tādisan-ti attho.

Dukkhassā-ti vaṭṭadukkhassa vaṭṭadukkhahetuno vā.

Idh'eva khayamattano-ti āsavakkhayâdhigamena attano vaṭṭadukkhahetuno samudayapakkhiyassa kilesaggahaṇassa *idh'eva* imasmiṃ yeva attabhāve *khayaṃ* anuppādaṃ pajānāti. Vaṭṭadukkhass'eva vā *idh'eva* carimakacittanirodhena *khayaṃ* khīṇabhāvaṃ pajānāti.

Tehi dhammehi sampannan-ti tehi yathāvuttasīlâdidhammehi samannāgataṃ.

Asitan-ti taṇhādiṭṭhinissayānaṃ pahīnattā asitaṃ katthaci anissitaṃ.

Sabbalokassā-ti sabbasmiṃ sattaloke. Sesaṃ vuttanayameva.

Aṭṭhamasuttavaṇṇanā.

9. Navame*:—

Dānan-ti dātabbaṃ savatthukā vā cetanā dānaṃ. Sampattipariccāgass'etaṃ adhivacanaṃ.

Āmisadānan-ti cattāro paccayā deyyabhāvavasena āmisadānaṃ nāma. Te hi taṇhâdīhi āmasitabbato āmisan-ti vuccanti. Tesaṃ vā pariccāgacetanā āmisadānaṃ.

Dhammadānan-ti "Idh'ekacco ime dhammā kusalā ime dhammā akusalā, ime dhammā sāvajjā ime dhammā anavajjā, ime viññūgarahitā ime viññūpasatthā, ime samattā samādinnā ahitāya dukkhāya saṃvattan ti ime hitāya sukhāya saṃvattantī"-ti† kusalâkusalakammapathe vibhajanto kammakammavipāke idhalokaṃ paralokaṃ paccakkhato dassento viya pākaṭaṃ karonto akusalehi dhammehi nivattāpento kusalesu dhammesu patiṭṭhāpento dhammaṇ deseti, idaṃ dhammadānaṃ. Yo pana "Ime dhammā abhiññeyyā, ime pariññeyyā, ime pahātabbā, ime sacchikātabbā, ime bhāvetabbā"-ti‡ saccāni vibhāvento amatâdhigamāya paṭipatti-

* *Cf.* A. A. i, 91. † (?). ‡ Pṭs. i, 1.

dhammaṃ deseti, idaṃ sikhappattaṃ dhammadānaṃ nāma.

Etadaggan-ti etaṃ aggaṃ.

Yadidan-ti yaṃ idaṃ dhammadānaṃ vuttaṃ, etaṃ imesu dvīsu dānesu aggaṃ seṭṭhaṃ uttamaṃ. Vivaṭṭagāmiṃ dhammadānaṃ hi nissāya sabbânatthato parimuccati sakalaṃ vaṭṭadukhaṃ atikkamati. Lokiyaṃ pana dhammadānaṃ sabbesaṃ dānānaṃ nidānaṃ sabbasampattīnaṃ mūlaṃ. Ten'evâha—

> Sabbadānaṃ dhammadānaṃ jināti
> Sabbarasaṃ dhammaraso jināti
> Sabbaratiṃ dhammaratī jināti
> Taṇhakkhayo sabbadukkhaṃ jinātī-ti*

abhayadānañc'ettha dhammadānen'eva saṅgahitan-ti daṭṭhabbaṃ.

Sādhāraṇabhogitâdhippāyena attanā paribhuñjitabbato catupaccayato sayameva abhuñjitvā paresaṃ saṃvibhajanaṃ *āmisasaṃvibhāgo*. Sādhāraṇabhogitâdhippāyen'eva attanā viditassa adhigatassa dhammassa appossukko ahutvā paresaṃ upadeso *dhammasaṃvibhāgo*. Catūhi paccayehi catūhi ca saṅgahavatthūhi paresaṃ anuggaṇhaṇaṃ anukampanaṃ *āmisânuggaho*. Vuttanayen'eva dhammena paresaṃ anuggaṇhaṇaṃ anukampanaṃ *dhammânuggaho*. Sesaṃ vuttanayameva.

Gāthāsu:—

Yam āhu dānaṃ paramān-ti yaṃ dānaṃ cittakhettadeyyadhammānaṃ uḷārabhāvena paramaṃ uttamaṃ bhogasampatti-ādīnaṃ vā pūranato phalanato parassa vā lobhamacchariyâdikassa paṭipakkhassa maddanato hiṃsanato paraman-ti Buddhā Bhagavanto āhu.

Anuttaran-ti yaṃ dānaṃ cetanâdisampattiyā sātisayappavattiyā aggabhāvena aggavipākattā ca uttararahitaṃ anuttarabhāvasādhanañcā-ti āhu.

Yaṃ saṃvibhāgan-ti etthā pi *paramaṃ anuttaran*-ti padadvayaṃ ānetvā yojetabbaṃ.

Avaṇṇayī-ti kittayi "Bhojanaṃ, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ pañcaṭṭhānāni detī"-ti† - ādinā,

* Dh. 354. † A. iii, 42.

"Sace bhikkhave, sattā jāneyyuṃ dānassa saṃvibhāgassa vipākan"-ti-ādinā* ca pasaṃsayi.

Yathā pana dānaṃ saṃvibhāgo ca paramaṃ anuttarañca hoti, taṃ dassetuṃ *aggamhī*-ti-ādi vuttaṃ.

Tattha *aggamhī*-ti silâdiguṇavisesayogena seṭṭhe anuttare puññakkhette sammāsambuddhe ariyasaṃghe ca.

Pasannacitto-ti kammaphalasandhāya ratanattayasandhāya ca cittaṃ pasādento okappento. Cittasampattiyā hi khettasampattiyā ca paritte pi deyyadhamme dānaṃ mahânubhāvaṃ hoti mahājutikaṃ mahāvipphāraṃ. Vuttañh'etaṃ—

N'atthi citte pasannamhi appakā nāma dakkhiṇā
Tathāgate ca Sambuddhe athavā tassa sāvakehi.†

Viññū-ti sappañño.

Pajānan-ti sammadeva dānaphaladānânisaṃse pajānanto.

Ko na yajetha kāle-ti yuttapattakāle ko nāma dānaṃ na dadeyya. Saddhā deyyadhammā paṭiggāhakā-ti imesaṃ tiṇṇam sammukhībhūtakāle yeva hi dānaṃ sambhavati na aññathā. Paṭiggāhakānaṃ vā dātuṃ yuttakāle.

Evaṃ paṭhamagāthāya āmisadānasaṃvibhāgânuggahe dassetvā, idāni dhammadānasaṃvibhāgânuggahe dassetuṃ *ye c'eva bhāsantī*-ti dutiyaṃ gāthamāha.

Tattha *ubhayan*-ti *bhāsanti suṇantī*-ti vuttā desakā paṭiggāhakā-ti ubhayaṃ. Ayaṃ pan'ettha saṃkhep'attho: *Ye sugatassa* Bhagavato *sāsane* saddhamme *pasannacittā* vimuttâyatanasīse ṭhatvā desenti paṭiggaṇhanti ca *tesaṃ* desakapaṭiggāhakānaṃ *so* dhammadānadhammasaṃvibhāga-dhammânuggahasaṃkhāto attho paramatthasādhanato *paramo* taṇhāsaṃkilesâdisabbasaṃkilesamalavisodhanena *visujjhati*. Kīdisānaṃ? *Ye appamattā Sugatassa sāsane* yeva—

Sabbapāpassa akaraṇaṃ kusalass'ūpasampadā
Sacittapariyodapanaṃ etaṃ Buddhāna sāsanan-ti‡

saṃkhepato evaṃ pakāsite Sammāsambuddhassa sāsane ovāde anusiṭṭhiyaṃ appamattā adhisīlasikkhâdayo sakkac-

* It. 18. † J. i, 228; iii, 409. ‡ Dh. 183-5.

caṃ sampādenti, tesaṃ visujjhati arahattaphalavisuddhiyā ativiya vodāyatī-ti.

Navamasuttavaṇṇanā.

10. Dasame*:—

Dhammenā-ti ñāṇena sammāpaṭipattisaṃkhātena hetunā kāraṇena. Yāya hi paṭipadāya tevijjo hoti, sā paṭipadā idha dhammo-ti veditabbā. Kā pana sā paṭipadā-ti? Caraṇasampadā ca, vijjāsampadā ca.

Tevijjan-ti pubbe nivāsânussatiñāṇâdīhi tīhi vijjāhi samannāgataṃ.

Brāhmaṇan-ti bāhitapāpabrāhmaṇaṃ.

Paññāpemī-ti brāhmaṇo-ti pajānāpemi[1] patiṭṭhapemi.

Nâññaṃ lapitalāpanamattenā-ti aññaṃ jātimattabrāhmaṇaṃ aṭṭhakâdīhi lapītamattavilapanamattena[2] brāhmaṇaṃ na paññāpemi. Athavā, *lapitalāpanamattenā*-ti mantānaṃ ajjhenaajjhāpanamattena. Ubhayathā pi yaṃ pana brāhmaṇā Sāmavedâdivedattayajjhenena *tevijjaṃ brāhmaṇaṃ* vadanti, taṃ paṭikkhipati. Bhagavatā hi paramatthato atevijjaṃ brāhmaṇaṃ yeva c'ete bhovādino avijjānivutā tevijjo brāhmaṇo-ti vadanti, evaṃ pana *tevijjo brāhmaṇo hotī*-ti dassanatthaṃ tathā bujjhanakānaṃ puggalānaṃ ajjhāsayena ayaṃ desanā āraddhā.

Tattha yasmā vijjāsampanno caraṇasampanno yeva hoti caraṇasampadāya vinā vijjāsampattiyā abhāvato, tasmā caraṇasampadaṃ antogadhaṃ katvā vijjāsīsen'eva brāhmaṇaṃ paññāpetukāmo, ***dhammenâhaṃ, bhikkhave, tevijjaṃ brāhmaṇaṃ paññāpemī***-ti desanaṃ samuṭṭhāpetvā, ***kathañcâhaṃ, bhikkhave, dhammena tevijjaṃ brāhmaṇaṃ paññāpemī***-ti kathetukammatāya pucchaṃ katvā puggalâdhiṭṭhānāya desanāya vijjattayaṃ vibhajanto ***idha bhikkhave bhikkhū***-ti ādimāha.

Tattha—*Anekavihitan*-ti anekavidhaṃ anekehi vā pakārehi pavattitaṃ saṃvaṇṇitan-ti attho.

* *Cf.* Vibh. 343-4; D. iii. 108 *ff.*; M. i, 22, *etc.*

[1] C °janāp°. [2] C °vippalapana°.

Pubbenivāsan-ti samanantarâtītaṃ bhavaṃ ādiṃ katvā tattha tattha nivuṭṭhakkhandhasantānaṃ.

Nivuṭṭhan-ti ajjhāvuṭṭhaṃ anubhūtaṃ attano santāne uppajjitvā niruddhaṃ. Nivuṭṭhadhammaṃ vā nivuṭṭhaṃ gocaranivāsena nivuṭṭhaṃ, attano viññāṇena viññātaṃ, paraviññāṇaviññātaṃ pi vā chinnavaṭṭumakânussaraṇâdisu.

Anussaratī-ti *ekaṃ pi jātiṃ dve pi jātiyo*-ti evaṃ jātipaṭipāṭivasena anugantvā sarati anudeva vā sarati citte abhininnāmite parikammasamanantaraṃ sarati.

Seyyathīdan-ti āraddhappakāradassan'atthe nipāto. Ten'eva yvāyaṃ pubbenivāso āraddho hoti, tassa pakāraṃ dassento *ekaṃ pi jātin*-ti-ādimāha.

Tattha:—*Ekaṃ pi jātin*-ti ekaṃ paṭisandhimūlakaṃ cutipariyosānaṃ ekabhavapariyāpannaṃ khandhasantānaṃ. Esa nayo *dve pi jātiyo*-ti-ādisu.

*Aneke pi saṃvaṭṭakappe**-ti-ādisu pana parihāyamāno kappo *saṃvaṭṭakappo*, vaḍḍhamāno *vivaṭṭakappo*. Tattha saṃvaṭṭena saṃvaṭṭaṭṭhāyī gahito hoti, tammūlakattā vivaṭṭena ca vivaṭṭaṭṭhāyī. Evaṃ hi sati yāni tāni: "Cattār'imāni, bhikkhave, kappassa asaṃkheyyāni. Katamāni cattāri? Saṃvaṭṭo, saṃvaṭṭaṭṭhāyī, vivaṭṭo, vivaṭṭaṭṭhāyī"-ti† vuttāni cattāri asaṃkheyyāni, tāni pariggahitāni honti. Tattha tayo saṃvaṭṭā: tejosaṃvaṭṭo, āposaṃvaṭṭo, vāyosaṃvaṭṭo-ti. Tisso saṃvaṭṭasīmā:—Ābhassarā, Subhakiṇhā, Vehapphalā-ti. Yadā kappo tejena saṃvaṭṭati, Ābhassarato heṭṭhā agginā ḍayhati. Yadā udakena saṃvaṭṭati, Subhakiṇhato heṭṭhā udakena vilīyati. Yadā vātena saṃvaṭṭati, Vehapphalato heṭṭhā vātena viddhaṃsiyati. Vitthārato pana koṭisatasahassacakkavālaṃ ekato vinassati.

Iti evarūpo ayaṃ pubbenivāsaṃ anussaranto bhikkhu aneke pi saṃvaṭṭakappe, aneke pi vivaṭṭakappe, anekehi saṃvaṭṭavivaṭṭakappe anussarati.‡ Kathaṃ? *Amutrāsin*-ti-ādinā nayena.

Tattha:—*Amutrāsin*-ti amumhi saṃvaṭṭakappe, amumhi bhave vā yoniyā vā gatiyā vā viññāṇaṭṭhitiyā vā sattâvāse vā sattanikāye vā ahamahosiṃ.

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* VM. 414 *ff*. † A. ii, 142. ‡ *Cf*. M. i, 22.

Evannāmo-ti Tisso vā Pusso vā.

Evaṃgotto-ti Gotamo vā Kassapo vā.

Evaṃvaṇṇo-ti odāto vā sāmo vā.

Evamāhāro-ti sālimaṃsodanâhāro vā pavattaphalabhojano vā.

Evaṃ sukhadukkhapaṭisaṃvedī-ti anekappakārānaṃ kāyikacetasikānaṃ sāmisanirāmisâdippabhedānaṃ vā *sukhadukkhānaṃ paṭisaṃvedī*.

Evamāyupariyanto-ti evaṃ vassasataparimāṇâyupariyanto vā caturāsītikappasatasahassaparimāṇâyupariyanto vā.

So tato cuto amutra udapādin-ti so 'haṃ tato bhavato yonito gatito viññāṇaṭṭhitito sattâvāsato sattanikāyato vā cuto puna amusmiṃ nāma bhave yoniyā gatiyā viññāṇaṭṭhitiyā sattâvāse sattanikāye vā udapādiṃ.

Tatrâpāsin-ti atha tatrâpi bhave yoniyā gatiyā viññāṇaṭṭhitiyā [1]tatrâvāse tatranikāye[1] vā puna ahosiṃ. *Evannāmo*-ti-ādi vuttanayameva.

Athavā. Yasmā *amutrāsin*-ti idaṃ anupubbena ārohantassa attano abhinīhārânurūpaṃ yathābalaṃ saraṇaṃ, *so tato cuto*-ti paṭinivattentassa[2] paccavekkhaṇaṃ, tasmā idhūpapanno-ti imissā idhūpapattiyā anantaraṃ *amutra udapādin*-ti vuttaṃ.

Tatrâpāsin-ti tatrâpi bhave—pe—sattanikāye vā āsiṃ.

Evannāmo-ti Datto vā Mitto vā.

Evaṃ gotto-ti Vāsiṭṭho vā Kassapo vā.

Evaṃ vaṇṇo-ti kāḷo vā odāto vā.

Evamāhāro-ti suddhâhāro vā sāliodanâdiāhāro vā.

Evaṃ sukhadukkha-paṭisaṃvedī-ti dibbasukhapaṭisaṃvedī vā mānusasukhadukkhapaṭisaṃvedī vā.

Evamāyupariyanto-ti evaṃ taṃ taṃ paramāyupariyanto.

So tato cuto-ti *so* ahaṃ *tato* bhavâdito *cuto*.

Idhūpapanno-ti imasmiṃ carimabhave manusso hutvā upapanno nibbatto.

Itī-ti evaṃ.

Sākāraṃ sauddesan-ti nāma-gottâdivasena *sauddesaṃ*, vaṇṇâdivasena *sākāraṃ*.

1–1 C sattâvāse sattanikāye. 2 C °vallanta°.

Nāma-gottena hi sattā Tisso Gotamo-ti uddisiyanti, vaṇṇâdīhi sāmo odāto-ti nānattato paññāyan-ti, tasmā nāmagottaṃ uddeso, itare ākārā.

Ayamassa paṭhamā vijjā adhigatā-ti *ayaṃ* iminā bhikkhunā paṭhamaṃ adhigamavasena *paṭhamā* viditakaraṇ'aṭṭhena *vijjā adhigatā* sacchikatā hoti. Kiṃ panâyaṃ viditaṃ karoti? Pubbenivāsaṃ.

Avijjā-ti tass'eva pubbenivāsassa aviditakaraṇ'aṭṭhena tassa paṭicchādakamoho vuccati.

Tamo-ti sv'eva moho paṭicchādak'aṭṭhena tamo-ti vuccati.

Āloko-ti sā eva vijjā obhāsakaraṇ'aṭṭhena[1] āloko.

Ettha ca *vijjā adhigatā*-ti ayamattho. Sesaṃ pasaṃsāvacanaṃ. Yojanā pan'ettha ayaṃ kho tena bhikkhunā *vijjā adhigatā* tassa adhigatavijjassa *avijjā vihatā* vinaṭṭhā-ti (attho). Kasmā? *Vijjā uppannā*. Sesa-padadvaye pi es'eva nayo.

Yathā tan-ti ettha *yathā*-ti opammatthe.[2] *Tan*-ti nipātamattaṃ. Satiyā avippavāsena *appamattassa* viriyâtāpena *ātāpino*, kāye ca jīvite ca anapekkhatāya *pahitattassa* pesitattassā[3]-ti attho. Idaṃ vuttaṃ hoti—*yathā appamattassa ātāpino pahitattassa viharato avijjā* vihaññeyya, *vijjā* uppajjeyya, *tamo* vihaññeyya, *āloko* uppajjeyya, evameva tassa bhikkhuno *avijjā* vihatā, *vijjā* uppannā, *tamo* vihato, *āloko* uppanno, tassa padhānânuyogassa anurūpameva phalaṃ labhitvā viharatī-ti.

Dibbena cakkhunā-ti ettha yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva.*

Visuddhenā-ti cutūpapātadassanena diṭṭhivisuddhihetubhāvato visuddhaṃ hoti. Yo hi cutimattameva passati na upapātaṃ, so ucchedadiṭṭhiṃ gaṇhati. Yo upapātamattameva passati na cutiṃ, so navasattapātubhāvadiṭṭhiṃ gaṇhati. Yo pana tadubhayaṃ passati, so yasmā duvidhaṃ pi diṭṭhigataṃ ativattati, tasmâssa taṃ dassanaṃ diṭṭhivisuddhihetu hoti. Tadubhayaṃ câyaṃ buddhaputto passati. Tena vuttaṃ cutūpapātadassanena diṭṭhivisuddhihetu-

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* *Vide ante Sutta* 3, II, 2.

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[1] C okāsak°. [2] C °ttho. [3] C pesitacitta°.

bhāvato visuddhan-ti. Ekādasaupakkilesavirahitattā vā visuddhaṃ. Yathâha—"Vicikicchā cittassa upakkileso"-ti* iti viditvā vicikicchā cittassa upakkileso pajahitabbo, ayonisomanasikāro, thīnamiddhaṃ, chambhitattaṃ, ubbillaṃ, duṭṭhullaṃ, accāraddhaviriyaṃ, atilīnaviriyaṃ, abhijappā, nānattasaññā, atinijjhāyitattaṃ[1] rūpānaṃ cittassa upakkileso pajahitabbo-ti evaṃ vuttehi ekādasahi upakkilesehi anūpakkiliṭṭhattā visuddhaṃ.

Manuss'upacāraṃ atikkamitvā rūpadassanena atikkantamānusakaṃ, mānusakaṃ vā maṃsacakkhuṃ atikkantattā atikkantamānusakaṃ. Tena dibbena cakkhunā visuddhena *atikkantamānusakena.*

Satte passatī-ti manusso maṃsacakkhunā viya satte passati dakkhati oloketi.

Cavamāne upajjamāne-ti ettha cutikkhaṇe upapattikkhaṇe vā dibbacakkhunā pi daṭṭhuṃ na sakkā, ye pana āsannacutikā idāni cavissantī-ti te cavamānā, ye ca gahitapaṭisandhikā sampatti-nibbattā vā te upapajjamānā-ti adhippetā, te evarūpe *cavamāne upapajjamāne* ca *passatī*-ti dasseti.

Hīne-ti mohanissandayuttattā hīnānaṃ jātikulabhogâdīnaṃ vasena hīlite paribhūte.

Paṇīte-ti amohanissandayuttattā tabbiparīte.

Suvaṇṇe-ti adosanissandayuttattā iṭṭhakantamanāpavaṇṇayutte.

Dubbaṇṇe-ti dosanissandayuttattā aniṭṭhaakantaamanāpavaṇṇayutte. Abhirūpe virūpe-ti attho.

Sugate-ti sugati-gate alobhanissandayuttattā vā aḍḍhe mahaddhane.

Duggate-ti duggatigate lobhanissandayuttattā vā dalidde appannapānabhojane.

Yathākammūpage-ti yaṃ yaṃ kammaṃ upacitaṃ, tena tena upagate.

Tattha purimehi *cavamāne*-ti ādīhi dibbacakkhukiccaṃ vuttaṃ. Iminā pana padena yathākammūpagañāṇakiccaṃ.

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* *Cf.* Vibh. 256.

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[1] C abhini°.

Tassa ca ñāṇassa ayaṃ uppattikkamo. Idha bhikkhu heṭṭhā nirayâbhimukhaṃ ālokaṃ vaḍḍhetvā nerayike satte passati mahantaṃ dukkhaṃ anubhavamāne, idaṃ dassanaṃ dibbacakkhuñāṇakiccameva. So ca evaṃ manasikaroti kinnu kho kammaṃ katvā ime sattā evaṃ dukkhaṃ anubhavantī-ti. Ath'assa idaṃ nāma katvā-ti taṃ kammârammaṇaṇ ñāṇaṃ uppajjati. Tathā upari devalokâbhimukhaṃ ālokaṃ vaḍḍhetvā Nandanavanamissakavana-Pārusakavanâdisu satte passati sampattiṃ anubhavamāne idaṃ pi dassanaṃ dibbacakkhuñāṇakiccameva. So evaṃ manasikaroti kinnu kho kammaṃ katvā ime sattā etaṃ sampattiṃ anubhavantī-ti. Ath'assa idam nāma katvā-ti taṃ kammârammaṇaṃ ñāṇaṃ uppajjati. Idaṃ yathākammūpagañāṇaṃ nāma. Imassa pi visuṃ parikammaṃ nāma n'atthi. Yathā c'imassa, evaṃ anāgataṃsañāṇassâpi. Dibbacakkhupādakān'eva hi imāni dibbacakkhunā sah'eva ijjhanti. *Kāyaduccaritenā*-ti ādisu yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva.*

Idha *vijjā*-ti dibbacakkhuñāṇavijjā. *Avijjā*-ti sattānaṃ cutipaṭisandhicchādikā avijjā. Sesaṃ vuttanayameva.

Tatiyavāre *vijjā*-ti arahattamaggañāṇavijjā. *Avijjā*-ti catusaccapaṭicchādikā avijjā. Sesaṃ heṭṭhā vuttanayattā suviññeyyameva. *Evaṃ kho*-ti-ādi nigamanaṃ.

Gāthāsu ayaṃ saṃkhep'attho. *Yo* yathāvuttaṃ *pubbenivāsaṃ avedi* adhigacchanti vuttanayena pākaṭaṃ katvā jānāti. Yo vedī-ti pi pāṭho. Yo viditaṃ katvā ṭhito-ti attho.

Chabbīsatidevalokasaṃkhātaṃ saggaṃ catubbidhaṃ apāyañca vuttanayen'eva dibbacakkhunā passati. Athā-ti tato paraṃ jātikkhayasaṃkhātaṃ arahattaṃ nibbānameva vā patto adhigato tato eva abhiññā abhivisiṭṭhāya maggapaññāya jānitabbaṃ catusaccadhammaṃ jānitvā kiccavosānena vosito niṭṭhānappatto moneyyadhammasamannâgamena muni khīṇâsavo yasmā etāhi yathāvuttāhi tīhi vijjāhi samannāgatattā tato tatiyavijjāya sabbathā bāhitapāpattā ca *tevijjo brāhmaṇo* nāma hoti, tasmā *tameva ahaṃ tevijjaṃ brāhmaṇaṃ vadāmi*, aññaṃ pana lapitalapanaṃ Yaju-ādi-

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* *Vide ante Sutta* 3, II, 5.

mantapadānaṃ ajjhāpanaparaṃ tevijjaṃ brāhmaṇaṃ na vadāmi, tevijjo-ti taṃ na kathemī-ti.

Dasamasuttavaṇṇanā.

Iti imasmim vagge dutiyasutte vaṭṭaṃ kathitaṃ, pañcama-aṭṭhama-dasamesu vivaṭṭaṃ, itaresu vaṭṭavivaṭṭaṃ kathitan-ti veditabbaṃ.

Pañcamavaggavaṇṇanā.

Paramatthadīpaniyā Khuddaka-Nikāy'aṭṭhakathāya Itivuttakassa Tika-Nipātavaṇṇanā niṭṭhitā.

CATUKKA-NIPĀTA-VAṆṆANĀ

4. I, 1. Catukkanipātassa paṭhame—

Ahan-ti attaniddeso, yo hi paro na hoti so niyakajjhattasaṅkhāto atto[1] *ahan*-ti vuccati.

Asmī-ti paṭijānanā,[2] yo paramatthabrāhmaṇabhāvo ahanti vuccamāno, tassa attani atthibhāvaṃ paṭijānanto hi Satthā *asmī*-ti avoca. *Ahamasmī*-ti ca yathā—"Ahamasmi brahmā mahābrahmā," "Seyyo'hamasmī"-ti* ca appahīnadiṭṭhimānânusayā puthujjanā attano diṭṭhimānamaññanâbhinivesa-vasena abhivadanti, na evaṃ vuttaṃ. Sabbaso pana pahīna-diṭṭhimānânusayo Bhagavā sāmaññaṃ anatidhāvanto lokasāmaññânurodhena[3] veneyyasantānesu dhammaṃ patiṭṭhapento kevalaṃ tādisassa guṇassa attani vijjamānataṃ paṭijānanto *ahamasmī*-ti āha.

Brāhmaṇo[4]-ti bāhitapāpattā brahmassa ca aṇanato brāhmaṇo. Ayaṃ h'ettha attho: Bhikkhave ahaṃ paramatthato *brāhmaṇo'smī*-ti. Bhagavā hi sabbâkāraparipuṇṇassa dānasaññamâdi—vattasamādānassa niravasesāya tapacariyāya pāraṃ gato sammadeva vusitabrahmacariyavāso sakalavedantagū suvisuddhavijjācaraṇo sabbathā niddhota[5]-pāpamalo anuttarassa ariyamaggasaṅkhātassa brahmassa vattā pavattā suparisuddhassa ca sāsanabrahmacariyassa pavedetā, tasmā sabbaso bāhitapāpattā brahmassa ca aṇanato kathanato Bhagavā paramatthena *brāhmaṇo*-ti vuccati. Iti Bhagavā sadevake loke attano anuttaraṃ brāhmaṇabhāvaṃ pavedetvā yāni tāni brāhmaṇā dānâdīni cha kammāni brāhmanassa paññāpenti, tesaṃ pi suparisuddhānaṃ ukkaṃsato attani saṃvijjamānataṃ dassetuṃ—*Yācayogo*-ti-ādimāha.

Tattha—*Yācayogo*-ti yācehi[6] yutto. Yācantī-ti yācā yāca-

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* D. i, 18; S. iii, 48.

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[1] S attā. [2] S paṭijānanto. [3] S °nuparodhena.
[4] C Brahmaṇo *always*. [5] S nahāta. [6] S yācayogehi.

kā,[1] te pan'ettha veneyyā veditabbā. Te hi—"Desetu bhante Bhagavā dhammaṃ desetu sugato dhamman"-ti* Bhagavantaṃ upasaṅkamitvā dhammadesanaṃ yācanti. Bhagavā ca tesaṃ icchāvighātaṃ akaronto yathā-ruciṃ dhammaṃ desento dhammadānaṃ detī-ti *yācayogo*. Sabbadā sabbakālaṃ tehi avirahito. Athavā: *yācayogo*-ti yācanayogo,[2] adhippāya-pūraṇato yācituṃ yutto-ti attho. *Yājayogo*-ti pi pāṭho. Tattha *yājo* vuccati mahādānaṃ, yiṭṭhan-ti attho. Idha pana dhammadānaṃ veditabbaṃ. Yāje niyutto-ti *yājayogo*.

Sadā-ti sabbadā, anavaratappavatta[3]-saddhammamahādāno-ti attho. Athavā: yājena yojetī-ti *yājayogo* tividhadānasaṅkhātena yājena satte yathârahaṃ yojeti, tathā dāne niyojetī-ti attho. *Yājayogo satatan*-ti pi paṭhanti.

Payatapāṇī-ti parisuddhahattho. Yo hi dānâdhimutto āmisadānaṃ dento sakkaccaṃ sahatthena deyyadhammaṃ dātuṃ sadā ḍhotahattho yeva hoti, so *payatapaṇī*-ti vuccati. Bhagavā pi dhammadānâdhimutto sakkaccaṃ sabbakālaṃ dhammadāne yuttappayutto-ti katvā vuttaṃ *Payatapaṇī*-ti. *Sadā*-ti ca padaṃ iminâpi saddhiṃ yojetabbaṃ. *Sadā payatapāṇī*-ti avibhāgena hi Satthā veneyyalokassa saddhammadānaṃ *sadā* sabba-kālaṃ pavattento tattha yuttappayutto hutvā viharati.

Aparo nayo: *yogo* vuccati bhāvanā. Yathâha: "Yogā ve jāyate bhūrī"-ti.† Tasmā *yājayogo*-ti yājabhābanaṃ pariccāgabhāvanaṃ anuyutto-ti attho. Bhagavā hi abhisambodhito pubbe Bodhisattabhūto pi karuṇāsamussāhito anavasesato dānaṃ paribrūhento[4] tattha ukkaṃsapāramippatto hutvā abhisambodhiṃ pāpuṇi. Buddho hutvâpi tividhaṃ dānaṃ paribrūhesi, visesato dhamma-dānaṃ[5] pare pi tattha niyojeti. Tathā hi so veneyyayācakānaṃ kassaci saraṇāni adāsi, kassaci pañcasīlāni, kassaci dasasīlāni, kassaci catupārisuddhasīlaṃ, kassaci dhutadhamme, kassaci cattāri ñāṇāni, kassaci aṭṭha samāpattiyo, kassaci pañcâbhiññāyo, cattāro magge,

* D. ii, 37. † Dhp. 282.

[1] S *omits*. [2] S *notes in fn.* yācane niyutto-ti yācayogo-ti pi pāṭho.
[3] S anussaritabbavatta. [4] S bruhanto. [5] S dānañca deti.

cattāri sāmaññaphalāni, tisso vijjā, catasso paṭisambhidā-ti evamādilokiyalokuttarabhedaṃ guṇadhanaṃ dhammadānavasena yathâdhippāyaṃ dento pare ca dethā-ti niyojento pariccāgabhāvanaṃ paribrūhesi. Tena vuttaṃ—"Pariccāgabhāvanaṃ anuyutto"-ti.* *Payatapāṇī*-ti vā āyatapāṇī, hatthagataṃ kiñci dātuṃ 'ehi gaṇhā'-ti pasāritahattho viya ācariyamuṭṭhiṃ akatvā saddhammadāne yuttappayutto-ti attho. *Payatapāṇī*-ti vā ussāhitahattho āmisadānaṃ dātuṃ ussāhitahattho viya dhammadāne kat'ussāho-ti attho.

Antimadehadharo-ti brahmacariya-vāsena brāhmaṇa-karaṇānaṃ dhammānaṃ pāripūriyā pacchimattabhāvadhārī. Avusitavato[1] hi vasalakaraṇānaṃ dhammānaṃ appahānena vasalādisamaññā gati āyatiṃ gabbhaseyyā siyā. Tena Bhagavā attano accanta-vusitabrāhmaṇabhāvaṃ dasseti.

Anuttaro bhisako sallakatto-ti duttikicchassa vaṭṭadukkharogassa tikicchanato uttamo bhisako, aññehi anuddharaṇīyānaṃ rāgâdisallānaṃ kantanato samucchedavasena samuddharaṇato uttamo sallakantanavejjo. Iminā nippariyāyato brāhmaṇakaraṇānaṃ dhammānaṃ attani patiṭṭhitānaṃ parasantatiyaṃ patiṭṭhāpanena paresam pi brāhmaṇakaraṇamāha.

Tassa me tumhe putta-ti tassa evarūpassa mama tumhe bhikkhave puttā atrajā hotha.

Orasā-ti urasī sambandhā. Yathā hi sattānaṃ orasaputtā atrajā[2] visesena pitu santakassa dāyajjassa bhāgino honti, evametepi ariyapuggalā Sammāsambuddhassa dhammassavaṇante ariyāya jātiyā jātā tassa santakassa vimuttisukhassa ariyadhammaratanassa ca ekantabhāgiyatāya *orasā*. Athavā: Bhagavato dhammadesanânubhāvena ariyabhūmiṃ okkamamānā okkantā ca ariyasāvakā Satthu ure vāyāmajanitâbhijātitāya nippariyāyena orasaputtā-ti vattabbataṃ arahanti. Tathā hi: te[3] Bhagavatā āsayânusayacariyâdhimutti-ādiolokanena vajjânucintanena ca hadaye katvā vajjato nivāretvā anavajje patiṭṭhapentena sīlâdidhammasarīraposanena saṃvaḍḍhitā.

Mukhato jātā-ti mukhato jātāya dhammadesanāya ariyāya

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* (?).

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[1] C Assutavato *in fn.* [2] S attajā. [3] C ye.

jātiyā jātattā *mukhato jātā*. Athavā: anaññasādhāraṇato sabbassa kusaladhammassa mukhato pāṭimokkhato, vuṭṭhānagāminīvipassanāsaṅkhātato vimokkhamukhato vā ariyamaggajātiyā jātā-ti pi *mukhato jātā*.

Sikkhattaya[1]-saṅgahe sāsanadhamme ariyamaggadhamme vā jātā-ti *dhammajā*, ten'eva dhammena nimmitā māpitā-ti *dhammanimmitā*. Sati-dhamma-vicayâdidhammadāyādā na lābhasakkārâdiāmisadāyādā, dhammadāyādā no āmisadāyādā hothā-ti[2] attho.

Tattha* dhammo duvidho: nippariyāyadhammo, pariyāyadhammo-ti. Āmisam pi duvidhaṃ: nippariyāyâmisaṃ, pariyāyâmisan-ti. Kathaṃ? Maggaphalanibbāṇappabhedo hi navavidho lokuttaradhammo nippariyāyadhammo nibbattitadhammo[3] yeva, na kenaci pariyāyena kāraṇena vā lesena vā dhammo. Yampan'idaṃ vivaṭṭupanissitaṃ kusalaṃ, seyyathîdaṃ: Idh'ekacco vivaṭṭaṃ patthento dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, gandhamālâdīhi Satthu pūjaṃ karoti, dhammaṃ suṇāti, deseti, jhānasamāpattiyo nibbatteti. Evaṃ karonto anupubbena nippariyāyaṃ amataṃ nibbāṇaṃ paṭilabhati: ayaṃ pariyāyadhammo. Tathā cīvarâdayo cattāro paccayā nippariyāyâmisameva, na aññena pariyāyena vā karaṇena vā lesena vā āmisaṃ. Yampan'idaṃ vaṭṭagāmikusalaṃ, seyyathîdaṃ: Idh'ekacco vaṭṭaṃ patthento sampattibhavaṃ icchamāno dānaṃ deti . . . pe . . . samāpattiyo nibbatteti, evaṃ karonto anupubbena devamanussasampattiyo paṭilabhati, idaṃ pariyāyâmisaṃ nāma.

Tattha† nippariyāyadhammo pi Bhagavato yeva santako. Bhagavatā hi kathitattā bhikkhū maggaphalanibbāṇāni[4] adhigacchanti. Vuttaṃ h'etaṃ:—"So hi, brāhmaṇa, Bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā . . . pe . . . maggânugā ca pan'etarahi sāvakā viharanti, pacchā samannâgatā"-ti,‡ "So h'āvuso, Bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto, ñāṇabhūto, dhammabhūto, brahmabhūto, vattā, pavattā, atthassa

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* *Cf.* MA. 89. † *Cf.* MA. 90. ‡ M. iii, 8.

[1] C Sikkhāttaya *in fn.*
[2] S yevā-ti.
[3] S *omits.*
[4] C nibbāna *in fn.*

ninnetā, amatassa dātā, dhammasāmi Tathāgato"-ti* ca. Pariyāyadhammo pi Bhagavato yeva santako, Bhagavatā hi kathitattā yeva jānanti—vivaṭṭaṃ paṭṭhetvā dānaṃ dento . . . pe . . . samāpattiyo nibbattento anukkamena amataṃ nibbāṇaṃ paṭilabhatī-ti. Nippariyāyâmisam pi Bhagavato yeva santakaṃ, Bhagavatā hi anuññātattā yeva bhikkūhi jīvakavatthuṃ ādiṃ katvā paṇītacīvaraṃ laddhaṃ. Yathâha:—"Anujānāmi, bhikkhave, gahapati-cīvaraṃ. Yo icchati paṃsukūliko hotu, yo icchati gahapaticīvaraṃ sādiyatu. Itarītarena câhaṃ,[1] bhikkhave, santuṭṭhiṃ yeva vaṇṇemī"-ti† evaṃ itare pi paccayā Bhagavatā anuññātattāyeva bhikkhūhi paribhuñjituṃ laddhā. Pariyāyâmisam pi Bhagavato yeva santakaṃ, Bhagavatā kathitattāyeva hi jānanti—sampattibhāvaṃ paṭthento dānaṃ datvā sīlaṃ . . . pe . . . samāpattiyo nibbattetvā anukkamena pariyāyâmisaṃ dibbasampattiṃ manussasampattiṃ ca paṭilabhatī-ti. Yadeva yasmā nippariyāyadhammo pi, pariyāyadhammo pi, nippariyāyâmisam pi, pariyāyâmisam pi Bhagavato yeva santakaṃ, tasmā tattha attano sāmibhāvaṃ dassento tattha ca yaṃ seṭṭhataraṃ accantahitasukhâvahaṃ tatth'eva ne niyojento evamāha:—*Tassa me tumhe puttā orasā . . . pe . . . no āmisadāyādā*-ti.

Iti Bhagavā paripuṇṇavattasamādānaṃ tapacariyaṃ sammadeva vusitabrahmacariyaṃ suvisuddhavijjācaraṇasampannaṃ anavasesavedantapāraguṃ bāhitasabbapāpaṃ satataṃ yācayogaṃ[2] sadevake loke anuttaradakkhiṇeyyabhāvappattaṃ attano paramatthabrāhmaṇabhāvaṃ ariyasāvakānañca attano orasaputtâdibhāvaṃ pavedesi.

Bhagavā hi—"Sīho-ti kho, bhikkhave, Tathāgatass'etaṃ adhivacanaṃ arahato sammāsambuddhassā"-ti‡ ettha sīhasadisaṃ, "Puriso maggakusalo-ti kho, Tissa,[3] Tathāgatass'etaṃ adhivacanan"-ti§ ettha maggadesika[4]-purisasadisaṃ, "Rājā'-

* M. i, 111. † Vin. i, 280. ‡ A. iii, 122.
§ A. iv, 340 (*if* 'puriso mag°' *means* "vedagu" *as expl. in* 4. I, 10 *below*).

[1] C pâhaṃ. [2] S yājayogaṃ.
[3] C Bhikkhave *in fn.* [4] S magguddesaka.

ham'smi, Selā"-ti* ettha rājasadisaṃ, "Bhisako sallakatto-ti kho, Sunakkhatta, Tathāgatass'etaṃ adhivacanan"-ti† ettha vejjasadisaṃ, "Brāhmaṇo-ti kho, bhikkhave, Tathāgatass'etaṃ adhivacanan"‡-ti ettha brāhmaṇasadisaṃ attānaṃ katheti. Idhâpi brāhmaṇasadisaṃ katvā kathesi.

Idāni yehi dānâdīhi yuttassa ito bāhiraka-brāhmaṇassa brāhmaṇakiccaṃ paripuṇṇaṃ maññanti, tehi attano dānâdīnaṃ aggaseṭṭhabhāvaṃ pakāsetuṃ—*dve'māni bhikkhave dānānī*-ti ādi āraddhaṃ. Tattha:—

Yāgā-ti mahāyaññā, mahādānānī-ti attho, yāni yiṭṭhānī-ti vuccanti. Tattha velāmadānavessantaradānamahāvijitayaññasadisā *āmisayāgā* veditabbā.

Mahāsamayasutta - *Maṅgalasutta* - *Culla*[1] - *Rāhulovādasutta-Samacittasutta*§ - desanâdayo dhammayāgā. Sesaṃ heṭṭhāvuttanayameva.

Gāthāyaṃ:—*Ayajī*-ti adāsi. *Amaccharī*-ti sabbamacchariyānaṃ bodhimūle yeva supahīnattā maccherarahito.

Sabbasattânukampī-ti mahākaruṇāya sabbasatte piyaputtaṃ viya anuggaṇhanasīlo. Vuttaṃ h'etaṃ:—

> Vadhake Devadatte ca core Aṅgulimālake,
> Dhanapāle Rāhule c'eva[2] samacitto Mahāmunī-ti‖.

Sesaṃ suviññeyyameva.

Paṭhama-sutta-Vaṇṇanā.

2. Dutiye¶—*Appānī*-ti parittāni.

Sulabhānī-ti sukhena laddhabbāni, yattha katthaci vā[3] sakkā hoti laddhuṃ.

Anavajjānī-ti vajjarahitāni niddesāni āgamanasuddhito kāyamaṇḍanâdi-kilesavatthubhāvâbhāvato ca. Tattha sulabhatāya pariyesanadukkhassa abhāvo dassito, appatāya

* Sn. 109. † *Cf.* A. iv, 340; M. i, 510; ii, 256. ‡ A. iv, 340.
§ *See* PJ. ii, 174; UdA. 324, *also* MP. 20. ‖ (?).
¶ *Cf.* A. ii, 26.

[1] C Cula. [2] S ca. [3] S *omits*.

pariharaṇadukkhassâpi abhāvo dassito, anavajjatāya agarahitabbatāya bhikkhusāruppabhāvo dassito hoti. Appatāya parittāsassa avatthutā, sulabhatāya gedhāya avatthutā, anavajjatāya ādīnava-vasena nissaraṇapaññāṇaṃ[1] vatthutā dassitā hoti. Appatāya yathālābhena na somanassaṃ janayanti, sulabhatāya alābhena na domanassaṃ janayanti, anavajjatāya vippaṭisāranimittaṃ aññāṇupekkhaṃ na janayanti avippaṭisāravatthubhāvato.

Paṃsukūlan-ti rathikā-susānasaṅkārakūṭâdīsu yatthakatthaci paṃsūnaṃ upari ṭhitattā abbhuggataṭṭhena paṃsukūlaṃ viyā-ti *paṃsukūlaṃ*, paṃsuṃ viya kucchitabhāvaṃ ulati gacchatī-ti *paṃsukūlan*-ti evaṃ laddhanāmaṃ rathikâdisu patitanantakāni uccinitvā katacīvaraṃ.

Piṇḍiyālopo-ti jaṅgha-piṇḍiyā balena caritvā ghare ghare ālopamattaṃ ālopamattaṃ[2] katvā laddhabhojanaṃ.

Rukkhamūlan-ti vivekânurūpaṃ yaṃ kiñcirukkhasamīpaṃ.

Pūtimuttan-ti yaṃ kiñci gomuttaṃ. Yathā hi suvaṇṇavaṇṇo pi kāyo pūtikāyo va, evaṃ abhinavampi muttaṃ pūtimuttameva. Tattha keci gomuttabhāvitaṃ haritakīkhaṇḍaṃ pūtimuttan-ti vadanti. Pūtibhāvena āpaṇâdito vissaṭṭhaṃ chaḍḍitaṃ apariggahitaṃ[3] yaṃ kiñci bhesajjaṃ pūtimuttan-ti adhippetan-ti apare.

Yato kho-ti paccatte nissakavacanaṃ, yaṃ kho-ti vuttaṃ hoti. Tena *Tuṭṭho hotī*-ti vuttakiriyaṃ parāmasati.

Tuṭṭho-ti santuṭṭho.

Idamassâhanti[4] yvāyaṃ catubbidhena yathāvuttena paccayena appena sulabhena santoso, idaṃ imassa bhikkhuno sīlasaṃvarâdīsu *aññataraṃ* ekaṃ *sāmaññaṅgaṃ* samaṇabhāvakaraṇan-ti ahaṃ *vadāmi*. Santuṭṭhassa hi catupārisuddhisīlaṃ suparipuṇṇaṃ hoti. Samathovipassanā ca bhāvanā pāripūriṃ gacchanti. Athavā: Sāmaññaṃ nāma ariyamaggo, tassa saṅkhepato dve aṅgāni: bāhiraṃ, ajjhattikan-ti. Tattha bāhiraṃ sappurisupassayo[5] saddhammassavaṇañca, ajjhattikaṃ pana yoniso manasikāro dhammânudhamma-

[1] C °saññānaṃ *in fn.*
[2] S ālopamattaṃ *only once.*
[3] S apaṇītaṃ.
[4] Imassâhan-ti—*Text.*
[5] C sappuṃsupanissayo *in fn.*

paṭipatti ca. Tesu yasmā yathârahaṃ dhammânudhamma-paṭipattibhūtā tassā mūlabhūtā c'ete dhammā, yadidaṃ appicchatā, santuṭṭhitā, pavivittatā, asaṃsaṭṭhatā, āraddha-viriyatā-ti evamādayo. Tasmā vuttaṃ:—*Idamassâhaṃ aññataraṃ sāmaññaṅgan*-ti vadāmī-ti.

Gāthāsu:—*Senāsanamārabbhā*[1]-ti vihārâdiṃ mañcapīṭhâdiñ-ca senāsanaṃ nissāya.

Cīvaraṃ pānabhojanan-ti nivāsanâdicīvaraṃ ambapāna-kâdi-pānaṃ, khādanīyabhojanīyâdibhuñjitabbavatthuñca ārabbhā-ti sambandho.

Vighāto vihatabhāvo cetodukkhaṃ *na hotī*-ti yojanā. Ayaṃ h'ettha saṅkhep'attho: asukhasmiṃ[2] nāma āvāse pac-cayā sulabhā-ti labhitabbaṭṭhānagamanena vā mayhaṃ pāpuṇāti na tuyhanti vivādâpajjanena vā navakammakaraṇâ-di[3]-vasena vā senāsanâdīni pariyesantānaṃ asantuṭṭhānaṃ icchitâlābhâdinā yo vighāto cittassa hoti, so tattha santuṭ-ṭhassa na hotī-ti.

Disā nappaṭihaññatī-ti santuṭṭhiyā cātuddisabhāvena disā nappaṭihanti. Vuttaṃ h'etaṃ:—

> "Cātuddiso appaṭigho ca hoti,
> Santussamāno itarītarenā"-ti.*

Yassa hi asukaṭṭhānaṃ nāma gato cīvarâdīni labhissāmī-ti cittaṃ uppajjati, tassa *disā paṭihaññati* nāma. Yassa pana evaṃ na uppajjati, tassa *disā nappaṭihaññati* nāma.

Dhammā-ti paṭipattidhammā.

Sāmaññassânulomikā-ti samaṇadhammassa samathavipas-sanā-bhāvanāya ariyamaggass'eva vā anucchavikā appic-chatâdayo.

Adhiggahitā-ti sabbe te *tuṭṭhacittassa* santuṭṭhacittena bhik-khunā adhiggahitā paṭipakkhadhamme abhibhavitvā gahitā honti abbhantaragatā, na bāhiragatā-ti.

Dutiyasutta-Vaṇṇanā.

* Sn. 7.

[1] C °mārañgā. [2] S amukasmiṃ. [3] S kammakara°.

3. Tatiye:—*Jānato*-ti jānantassa.

Passato-ti passantassa; yadipi imāni dvepi padāni ekatthāni byañjanameva nānaṃ, evaṃ santepi *jānato*-ti ñāṇalakkhaṇaṃ upādāya puggalaṃ niddisati. Jānanalakkhaṇaṃ hi ñāṇaṃ, *passato*-ti ñāṇappabhāvaṃ upādāya. Dassanappabhāvaṃ hi upādāya ñāṇasamaṅgī puggalo cakkhumā viya puggalo cakkhunā rūpāni ñāṇena vivaṭṭe dhamme passati. Athavā: *Jānato*-ti anubodhañāṇena jānato. *Passato*-ti paṭivedhañāṇena passato. Paṭilomato vā dassanamaggena passato, bhāvanāmaggena jānato. Keci pana ñātatīraṇa-pahāna-pariññāhi jānato sikhāppatta-vipassanāya passato-ti vadanti. Athavā: dukkhaṃ pariññâbhisamayena jānato, nirodhaṃ sacchikiriyâbhisamayena passato. Tadubhaye ca sati pahānabhāvanâbhisamayā siddhā eva hontī-ti catusaccâbhisamayo vutto hoti. Yadā c'ettha vipassanāñāṇaṃ adhippetaṃ, tadā *jānato passato*-ti padānaṃ hetu-attha[1]-dīpanatā daṭṭhabbā. Yadā pana maggañāṇaṃ adhippetaṃ, tadā maggakiccatthadīpanatā.[2]

Āsavānaṃ khayan-ti "Jānato ahaṃ bhikkhave passato āsavānaṃ khayaṃ vadāmī"-ti* evamāgate *Sabbâsavasaṃvarapariyāye*, 'Āsavānaṃ khayā anāsavaṃ cetovimuttin"-ti† ādisu ca Suttapadesu āsavānaṃ pahānaṃ accantakkhayo asamuppādo khīṇâkāro n'atthibhāvo āsavakkhayo-ti vutto. Āsavānaṃ khayā samaṇo hotī"-ti‡ ādisu phalaṃ.

"Paravajjânupassissa niccaṃ ujjhānasaññino,
Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā"-ti§

ādisu nibbāṇaṃ.

"Sekkhassa sikkhamānassa uju-maggânusārino,
Khayasmiṃ paṭhamaṃ ñāṇaṃ tato añño anantarā
Tato añño vimuttassa ñāṇaṃ ve hoti tādino"-ti||

evamāgate *Indriyasutte*,¶ idha ca maggo āsavakkhayo-ti vutto. Tasmā yathāvuttanayena jānantassa passantassa ahaṃ ariyamaggâdhigamaṃ vadāmī-ti vuttaṃ hoti.

* M. i, 7. † Ud. iii, 2; M. i, 284. ‡ M. i, 284.
§ Dhp. 253. || A. i, 231 (*with* aññā *for* añño); It. 53. ¶ S. v, 193.

[1] S hetumagga°. [2] S °kiccadīpanatā.

No ajānato no[1] *apassato*-ti yo pana na jānāti, na passati, tassa no vadāmī-ti attho. Etena ye ajānato apassato pi saṃsārasuddhiṃ vadanti, te paṭikkhipati. Purimena vā padadvayena upāyo vutto, iminā anupāyapaṭisedho. Saṅkhepena c'ettha ñāṇaṃ āsavakkhayakaraṃ,[2] sesaṃ tassa parikkhāro-ti dasseti. Idāni yaṃ jānato yaṃ passato āsavakkhayo hoti, taṃ dassetuṃ—*Kiñca bhikkhave jānato*-ti pucchaṃ ārabhi. Tattha-jānanā bahuvidhā: dabbajātiko eva hi koci bhikkhu chattaṃ kātuṃ jānāti, koci cīvarâdīnaṃ aññataraṃ. Tassa īdisāni kammāni vattasīse ṭhatvā karontassa sā jānanā maggaphalānaṃ padaṭṭhānaṃ na hotī-ti na vattabbā. Yo pana sāsane pabbajitvā vejjakammâdīni kātuṃ jānāti, tass' evaṃ jānato āsavā vaḍḍhanti yeva, tasmā *yaṃ jānato yaṃ passato āsavānaṃ khayo hoti*, tadeva dassento āha *Idaṃ dukkhan*-ti ādiṃ.

Tattha: yaṃ vattabbaṃ catusaccakammaṭṭhānaṃ, taṃ heṭṭhā *Yonisomanasikārasutte* saṅkhepato vuttameva.* Tattha pana "Yoniso bhikkhave bhikkhu manasikaronto akusalaṃ pajahati, kusalaṃ bhāvetī"-ti† āgatattā, "Idaṃ dukkhan-ti yoniso manasikarotī"-ti‡-ādinā atthavibhāvanā katā. Idha "Idaṃ dukkhan-ti bhikkhave jānato passato āsavānaṃ khayo hotī"-ti§ āgatattā, "Idaṃ dukkhan-ti pariññāpaṭivedhavasena pariññâbhisamaya-vasena maggañāṇena jānato passato āsavānaṃ khayo hotī"ti‖ ādinā nayena yojetabbaṃ. Āsavesu ca paṭhamamaggena diṭṭhâsavo khīyati, tatiyamaggena kāmâsavo, catuttha-maggena bhavâsavo avijjâsavo ca khīyatī-ti veditabbaṃ.

Gathāsu:—*Vimuttiñāṇan*-ti vimuttiyaṃ nibbāṇe phale ca paccavekkhaṇañāṇaṃ.

Uttaman-ti uttamadhammârammaṇattā uttamaṃ.

Khaye ñāṇan-ti āsavānaṃ saṃyojanānañca khaye khayakare ariyamagge ñāṇaṃ. "Khīṇā saṃyojanā iti ñāṇan"-ti idhâpi ānetvā sambandhitabbaṃ. Tena pahīnakilesapaccavekkhaṇaṃ dasseti. Evamettha cattāri pi paccavekkhaṇañāṇāni vuttāni

* *Vide* It. I., ii, 6. † It. 9. ‡ M. i, 9.
§ It. 103-4. ‖ (?).

[1] S no ca. [2] C kāraṇaṃ *in fn.*

honti. Avasiṭṭhakilesapaccavekkhaṇā hi idha n'atthi arahattaphalâdhigamassa adhippetattā. Yathā c'ettha *jānato passato*-ti nibbāṇâdhigamena sammādiṭṭhikiccaṃ adhikaṃ katvā vuttaṃ, evaṃ sammappadhānakiccampi adhikameva icchitabban-ti dassento *Na tvev'idaṃ kusītenā*-ti osānagāthamāha.

Tattha:—*Na tvev' idan*-ti na tu eva idaṃ. Tu-saddo nipātamattaṃ.

Bālena-m-avijānatā-ti *ma*kāro padasandhikaro. Ayañh'ettha saṅkhepattho: idaṃ sekkhamaggena asekkhamaggena ca pattabbaṃ abhijjhākāyagaṇṭhâdisabbagaṇṭhānaṃ *pamocanaṃ* pamocanassa nimittabhūtaṃ nibbāṇaṃ "Idaṃ dukkhan"-ti-adinā cattāri saccāni yāthābhūtaṃ *avijānatā* tato eva *bālena* aviddasunā yathā adhigantuṃ na sakkā, evaṃ *kusītena* nibbiriyenâpi, tasmā tadadhigamāya āraddhaviriyena bhavitabban-ti. Tenâha Bhagavā:—

"Āraddhaviriyassâyaṃ dhammo no kusītassa."*
Ārabhatha nikkhamatha yuñjatha Buddhasāsane,
Dhunātha Maccuno senaṃ Naḷāgāraṃ va kuñjaro"-ti.†

Tatiya-sutta-Vaṇṇanā.

4. Catutthe—*ye hi kecī*-ti ye keci.

Idaṃ dukkhan-ti yathābhūtaṃ nappajānantī-ti idaṃ dukkhaṃ ettakaṃ dukkhaṃ na ito bhiyyo-ti aviparītaṃ sabhāvasarasalakkhaṇato vipassanāpaññāsahitāya maggapaññāya dukkha-saccaṃ na jānanti, na paṭivijjhanti.

Sesesupi es'eva nayo.

Na me te bhikkhave-ti-ādisu ayaṃ saṅkhep'attho: bhikkhave catusaccakammaṭṭhānaṃ ananuyuttā pabbajjāmattasamaṇā c'eva jātimattabrāhmaṇā ca, na mayā te samitapāpasamaṇesu samaṇo-ti bāhitapāpabrāhmaṇesu brāhmaṇo-ti ca sammatā anuññātā. Kasmā? Samaṇakaraṇānaṃ brāhmaṇakaraṇānañca dhammānaṃ abhāvato-ti. Ten'evâha—*Na ca pan'ete āyasmanto*-ti-ādiṃ.

Tattha:—*Sāmaññatthan*-ti sāmaññasaṅkhātaṃ atthaṃ, cattāri sāmaññaphalānī-ti attho.

Brahmaññatthan-ti tass'eva vevacanaṃ. Apare pana *sāmañ-*

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* (?). † S.i, 156.

ñatthan-ti cattāro ariyamaggā, *brahmaññatthan*-ti cattāri ariyaphalānī-ti vadanti. Sesaṃ vuttanayameva. Sukkapakkhe vuttavipariyāyena veditabbo.

Gāthāsu apubbaṃ n'atthi.

Catutthasuttavaṇṇanā.

5. Pañcame:—*

Sīlasampannā-ti ettha sīlaṃ nāma: khīṇâsavānaṃ lokiyalokuttaraṃ sīlaṃ, tena sampannā samannāgātā-ti sīlasampannā. Samādhi-paññāsu pi es'eva nayo. Vimutti pana phalavimutti yeva. Vimuttiñāṇadassanaṃ paccavekkhaṇañāṇaṃ. Evamettha sīlâdayo tayo lokiyalokuttarā, vimuttilokuttarā va, vimutti-ñāṇadassanaṃ lokiyameva.

Diṭṭhadhammikasamparāyikaparamatthehi yathârahaṃ pare ovadanti anusāsantī-ti *ovādakā*.

Viññāpakā-ti kammāni kammaphalāni ca *viññāpakā*. Tattha ca—"Ime dhammā kusalā, ime dhammā akusalā, ime[1] sāvajjā, ime[1] anavajjā"-ti† - ādinā kusalâdivibhāgato khandhâdi-vibhāgato salakkhaṇato sāmaññalakkhaṇato tividhehi nayehi dhammānaṃ ñāpakā avabodhakā.

Sandassakā-ti te yeva dhamme hatthena gahetvā viya parassa paccakkhato dassetāro.

Samādapakā-ti yaṃ sīlâdi yehi asamādinnaṃ, tassa samādapetāro, tattha te patiṭṭhapetāro.

Samuttejakā-ti evaṃ kusaladhammesu patiṭṭhitānaṃ upari adhicittânuyoge niyojanavasena cittassa sammā uttejakā, yathā visesâdhigamo hoti, evaṃ nisāmanavasena vodapakā.[2]

Sampahaṃsakā-ti tesaṃ yathāladdhehi upari laddhabbehi ca guṇavisesehi cittassa sammā pahaṃsakā laddha'ssādavasena suṭṭhu tosakā.

Alaṃ samakkhātāro-ti alaṃ pariyattaṃ[3] yathāvuttaṃ aparihāpetvā sammadeva anuggahâdhippāyena akkhātāro.

Athavā *Sandassakā*-ti dhammaṃ desentā pavattinivattiyo sabhāvasarasalakkhaṇato sammadeva dassetāro. *Samādapakā*-ti citte patiṭṭhāpanavasena tass'eva atthassa gāhāpakā.

* *Cf.* Puggalapaññatti iv, 23 and iii, 13. † (?).

[1] C ime dhammā *in fn.* [2] C tejanā *in fn.* [3] C pati *in fn.*

Samuttejakā-ti tadatthagahaṇe ussāhajananena sammadeva vodapakā,[1] jotakā vā. *Sampahaṃsakā*-ti tadatthaṃ paṭipattiyaṃ[2] ānisaṃsadassanena sammadeva pahaṃsakā tosakā. *Alaṃsamakkhātāro*-ti samatthā hutvā vuttanayena samakkhātāro.

Saddhammassā-ti[3] paṭivedhasaddhammassa tividhassâpi vā saddhammassa desetāro.

Dassanamp'ahan-ti dassanampi ahaṃ. Tampan'etaṃ cakkhudassanaṃ, ñāṇadassanan-ti duvidhaṃ. Tattha pasannehi cakkhūhi ariyānaṃ olokanaṃ cakkhudassanaṃ nāma. Ariyabhāvakarānaṃ pana dhammānaṃ ariyabhāvassa ca vipassanā-maggaphalehi adhigamo ñāṇadassanaṃ nāma. Imasmiṃ pan'atthe cakkhudassanaṃ adhippetaṃ. Ariyānaṃ hi pasannehi cakkhūhi olokanampi sattānaṃ bahupakārameva.

Savaṇan-ti asuko nāma khīṇâsavo asukasmiṃ nāma raṭṭhe vā janapade vā gāme vā nigame vā vihāre vā leṇe vā vasatī-ti kathentānaṃ sotena savaṇaṃ etampi[4] bahupakārameva.

Upasaṅkamaṇan-ti dānaṃ vā dassāmi, pañhaṃ vā pucchissāmi, dhammaṃ vā sossāmi, sakkāraṃ vā karissāmī-ti evarūpena cittena ariyānaṃ upasaṅkamaṇaṃ.

Payirupāsanan-ti pañhāpayirupāsanaṃ,[5] ariyānaṃ guṇe sutvā te upasaṅkamitvā nimantetvā dānaṃ vā datvā, vattaṃ vā katvā, 'kiṃ bhante kusalan'-ti-ādinā nayena pañhāpucchanan-ti attho. Veyyāvaccâdikaraṇaṃ payirupāsanaṃ yeva.

Anussaraṇan-ti[6] rattiṭṭhānadivāṭṭhānesu nisinnassa idāni ariyā gumbaleṇamaṇḍapâdīsu jhānavipassanāmaggaphalasukhehi vītināmentī-ti tesaṃ dibbavihārâdiguṇavisesârammaṇaṃ anussaraṇaṃ. Yo vā tesaṃ santikā ovādo laddho hoti, taṃ āvajjitvā imasmiṃ ṭhāne sīlaṃ kathitaṃ, imasmiṃ samādhi, imasmiṃ vipassanā, imasmiṃ maggo, imasmiṃ phalan-ti evaṃ anussaraṇaṃ.

Anupabbajjan-ti ariyesu cittaṃ pasādetvā gharā nikkhamma tesaṃ santike pabbajjaṃ.

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[1] C samuttejakā *in fn.*
[2] C tattha paṭipattiyaṃ *in fn.*
[3] S Saddhammassa.
[4] C sotena savaṇampi.
[5] C pañhe *in fn.*
[6] S Anussatin-ti.

Ariyesu ca cittaṃ pasādetvā tesaṃ yeva santike pabbajitvā tesaṃ yeva ovādânusāsaniṃ paccāsiṃsamānassa caratopi[1] pabbajjā anupabbajjā nāma. Aññesaṃ santike ovādânusāsaniṃ paccāsiṃsamānassa caratopi pabbajjā anupabbajjā nāma. Ariyesu pasādena aññattha pabbajitvā ariyānaṃ santike ovādânusāsaniṃ paccāsiṃsamānassa caratopi pabbajjā anupabbajjāva. Aññesu pana pasādena aññesaṃ yeva santike pabbajitvā aññesaṃ yeva ovādânusāsaniṃ paccāsiṃsamānassa aññapabbajjā[2] anupabbajjā nāma na hoti. Vuttanayena pabbajitesu pana Mahākassapattherassa tāva anupabbajjaṃ pabbajitā satasahassamattā ahesuṃ. Tathā therass'eva Saddhivihārikassa Candaguttattherassa, tassâpi Saddhi-vihārikassa Suriyaguttattherassa, tassâpi Saddhivihārikassa Assaguttattherassa, tassâpi Saddhivihārikassa Yonakadhammarakkhitattherassa. Tassa pana Saddhivihāriko Asokarañño kaniṭṭhabhātā Tissatthero nāma ahosi. Tassa anupabbajjaṃ pabbajitā aḍḍhateyyakoṭisaṅkhā ahesum. Dīpappasādaka-Mahāmahindattherassa pana anupabbajitānaṃ gaṇanaparicchedo n'atthi. Yāvajjadivasā Laṅkādīpe sattthari pasādena pabbajantā Mahāmahindattherass'eva anupabbajanti nāma.

Idāni yena kāraṇena tesaṃ ariyānaṃ dassanâdi bahupakāran-ti vuttaṃ, taṃ dassetuṃ—*tathārūpe*-ti-ādimāha.

Tattha:—*tathārūpe*-ti tādise sīlâdiguṇasampanne ariye. Yasmā dassanasavaṇânussaraṇāni upasaṅkamaṇapayirupāsanaṭṭhānāni, tasmā tāni anāmasitvā upasaṅkamaṇapayirupāsanāni yeva dassetuṃ *Sevato bhajato payirupāsato*-ti vuttaṃ. Dassanasavaṇânussaraṇato hi ariyesu uppannasaddho te upasaṅkamitvā payirupāsitvā pañhaṃ pucchitvā laddhasavaṇânuttariyo aparipūre sīlâdiguṇe paripūressatīti. Tathāhi vuttaṃ:—"Saddhājāto upasaṅkamati, upasaṅkamanto payirupāsatī"-ti*-ādi.

Tattha—*Sevato*-ti vattapaṭivattakaraṇa-vasena kālena kālaṃ upasaṅkamato.

* *Cf.* M. ii, 173.

[1] C caraṇatopi, *and after*. [2] S caratopi pabbajjā.

Bhajato-ti sampiyāyanabhatti-vasena bhajato.

Payirupāsato-ti pañhâpucchanena[1] paṭipattianukaraṇena ca payirupāsato-ti tiṇṇam padānaṃ atthavibhāgo veditabbo. Vimuttiñāṇadassanassa pāripūri ekūnavīsatimassa paccavekkhaṇañāṇassa uppattiyā veditabbā.

Evarūpā ca te bhikkhave bhikkhū-ti-ādisu ye yathāvuttaguṇasamannāgamena evarūpā edisā bhinnasabbakilesā bhikkhū, te diṭṭhadhammikâdihitesu sattānaṃ niyojana-vasena anusāsanato *satthāro ti pi* vuccanti. Jātikantārâdinittharaṇato *satthavāhā ti pi*, rāgâdiraṇānaṃ jahanato jahāpanato ca *raṇañjahāti pi*, avijjātamassa vinodanato vinodāpanato ca *tamonudā ti pi*, saparasantānesu[2] paññāālokapaññāobhāsapaññāpajjotānaṃ karaṇena nibbattanena *ālokâdikarā ti pi* tathā [3]ñāṇukkā-ñāṇappabhādhammukkādhammappabhānaṃ dhāraṇena karaṇena[3] ca *ukkādharā ti pi*, *pabhaṅkarā ti pi*, ārakattā kilesehi, anaye [4]na irīyanato,[4] aye ca irīyanato [5]paresaṃ ca tathābhāve[5] hetubhāvato sadevakena lokena araṇīyato *ariyā ti pi*, paññācakkhudhammacakkhūnaṃ sātisayapaṭilābhena *cakkhumanto ti pi* vuccanti.

Gathāsu:—

Pāmojjakaraṇaṭṭhânan-ti nirāmisappamodassa nibbatta[6]kaṃ ṭhānaṃ[6] kāraṇaṃ.

Etan-ti idāni vattabbanidassanaṃ sandhāya vadati.

Vijānatan-ti saṃkilesavodānassa[7] yāthāvato jānantānaṃ.

Bhāvitattānan-ti bhāvitasabhāvānaṃ, kāyabhāvanādīhi bhāvitasantānānan-ti attho.

Dhammajīvinan-ti micchājīvaṃ pahāya dhammena ñāyena jīvitakappanato, dhammena vā ñāyena attabhāvassa pavattanato[8] samāpattibahulatāya vā aggaphaladhammena jīvanato dhammajīvinaṃ. Ayaṃ h'ettha saṅkhep'attho: yadidaṃ bhāvitattānaṃ pariniṭṭhitasamādhipaññābhāvanānaṃ tato eva dhammajīvīnaṃ ariyānaṃ dassanaṃ, evaṃ avippaṭisāranimittānaṃ sīlâdīnaṃ pāripūrihetubhāvato vijānataṃ

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[1] C pañhapucchanena. [2] S sakaparasantānesu.
[3-3] S ñānappabhā-dhammakiraṇakaraṇena.
[4-4] S anīriyanato. [5-5] S nesaṃ ca tathabhāve.
[6-6] C nibbattikaṭṭhānaṃ. [7] C. vodāne.
[8] S vahanato.

sappaññajātikānaṃ ekanten'eva pītipāmojjakāraṇan-ti. Idāni taṃ tassa kāraṇabhāvaṃ dassetuṃ—*Te jotayantī*-ti osānagāthādvayaṃ āha.

Tattha: *Te*-ti te bhāvitattā dhammajīvino ariyā. *Jotayantī*-ti pakāsenti.

Bhāsayantī-ti saddhammobhāsena lokaṃ pabhāsayanti, dhammaṃ desentī-ti attho.

Yesan-ti yesaṃ ariyānam.

Sāsanan-ti ovādaṃ.

Sammadaññāyā-ti pubbabhāgañāṇehi sammadeva jānitvā. Sesaṃ vuttanayameva.

Pañcama-sutta-vaṇṇanā.

6. Chaṭṭhe—*

Taṇhuppādā-ti ettha uppajjati etesū-ti uppādā. Kā uppajjati? Taṇhā. Taṇhāya uppādā taṇhuppādā; taṇhāvatthūni, taṇhākāraṇānī-ti attho.

Yatthā-ti yesu nimittabhūtesu.

Uppajjamānā-ti uppajjanasīlā.

Cīvarahetū-ti ettha manāpaṃ cīvaraṃ labhissāmī-ti cīvarakāraṇā uppajjati. Sesapadesu pi es'eva nayo.

Iti bhavâbhavahetū-ti ettha pana *itī*-ti nidassan'atthe nipāto, yathā cīvarâdihetupī-ti[1] attho. *Bhavâbhavā*-ti c'ettha paṇītappaṇītāni sappīnavanītâdīni adhippetāni bhavati ārogyaṃ etenā-ti katvā. Sampattibhavesu paṇītappaṇītataro bhavâbhavo-ti pi vadanti. "*Bhavo*-ti vā sampatti, *abhavo*-ti vipatti. *Bhavo*-ti vuḍḍhī, *abhavo*-ti hāni. Tannimittañca taṇhā uppajjatī-ti vuttaṃ *bhavâbhavahetu* cā"[2]-ti.

Gāthā heṭṭhā vuttatthā eva. Api ca—

Taṇhādutiyo-ti taṇhāsahāyo. Ayaṃ hi satto anamatagge saṃsāravaṭṭe saṃsaranto na ekako va saṃsarati, taṇhaṃ pana dutiyikaṃ sahāyikaṃ labhitvā va saṃsarati. Tathā hi taṃ papātapātaṃ acintetvā madhugaṇhana-kaluddakaṃ[3]

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* *Cf.* A. ii, 10.

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[1] C yāthā cīvarādihetu, evaṃ mahābhavahetu pī-ti *in fn.*

[2] S vā.

[3] S °luddhakaṃ.

viya anekâdīnavākulesupi bhavesu ānisaṃsameva dassentī anatthajāle sā paribbhamāpeti.

Etamādīnaṃ ñatvā-ti etaṃ atītânāgatapaccuppannesu khandhesu itthabhāvaññathabhāvasaññitaṃ ādīnavaṃ jānitvā.

Taṇhā dukkhassa sambhavan-ti taṇhā c'ayaṃ[1] vaṭṭadukkhassa sambhavo pabhavo kāraṇan-ti jānitvā. Ettāvatā ca ekassa bhikkhuno vipassanaṃ vaḍḍhetvā arahattuppatti dassitā. Idāni taṃ khīṇâsavaṃ thomento *vītataṇho*-ti-ādimāha. Yampan'ettha avuttaṃ taṃ heṭṭhā vuttanayameva.

Chaṭṭhasuttavaṇṇanā.

7. Sattame:—*

Sabrahmakānī-ti saseṭṭhakāni.

Yesan-ti yesaṃ kulānaṃ.

Puttānan-ti puttehi, pūjita-saddayogena hi idaṃ karaṇatthe sāmivacanaṃ.

Ajjhāgāre-ti sake ghare.

Pūjitā hontī-ti yaṃ ghare atthi, tena paṭijaggitā manāpena c'eva kāyikavācasikena ca paccupaṭṭhitā honti. Iti mātāpitupūjakāni[2] kulāni sabrahmakānī-ti pasaṃsitvā upari pi n'esaṃ pasaṃsanīyataṃ dassento *Sapubbadevatānī*-ti ādimāha.

Tattha *Brahmā*-ti-ādīni tesaṃ brahmâdibhāvasādhan'atthaṃ vuttāni. Tatrâyamatthavibhāvanā:

Brahmā-ti seṭṭhâdhivacanaṃ. Yathā hi brahmuno[3] catasso bhāvanā avijahitā honti:—mettā, karuṇā, muditā, upekkhā-ti, evaṃ mātāpītūnnaṃ[4] puttesu catasso bhāvanā avijahitā honti. Tā tasmiṃ tasmiṃ kāle veditabbā: kucchigatasmiṃ hi dārake kadā nu kho puttakaṃ arogaṃ paripuṇṇ'aṅgapaccaṅgaṃ passissāmā-ti mātāpitunnaṃ mettacittaṃ uppajjati. Yadā pan'esa mando uttānaseyyoko ūkāhi[5] vā maṅkuṇehi vā daṭṭho dukkhaseyyāya vā pīḷito parodati viravati, tadâssa saddaṃ sutvā mātāpitunnaṃ kāruññaṃ uppajjati. Ādhāvitvā vidhāvitvā kīḷanakāle pana lobhanīya-vayasmiṃ[6] vā ṭhitakāle

* *Cf.* A. i, 132; ii, 70.

[1] S ca bhaya.
[2] S mātāpītipūjitāni.
[3] S mahābrahmuno.
[4] S mātāpītūnaṃ, *and after*.
[5] S ukkāhi.
[6] S sobhanīya°.

dārakaṃ oloketvā mātāpitunnaṃ cittaṃ sappimaṇḍe pakkhittaṃ satavihatakappāsapaṭalaṃ viya mudukaṃ āmoditaṃ pamoditaṃ[1] tadā tesaṃ muditā labbhati. Yadā pana tesaṃ putto dārabharaṇaṃ paccupaṭṭhapetvā pāṭiyekkaṃ agāraṃ ajjhāvasati, tadā mātāpitunnaṃ 'sakkotidāni no puttako attano dhammatāya jīvitun'-ti majjhattabhāvo uppajjati, evaṃ tasmiṃ kāle upekkhā labbhati. Evaṃ mātāpitunnaṃ puttesu yathākālaṃ catubbidhassâpi brahmavihārassa labhanato brahmasadisavuttitāya vuttaṃ *Brahmā-ti bhikkhave mātāpitunnaṃ etaṃ adhivacanan*-ti.*

Pubbadevā-ti etthadevā nāma tividhā: sammatidevā,[2] uppattidevā, visuddhidevā-ti. Tesu sammatidevā nāma: rājāno khattiyā, tehi devo devī-ti loke vohariyanti, devā viya lokassa niggahânuggahasamatthā va honti. Uppattidevā nāma: cātummahārājikato paṭṭhāya yāva bhavaggā uppannasattā.[3] Visuddhi-devā nāma: khīṇâsavā sabbasaṃkilesa-visuddhito. Tatrâyaṃ vacan'attho: Dibbanti kīḷanti laḷanti jotanti[4] paṭipakkhaṃ jayanti cā-ti devā. Tesu sabbaseṭṭhā visuddhidevā. Yathā te bālajanehi kataṃ aparādhaṃ agaṇetvā[5] ekanten'eva tesaṃ anatthahāniṃ atth'uppattiñca ākaṅkhantā va yathāvuttabrahmavihārayogena atthāya hitāya sukhāya paṭipajjanti, dakkhiṇeyyatāya ca tesaṃ kārānaṃ mahapphalataṃ mahānisaṃsatañca āvahanti, evameva mātāpitaro pi puttānaṃ aparādhaṃ agaṇetvā ekanten'eva tesaṃ anatthahāniṃ atth'uppattiñca ākaṅkhantā vuttanayen'eva catubbidhassâpi brahmavihārassa labhanato atthāya hitāya sukhāya paṭipajjantā paramadakkhiṇeyyā hutvā attani katānaṃ kārānaṃ mahapphalataṃ mahānisaṃsatañca āvahanti. Sabbadevehi ca paṭhamaṃ tesaṃ upakāravantatāya te ādito yeva devā. Tesaṃ hi vasena te paṭhamaṃ aññe deve devā-ti jānanti ārādhenti payirupāsanti, ārādhanavidhiṃ ñatvā tathā paṭipajjantā tassā paṭipattiyā phalaṃ adhigacchanti, tasmā

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* A. ii. 70.

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[1] C *omits*. [2] C sammuti-devā. [3] S upapannasattā.
[4] S jotenti. [5] C agahetvā *in fn.*

te pacchādevā nāma. Tena vuttaṃ *Pubbadevā-ti bhikkhave mātāpitunnaṃ etaṃ adhivacanan*-ti.

Pubbâcariyā-ti paṭhama[1]-ācariyā, matāpitaro hi putte sikkhāpentā ati-taruṇa-kālato paṭṭhāya 'evaṃ nisīda, evaṃ gaccha, evaṃ tiṭṭha,[2] evaṃ saya,[3] evaṃ khāda, evaṃ bhuñja, ayaṃ te tāto-ti vattabbo, ayaṃ bhātiko-ti, ayaṃ bhaginī-ti, idaṃ nāma kātuṃ vaṭṭati, idaṃ na vaṭṭati, asukaṃ nāma upasaṅkamituṃ vaṭṭati, asukaṃ na vaṭṭatī'-ti gāhenti, sikkhāpenti. Aparabhāge, aññe ācariyâpi sippaṃ muddaṃ[4] gaṇanan-ti evamādiṃ sikkhāpenti. Aññe saraṇāni denti, sīlesu patiṭṭhāpenti, pabbājenti, dhammaṃ uggaṇhāpenti, upasampādenti, sotāpattimaggâdīni pāpenti. Iti sabbe pi te pacchā-ācariyā nāma. Mātapitaro pana sabbapaṭhamaṃ. Tenâha *Pubbâcariyā-ti bhikkhave mātapitunnaṃ etaṃ adhivacanan*-ti.

Āhuneyyā-ti ānetvā hunitabbaṃ, dūrato-pi ānetvā phalavisesaṃ ākaṅkhantena guṇavantesu dātabban-ti *āhunaṃ*. Annapānavatthacchādanâdīnaṃ etaṃ nāmaṃ. Upakārakkhettatāya taṃ āhunaṃ arahantī-ti *āhuneyyā*. Tena vuttaṃ:—

Āhuneyyā-ti bhikkhave mātāpitunnaṃ etaṃ adhivacanan-ti.

Idāni tesaṃ brahmâdi-bhāve kāraṇaṃ dassetuṃ *taṃ kissa hetu, bahukārā*-ti-ādi vuttaṃ.

Taṃ kissa hetū-ti taṃ mātāpitunnaṃ brahmâdi-adhivacanaṃ kena kāraṇenā-ti ceti attho.

Bahukāra-ti bahūpakārā.

Āpādakā-ti jīvitassa āpādakā pālakā. Puttānaṃ hi mātāpitūhi jīvitaṃ āpāditaṃ pālitaṃ ghaṭitaṃ anuppabandhena pavattitaṃ sampāditaṃ.

Posakā-ti hatthapāde vaḍḍhetvā hadayalohitaṃ pāyetvā posetāro.

Imassa lokassa dassetāro-ti puttānaṃ imasmiṃ loke iṭṭhâniṭṭhârammaṇadassanaṃ nāma mātāpitaro nissāya jānanti, te tesaṃ imassa lokassa *dassetāro* nāma. Iti tesaṃ bahukārattaṃ[5] brahmâdibhāvassa ca kāraṇaṃ dassitaṃ, yena putto

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[1] C paṭhamaṃ *in fn.* [2] S passa. [3] S *omits.*
[4] S muddhaṃ. [5] C bahukārabhāvo *in fn.*

mātāpitūnaṃ lokiyena upakārena kenaci pariyāyena pariyantaṃ paṭikāraṃ kātuṃ na samattho yeva.

Sace hi putto 'mātāpitunnaṃ upakārassa paccupakāraṃ karissāmī'-ti uṭṭhāya samuṭṭhāya vāyamanto dakkhiṇe aṃsakūṭe mātaraṃ itarasmiṃ pitaraṃ ṭhapetvā vassasatāyuko sakalaṃ vassasatampi parihareyya catūhi paccayehi ucchādanaparimaddananahāpanasambahanâdīhi ca yathārucim upaṭṭhahanto tesaṃ muttakarisampi ajigucchanto, na ettāvatā puttena mātāpitunnaṃ paṭikāro kato hoti, aññatra saddhâdiguṇavisesapatiṭṭhāpanā. Vuttaṃ h'etaṃ Bhagavatā:—"Dvinnâhaṃ, bhikkhave, na suppatikāraṃ vadāmi. Ka-[1]tamesaṃ dvinnaṃ? Mātu ca, pitu ca.[1] Ekena, bhikkhave, aṃsena mātaraṃ parihareyya, ekena aṃsena . . . pitaraṃ parihareyya vassasatâyuko vassasatajīvī. So ca tesaṃ ucchādanaparimaddananahāpanasambāhanena, te ca tatth'eva muttakarîsaṃ cajeyyuṃ, na tveva, bhikkhave, mātāpitunnaṃ kataṃ vā hoti, paṭikataṃ vā. Imissā ca, bhikkhave, mahāpaṭhaviyā pahūtasattaratanāya mātāpitaro issariyâdhipacce rajje patiṭṭhāpeyya na tveva, bhikkhave, mātāpitunnaṃ kataṃ vā hoti paṭikataṃ vā. Taṃ kissa hetu? Bahukārā, bhikkhave, mātā-pitaro puttānaṃ āpādakā posakā imassa lokassa dassetāro. Yo ca kho, bhikkhave, mātāpitaro assaddhe saddhāsampadāya samādapeti niveseti, patiṭṭhāpeti, dussīle sīlasampadāya, maccharino cāgasampadāya, dupaññe paññāsampadāya samādapeti niveseti, patiṭṭhāpeti, ettavatā kho, bhikkhave, mātāpitunnaṃ katañca hoti paṭikatañca atikatañcā"-ti.* Tathā:—"*Mātāpitu-upaṭṭhānaṃ bhikkhave paṇḍitapaññattaṃ*"-ti* ca evamādīṃ mātāpitunnaṃ puttassa bahukārabhāvasādhakāni suttāni daṭṭhabbāni.

Gāthāsu:—*Vuccare*-ti vuccanti kathīyanti.

Pajāya anukampakā-ti paresaṃ pāṇaṃ chinditvâpi attano santakaṃ yaṃ kiñci cajitvā pi attano pajaṃ paṭijagganti gopayanti. Tasmā *pajāya* attano puttānaṃ *anukampakā* anuggāhakā.[2]

* A. i, 61-2; 151.

[1-1] C *has* mātucca pitucca *for the whole of this part.*
[2] S anuggaṇhakā.

Namasseyyā-ti sāyaṃ pātaṃ upaṭṭhānaṃ gantvā idaṃ mayhaṃ uttamaṃ puññakkhettan-ti namakāraṃ kāreyya.

Sakkareyyā[1]-ti sakkārena paṭimāneyya. Idāni taṃ sakkāraṃ dassento *Annenā*-ti ādimāha.

Tattha:—*Annenā*-ti yāgubhattakhādanīyena.

Pānenā-ti aṭṭhavidhapānena.

Vatthenā-ti nivāsanapārupanena.

Sayanenā-ti mañcapīṭhabhisibibbohanâdinā sayanena.[2]

Ucchādanenā-ti duggandhaṃ paṭivinodetvā sugandhakaraṇucchādanena.

Nahāpanenā-ti sītakāle uṇhodakena, uṇhakāle sītodakena gattāni parisiñcitvā nahāpanena.

Pādānaṃ dhovanena cā-ti uṇhodakasītudakehi pādadhovanena c'eva telamakkhaṇena ca.

Tāya naṃ pāricariyāyā-ti ettha *nan*-ti nipātamattaṃ, yathāvuttaparicaraṇena. Athavā: *pāricariyāyā*-ti varaṇakiccakaraṇakulavaṃsapatiṭṭhāpanâdinā pañcavidha—upaṭṭhānena. Vuttaṃ h'etaṃ:—"Pañcahi kho gahapatiputta ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā. 'Bhato nesaṃ bharissāmi, kiccaṃ nesaṃ karissāmi, kula-vaṃsaṃ ṭhapessāmi, dāyajjaṃ paṭipajjissāmi. Athavā pana nesaṃ petānaṃ kālakatānaṃ dakkhiṇamanuppadassāmī'-ti.[3] Imehi kho gahapatiputta pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti, pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, paṭirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī"-ti.*

Api ca: yo mātāpitaro tīsu vatthūsu abhippasanne katvā sīlesu vā patiṭṭhāpetvā pabbajjāya vā niyojetvā upaṭṭhahati, ayaṃ mātāpitu-upaṭṭhākānaṃ aggo-ti veditabbo. Sā panâyaṃ pāricariyā puttassa ubhayalokahitasukhâvahā-ti dassento *Idh'eva naṃ pasaṃsanti pecca sagge pamodatī*-ti āha.

Tattha *Idhā*-ti imasmiṃ loke. Mātāpitu-upaṭṭhākaṃ hi puggalaṃ paṇḍita-manussā tattha pāricariyāya pasaṃsanti

* D. iii, 189.

[1] S Sakkaveyyā. [2] C senāsanena *in fn.* [3] *S omits.*

vaṇṇenti thomenti, tassa ca diṭṭhânugatiṃ āpajjantā sayampi attano mātāpitūsu tathā[1] patipajjitvā mahantaṃ puññaṃ pasavanti.

Peccā-ti paralokaṃ gantvā sagge ṭhīto mātāpitupaṭṭhāko dibbasampattīhi modati pamodati abhinandatī-ti.

Sattamasuttavaṇṇanā.

8. Aṭṭhame:—*Brāhmaṇagahapatikā*-ti brāhmaṇā c'eva gahapatikā ca, vajjetvā[2] brāhmaṇe ye keci agāraṃ ajjhāvasantā idha *gahapatikā*-ti veditabbā.

Ye-ti aniyamato niddiṭṭhaparāmāsanaṃ.

Te-ti upayogabahuvacanaṃ. Ayaṃ h'ettha saṅkhep'attho: Bhikkhave, tumhākaṃ bahūpakārā brāhmaṇaggahapatikā: ye brāhmaṇā c'eva sesâgārikā ca, tumhe eva amhākaṃ puññakkhettaṃ yattha mayaṃ uddhaggikaṃ dakkhiṇaṃ patiṭṭhapema sovaggikaṃ sukhavipākaṃ saggasaṃvattanikan-ti cīvarâdīhi paccayehi pati-upaṭṭhitā-ti. Evaṃ āmisadānena āmisasaṃvibhāgena āmisânuggahena gahaṭṭhā bhikkhūnaṃ upakāravanto-ti dassetvā, idāni dhammadānena dhammasaṃvibhāgena dhammânuggahena bhikkhūnampi tesaṃ upakāravantataṃ dassetuṃ—

Tumhe pi bhikkhave-ti-ādivuttaṃ. Taṃ vuttanayameva. Iminā kiṃ kathitaṃ? Piṇḍāpacāyanaṃ nāma kathitaṃ. Ayaṃ h'ettha adhippāyo: bhikkhave yasmā ime brāhmaṇagahapatikā n'eva tumhākaṃ ñātakā, na mittā, na iṇaṃ dhārenti, atha kho ime samaṇā dhammaggatā[3] sammāpaṭipannā, ettha no kārā mahapphalā bhavissanti mahānisaṃsā-ti phalavisesaṃ ākaṅkhantā tumhe cīvarâdīhi upaṭṭhahanti, tasmā taṃ tesaṃ adhippāyaṃ paripūrentā appamādena sampādetha; dhammadesanâpi vo[4] kārakānaṃ yeva sobhati ādeyyā ca hoti, na itaresan-ti evaṃ sammāpaṭipattiyaṃ appamādo karaṇīyo-ti. *Evamidaṃ bhikkhave*-ti-ādisu ayaṃ saṅkhep'attho. Bhikkhave evaṃ iminā vuttappakārena gahaṭṭhapabbajitehi āmisadānadhammadānavasena aññamaññaṃ sannissāya kāmâdivasena catubbidhassâpi oghassa niṭṭha-

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[1] C yathā. [2] C. ṭhapetvā.
[3] S sammaggatā. [4] S tesaṃ.

raṇ'atthāya, sakalassâpi vaṭṭadukkhassa sammadeva pariyosānakaraṇāya uposathasīlaniyamâdi-vasena catupārisuddhisīlâdivasena ca idaṃ sāsanabrahmacariyaṃ maggabrahmacariyañca vussati carīyatī-ti.

Gāthāsu:—*Sāgārā*-ti gahaṭṭhā.

Anāgārā-ti pariccattâgārā pabbajitā.

Ubho aññoññanissitā-ti te ubho pi aññamaññasannissitā. Sāgārā hi anāgārānaṃ dhammadānasannissitā, anāgārā ca sāgārānaṃ paccayadānasannissitā.

Ārādhayantī-ti sādhenti, sampādenti.

Saddhamman-ti paṭipatti-saddhammaṃ paṭivedhasaddhammañca. Tattha:—yaṃ uttamaṃ, taṃ dassento āha *yogakkhemaṃ anuttaran*-ti: arahattaṃ nibbānañca.

Sāgāresū-ti sāgārehi, nissakke idaṃ bhummavacanaṃ; sāgārānaṃ vā santike.

Paccayan-ti vuttâvasesaṃ duvidhaṃ paccayaṃ: piṇḍapātaṃ bhesajjañca.

Parissaya-vinodanan-ti utu-parissayâdiparissayaharaṇaṃ vihārâdi-āvasathaṃ.

Sugatan-ti sammāpaṭipannaṃ kalyāṇaputhujjanena[1] saddhiṃ aṭṭhavidhaṃ ariyapuggalaṃ. Sāvako hi idha sugato-ti adhippeto.

Gharamesino-ti gharaṃ esino; gehe ṭhatvā gharâvāsaṃ vasantā bhogūpakaraṇāni[2] c'eva gahaṭṭhasīlâdīni ca[3] esanasīlā-ti attho.

Saddhāno[4] *arahatan*-ti arahantānaṃ ariyānaṃ vacanaṃ, tesaṃ vā sammāpaṭipattiṃ saddahantā. Addhā ime sammāpaṭipannā, yathā ime kathenti, tathā paṭipajjantānaṃ sā paṭipatti saggamokkhasampattiyā saṃvattatī-ti abhisaddahantā-ti attho. *Saddhātā*-ti pi pāṭho.

Ariyapaññāyā-ti suvisuddhapaññāya.

Jhāyino-ti ārammaṇalakkhaṇ'upanijjhānavasena duvidhena pi jhānena jhāyino.

Idha dhammaṃ caritvānā-ti imasmiṃ attabhāve imasmiṃ vā sāsane lokiyalokuttarassa sukhassa maggabhūtaṃ sīlâdi-

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[1] S puthujjanehi. [2] S °karaṇānaṃ.
[3] S sīlâdīnañca. [4] S Saddahantā.

dhammaṃ paṭipajjitvā yāva parinibbāṇaṃ na pāpuṇan-ti tāvadeva sugatigāmino.

Nandino-ti pītisomanassayogena nandanasīlā. Keci pana "Dhammaṃ caritvāna maggan,"-ti sotāpatti-maggaṃ pāpuṇitvā-ti vadanti.

Devalokasmin-ti chabbidhe pi kāma[1]-devaloke.

Modanti kāmakāmino-ti yathicchitavatthunipphattito kāmakāmino kāmavanto hutvā pamodantī-ti.

Aṭṭhamasuttavaṇṇanā.

9. Navame*:—*Kuhā*-ti sāmantajappanâdinā[2] kuhanavatthunā kuhanā, asantaguṇasambhāvanicchāya[3] kohaññaṃ katvā paresaṃ viṃhāpakānī[4] attho.

Thaddhā-ti kodhena ca mānena ca thaddhamānasā. "Kodhano hoti:—upāyāsabahulo appam pi vutto samāno abhisappati,[5] kuppati, byāpajjhati, patitthiyatī[6]"-ti† evaṃ vuttena kodhena ca; "Dubbaco hoti:—dovacassa karaṇehi dhammehi samannāgato akkhamo appadakkhiṇaggāhī anusāsanin"-ti‡ evaṃ vuttena dovacassena ca; "Jātimado, gottamado, sippamado,[7] ārogyamado, yobbanamado, jīvitamodo"-ti§ evaṃ vuttena jātimadâdibhedena madena ca, garūkātabbesu garūsu paramanipaccakāraṃ akatvā ayosalākaṃ gilitvā ṭhitā viya anonatā hutvā vicaraṇakā.

Lapā-ti upalāpakā micchājīvavasena kulasaṅgāhakā, paccayatthaṃ payuttavācāvasena nippesikatāvasena ca lapakā-ti vā attho.

Siṅgī-ti tattha katamaṃ siṅgaṃ? Yaṃ siṅgaṃ siṅgāratā cāturatā cāturiyaṃ parikkhattatā[8] pārikkhattiyan[9]-ti evaṃ vuttehi siṅgasadisehi pākaṭakilesehi samannāgatā.

Unnaḷā-ti uggatanaḷā naḷasadisaṃ tucchamānaṃ ukkhipitvā vicaraṇakā.

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* *Cf.* A. ii, 26. † A. ii, 203.
‡ A. ii, 147. § *Cf.* D. iii, 220; A. i, 146.

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[1] C kāmâvacara *in fn.* [2] S manta°.
[3] S °sambhāvanatthāya. [4] S °panā-ti. [5] S abhisajjati.
[6] S paṭippharati. [7] S liṅgamado.
[8] S *omits.* [9] S parikkatiyanti.

Asamāhitā-ti cittekaggatāmattassâpi alābhino.

Na me te bhikkhave bhikkhū māmakā-ti te mayhaṃ bhikkhū mama santakā na honti. Mayhan-ti idaṃ attānaṃ uddissa pabbajitattā Bhagavatā vuttaṃ. Yasmā pana te kuhanâdiyogato na sammāpaṭipannā, tasmā *na māmakā*-ti vuttā.

Apagatā-ti yadipi te mama sāsane pabbajitā, yathânusiṭṭhaṃ pana appaṭipajjanato apagatā eva imamhā dhammavinayā, ito te suvidūravidūre ṭhitā-ti dasseti. Vuttaṃ h'etaṃ:—

> " Nabhañ ca dūre paṭhavī ca dūre
> Pāraṃ samuddassa tathâhu[1] dūre,
> Tato have dūrataraṃ vadanti
> Satañ ca dhammaṃ asatañ ca rājā "-ti.*

Vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjantī-ti sīlâdiguṇehi vaḍḍhanavasena vuḍḍhiṃ, tattha niccalabhāvena[2] virūḷhiṃ, sabbattha patthaṭa-bhāvena sīlâdidhammakkhandha-pāripūriyā vepullaṃ na ca te kuhâdisabhāvā bhikkhū āpajjanti, na ca pāpuṇantī-ti attho.

Te[3] *kho me bhikkhave bhikkhū māmakā*-ti idhâpi *me*-ti attānaṃ uddissa pabbajitattā vadati, sammāpaṭipanattā pana *māmakā*-ti āha. Vuttavipariyāyena sukkapakkho veditabbo. Tattha:—yāva arahattamaggā virūhanti nāma, arahattaphale pana patte virūḷhim vepullaṃ āpannā nāma.

Gāthā suviññeyya eva.

Navamasuttavaṇṇanā.

10. Dasame—*Seyyathâpī*-ti opammadassan'atthe nīpāto, yathā nāmā-ti attho.

Nadiyā sotena ovuyheyyā-ti siṅgha-sotāya hārahāriniyā[4] nadiyā udaka[5]-vegena heṭṭhato vuyheyya adho hariyetha.

Piyarūpa-sātarūpenā-ti piyasabhāvena sātasabhāvena ca kāraṇabhūtena, tassaṃ nadiyaṃ tassā vā paratīre maṇisuvaṇṇâdiṃ aññaṃ vā piyavatthuṃ vittupakaraṇaṃ atthi, taṃ gahessāmī-ti nadiyaṃ patitvā sotena avakaḍḍheyya.

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* *Cf.* A. ii, 51.

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[1] C tadâhu. [2] S nīlasa°. [3] S te ca.
[4] S haritā. [5] S nadī-udaka°.

Kiñcâpī-ti anujānanaasambhāvan'atthe nipāto. Kiṃ anujānāti, kiṃ na sambhāveti? Tena purisena adhippetassa piyavatthuno tattha atthibhāvaṃ anujānāti, tathā-gamanaṃ pana ādīnavavantatāya *na* sambhāveti. Idaṃ vuttaṃ hoti: *Ambho purisa*, yadipi tayā adhippetaṃ piyavatthu tattha *upalabbhati*, evaṃ gamane pana ayamâdīnavo: yaṃ tvaṃ *heṭṭhā rahadaṃ* patvā *maraṇaṃ maraṇamattaṃ vā dukkhaṃ* pāpuṇeyyāsī-ti.

Atthi c'ettha heṭṭhā rahado-ti etissā nadiyā heṭṭhā anusotabhāge ativiya gambhīra-vitthato eko mahāsaro atthi. So ca samantato vātâbhighātasamuṭṭhitāhi maṇimayapabbatakūṭasannibhāhi[1] mahatīhi ūmīhi vīcīhi *saummi*. Visamesu bhūmippadesu savegaṃ anupakkhannena[2] imissā tāva nadiyā mahoghena tahiṃ tahiṃ āvaṭṭamānavipula-jalatāya valavāmukhasadisehi saha āvaṭṭehī-ti *āvaṭṭo*. Taṃ rahadaṃ otiṇṇa-satte yeva attano nibaddhāmisa[3]-gocare katvā ajjhāvasantena ativiya bhayānakadassanena ghoracetasā dakarakkhasena *sagāho sarakkhaso*.

Caṇḍamaccha-[4]makarâdinā vā *sagaho*[4] yathāvuttarakkhasena *sarakkhaso*.

Yan-ti evaṃ sappaṭibhayaṃ rahadaṃ.

Ambho purisā-ti ālapanaṃ.

Maraṇaṃ vā nigacchasī-ti tāhi vā ummīhi[5] ajjhotthato tesu vā āvaṭṭesu nipatito sīsaṃ ukkhipituṃ asakkonto tesaṃ vā caṇḍamacchamakārâdinaṃ mukhe nipatito tassa vā dakarakkhasassa hatthaṃ gato maraṇaṃ vā gamissati. Athavā pana, āyusese sati tato muccitvā[6] apagacchanto tehi ummi-ādīhi janitaghaṭitavasena maraṇamattaṃ maraṇappamāṇaṃ dukkhaṃ nigacchasi.

Paṭisotaṃ vāyameyyā-ti so pubbe anusotaṃ vuyhamāno tassa purisassa vacanaṃ *sutvā*, 'anattho kira me upaṭṭhito, maccumukhe kirâhaṃ parivattāmī'-ti uppannavalavabhayo sambhamanto dviguṇaṃ katvā ussāhaṃ *hatthehi ca pādehi ca vāyameyya* tareyya[7] na ciren'eva tīraṃ sampāpuṇeyya.

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[1] C sannikāsāhi. [2] S °pakkhandantena. [3] S nibandhāpita.
[4-4] S °maṅkarâdinā vā sagāho. [5] C ūmi, *also below*.
[6] S muñcitvā. [7] S *omits*.

Atthassa viññāpanāyā-ti catusaccapaṭivedhânukulassa atthassa sambodhanāya upamā katā.

Ayañc'ettha[1] *attho*-ti: *ayam* eva idāni vuccamāno idha mayā adhippeto upameyy'attho: yassa viññāpanāya upamā āhaṭā.

Taṇhāy'etaṃ adhivacanan-ti ettha catūhi ākārehi taṇhāya sotasadisatā veditabbā: anukkamâparivuḍḍhito[2] anuppabandhato osīdāpanato duruttaraṇato ca. Yathā hi upari mahāmeghe abhippavuṭṭhe udakaṃ pabbatakandarapadarasākhāyo pūretvā tato bhassitvā, kusubbhe pūretvā tato bhassitvā, kunnadiyo pūretvā tato mahānadiyo pakkhanditvā, ekoghaṃ hutvā pabattamānaṃ nadīsoto-ti vuccati, evameva ajjhattikabāhirâdivasena anekabhedesu rūpâdisu ārammaṇesu lobho uppajjitvā anukkamena parivuḍḍhiṃ gacchanto taṇhā soto-ti vuccati. Yathā ca nadīsoto āgamanto yāva samuddappatti, tāva [3]asati vicchedappaccayabhāve[3] avicchijjamāno anuppabandhena pavattati. Evaṃ taṇhāsotopi āgamanato paṭṭhāya asati vicchedapaccaye avicchijjamāno apāyasamuddâbhimukho anuppabandhena pavattati. Yathā pano nadīsoto sotantogate satte osīdāpeti, sīsaṃ ukkhipituṃ na deti, maraṇaṃ vā[4] maraṇamattaṃ vā dukkhaṃ pāpeti, evaṃ taṇhāsotopi attano sotantogate satte osīdāpeti, paññāsīsaṃ ukkhipituṃ na deti, kusalamūlacchedanena saṅkilesadhammasamāpajjanena ca maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ pāpeti. Yathā ca nadiyā soto mahoghabhāvena pavattamāno udphampaṃ[5] vā nāvaṃ vā bandhituṃ netuṃ ca chekaṃ purisaṃ nissāya paratīraṃ gantuṃ ajjhāsayaṃ katvā tajjam vāyāmaṃ karontena taritabbo:—na yena vā tena vā-ti duruttaro, evaṃ taṇhāsotopi kām'oghabhav'oghabhūto sīlasamvaraṃ pūretuṃ samathavipassanāsu kammaṃ kātuṃ nipakena arahattaṃ pāpuṇissāmī-ti ajjhāsayaṃ samuṭṭhāpetvā kalyāṇamitte nissāya samathavipassanānāvaṃ abhirūhitvā sammāvāyāmaṃ karontena taritabbo: na yena vā tena vā-ti duruttaro. Evaṃ anukkamaparivuḍḍhito[6] anuppabandhanato[7] osīdāpanato duruttarato-ti catūhi ākārehi taṇhāya nadīsotasadisatā veditabbā.

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[1] S ayañc'ev'ettha. [2] S anukkamâbhippavuṭṭhito.
[3-3] C vicchedappaccayâbhāve. [4] S *omits, also below.*
[5] S uḷumpaṃ. [6] S °vuṭṭhito. [7] S °bandhato.

Piyarūpasātarūpan-ti piyajātiyaṃ piyasabhāvaṃ piyarūpaṃ, madhurajātiyaṃ madhurasabhāvaṃ sātarūpaṃ, iṭṭhasabhāvan-ti attho.

Channetan-ti channaṃ etaṃ.

Ajjhattikānan-ti ettha evaṃ mayaṃ attā-ti gahaṇaṃ gamissāmā-ti iminā viya adhippāyena attānaṃ adhikāraṃ katvā pavattānī-ti ajjhattikāni. Tattha* gocar'ajjhattaṃ, niyak'ajjhattaṃ, visay'ajjhattaṃ, ajjhatt'ajjhattan-ti catubbidhaṃ ajjhattaṃ. Tesu:—"Ajjhattarato samāhito"-ti† evamādisu vuttaṃ idaṃ gocar'ajjhattaṃ nāma; "Ajjhattaṃ sampasādanan"-ti‡ āgataṃ idaṃ niyak'ajjhattaṃ nāma; "Sabbanimittānaṃ amanasikārā ajjhattaṃ suññataṃ upasampajja viharatī"-ti§ evamāgataṃ idaṃ visay'ajjhattaṃ nāma; "Ajjhattikā dhammā bāhirā dhammā"-ti|| ettha vuttaṃ ajjhatt'ajjhattaṃ nāma. Idhâpi etadeva adhippetaṃ. Tasmā ajjhattaniyeva ajjhattikānī-ti. Athavā: yathā—vutten'eva atthena:—"Ajjhattā dhammā bahiddhā dhammā"-ti¶-ādisu viya tesu ajjhattesu bhavāni ajjhattikāni cakkhâdīni, tesaṃ ajjhattikānaṃ.

*Āyatanānan***-ti ettha āyatanato, āyānaṃ tananato, āyatassa ca nayanato *āyatanānī*-ti. Cakkhâdisu hi taṃ taṃ dvāravatthukā cittacetasikā dhammā sakena sakena anubhavanâdinā kiccena āyatanti uṭṭhahanti ghaṭanti vāyamanti; te ca āyabhūte dhamme etāni āyatanti vitthārenti; yañca anamatagge saṃsāre pavattaṃ ativiya āyataṃ vaṭṭadukkhaṃ, taṃ nayanti pavattenti. Iti sabbathāpi'me dhammā āyatanato, āyānaṃ tananato, āyatassa ca nayaṇato, āyatanānī-ti vuccanti. Api†† ca: nivāsaṭṭhān'aṭṭhena,[1] ākar'aṭṭhena, samosaraṇaṭṭhān'aṭṭhena, sañjātides'aṭṭhena, kāraṇ'aṭṭhena ca *āyatanaṃ* veditabbaṃ. Tathāhi: loke:—"Issarâyatanaṃ devâyatanan"‡‡-ti-ādisu nivāsaṭṭhānaṃ āyatanan-ti vuccati; "Suvaṇṇâyatanaṃ ratanâyatan"‡‡-ti-ādisu *ākaro*. Sāsane

* *Cf.* UdA. 374; Asl. 46. † S. v. 263. ‡ S. ii, 211.
§ M. iii, 111. || Dhs. 5. ¶ Dhs. 2.
** *Cf.* Vism. 481-2. †† *Cf.* Sum. Vil. 124 *f.*, *and* Asl. 140 *f.*
‡‡ *Cf.* Vism. 482.

[1] S nivāsana°, *also below*.

pana:—"Manorame āyatane sevanti naṃ vihaṅgamā"*-ti-ādisu samosaraṇaṭṭhānaṃ; "Dakkhiṇāpatho gunnaṃ āyatanan"-ti†-ādisu *sañjātideso*; "Tatra tatr'eva sakkhibhabbataṃ[1] pāpuṇāti sati[2] sati āyatane"-ti‡-ādisu *Kāraṇaṃ* āyatanan-ti vuccati. Cakkhâdisu[3] ca te te cittacetasikā dhammā nivasanti tadāyattavuttitāyā-ti cakkhâdayo tesaṃ nivāsaṭṭhānaṃ. Tattha ca te ākiṇṇā tannissitattā-ti te[4] tesaṃ[5] ākāro, samosaraṇaṭṭhānañca tattha vatthuvārabhāvena samosaraṇato sañjātideso ca tannissayabhāvena tesaṃ tatth'eva uppattito kāraṇañca tadabhāve tesaṃ abhāvato-ti. Iti nivāsaṭṭhān'aṭṭhena, ākar'aṭṭhena, samosaraṇ'aṭṭhânaṭṭhena, sañjātides'aṭṭhena, kāraṇ'aṭṭhenā-ti imehi kāraṇehi cakkhâdīni āyatanānī-ti vuccanti. Tena vuttaṃ: *Channetaṃ ajjhattikānaṃ āyatanānan*-ti.

Yadi piyarūpâdayopi[6] dhammā:—"Rūpaṃ loke piyarūpaṃ sātarūpaṃ etth'esā taṇhā uppajjamānā uppajjatī"-ti§ taṇhāvatthubhāvato piyarūpasātarūpabhāvena vuttā. Cakkhâdike pana muñcitvā[7] attabhāvapaññattiyā abhāvato 'mama cakkhu, mama sotan'-ti ādinā adhikasinehavatthubhāvato cakkhâdayo sātisayaṃ piyarūpaṃ sātarūpan-ti niddesaṃ arahantī-ti dassetuṃ—*Piya-rūpasātarūpan-ti kho bhikkhave channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanan*-ti vuttaṃ.

Orambhāgiyānan-ti ettha *oraṃ* vuccati kāmadhātu. Appariyāpannā *orambhāgā*. Paccayabhāvena tena sahitā-ti orambhāgiyā.

Yassa saṃvijjan-ti, taṃ puggalaṃ vuṭṭasmiṃ saṃyojentī-ti *saṃyojanāni*. Sakkāyadiṭṭhi-vicikicchā-sīlabbataparāmāsa-kāmarāga-byāpādānaṃ evaṃ adhivacanaṃ. Te hi kāmabhav'ūpagānaṃ saṃkhārānaṃ paccayā hutvā rūpârūpadhātuto heṭṭhâbhāvena nihīna-bhāvena *orambhāga*-bhūtena kāmabhavena satte *saṃyojenti*. Eten'eva tesaṃ *heṭṭhārahadasadisatā* dīpitā-ti daṭṭhabbā.

* A. iii, 43. † Vism. 482.
‡ M. i, 494. § Vibh. 101.

[1] S sikkhitabbataṃ. [2] S *omits*. [3] S cakkhvâd°, *also below*.
[4] S *omits*. [5] Vism. *reads* nesaṃ.
[6] S yadi pi rūpâdayo pi. [7] S muccitvā.

Ummibhayan[1]*-ti kho bhikkhave kodh'ūpāyāsass'etaṃ adhivacanan*-ti:* Bhāyati etasmā-ti *bhayaṃ*; ummi eva bhayan-ti *ummibhayaṃ*.

Kujjhan'aṭṭhena kodho. Sveva cittassa kāyassa ca abhippamaddanapavedhan'uppādena daḷhaṃ āyāsan'aṭṭhena upāyāso. Ettha ca anekavāraṃ pavattitvā attanā samavegaṃ sattaṃ ajjhottharitvā sīsaṃ ukkhipituṃ adatvā anayabyasanâpādanena kodh'ūpāyāsassa *ummi*-sadisatā daṭṭhabbā.

Tathā kāmaguṇānaṃ kilesâbhibhūte satte ito ca etto etto ca ito-ti evaṃ manāpīyarūpâdivisayasaṃkhāte attani saṃsāretvā, yathā tato bahibhūte nekkhamme cittaṃ pi na uppajjati, evaṃ āvaṭṭetvā vyasanâpādanena *āvaṭṭa*-sadisatā daṭṭhabbā. Yathā pana gāharakkhaso pi ārakkhārahitaṃ attano gocarabhūmigataṃ purisaṃ abhibhuyya gahetvā agocare ṭhitaṃ pi rakkhasa-māyāya gocaraṃ netvā bheravarūpadassanâdinā avasaṃ attano upakāraṃ kātuṃ asamatthaṃ katvā anvāvisitvā, vaṇṇabalabhogayasasukhehi pi yojento mahantaṃ anayavyasanaṃ āpādeti, evaṃ mātugāmo pi yonisomanasikārarahitaṃ avīrapurisaṃ itthīkuttabhūtehi attano hāsabhāvavilāsehi abhibhuyya gahetvā vīrajātiyaṃ pi attano rūpâdīhi palobhanavasena itthīmāyāya anvāvisitvā avasaṃ attano upakāradhamme sīlâdayo sampādetuṃ asamatthaṃ karonto guṇavaṇṇâdīhi yojetvā mahantaṃ anayavyasanaṃ āpādeti. Evaṃ *mātugāmassa gāharakkhasa*-sadisatā daṭṭhabbā. Tena vuttaṃ: *āvaṭṭan-ti*[2] *kho bhikkhave pañcann'etaṃ kāmaguṇānaṃ adhivacanaṃ, gāharakkhaso-ti*[3] *kho bhikkhave mātugāmass'etaṃ adhivacanaṃ*.

Paṭisoto-ti kho bhikkhave nekkhammass'etaṃ adhivacanan-ti ettha pabbajjā saha upacārena paṭhamaṃ ñāṇaṃ vipassanāpaññā ca nibbānañca *nekkhammaṃ* nāma. Sabbe pi kusalā dhammā nekkhammaṃ nāma. Vuttañh'etaṃ:—

Pabbajjā paṭhamaṃ ñāṇaṃ nibbānañca vipassanā
Sabbe pi kusalā dhammā nekkhamman-ti pavuccare-ti†

* *Cf.* A. ii, 124. † (?).

[1] *For* saummi *of the Text*; *cf. n.* 26, p. 114.
[2] *For* sāvaṭṭo-ti *of the Text*. [3] *For* sagaho sarakkhaso-ti *of the Text*.

imesaṃ pana pabbajjâdīnaṃ taṇhāsotassa paṭilomato paṭisotasadisatā veditabbā. Avisesena hi dhammavinayo nekkhammaṃ. Tassa ca adhiṭṭhānaṃ pabbajjā ca dhammavinayo ca taṇhāsotapaṭisotaṃ vuccati. Vuttañh'etaṃ:—

Patisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ
Rāgarattā na dakkhanti tamokkhandhena āvutā-ti.*

Iriyârambhassā-ti catubbidha-sammappadhānaviriyassa. Tassa kām'oghâdibheda*taṇhāsota*[1] santaraṇassa *hatthehi* pādehi caturaṅgiyanadīsatasantaraṇavāyāmassa sadisatā pākaṭā yeva. Tathā nadīsotassa tīre ṭhitassa cakkhumato purisassa kāmâdiṃ catubbidhaṃ pi oghaṃ taritvā, tassa paratīrabhūte nibbānathale ṭhitassa pañcahi cakkhūhi cakkhumato Bhagavato sadisabhāvo. Tena vuttaṃ:—*cakkhumā puriso*—*pe* – *sambuddhassā*-ti.

Tatr'īdaṃ opammasaṃsandanaṃ: *Nadī*-soto viya anuppabandhavasena pavattamāno *taṇhā*-soto. Tena vuyhamāno puriso viya anamatagge saṃsāravaṭṭe paribbhamanato taṇhāsotena vuyhamāno satto. Tassa tattha *piyarūpasātarūpa*vatthusmiṃ abhiniveso viya imassa cakkhvâdisu abhiniveso. *Sa-ummi-sāvaṭṭa-sagāharakkhaso heṭṭhā rahado* viya kodh'ūpāyāsa-pañcakāmaguṇamātugāmasamākulo pañc'orambhāgiyasaṃyojanasamūho. Tamatthaṃ yathābhūtaṃ viditvā tassa nadīsotassa para*tīre ṭhito cakkhumā puriso* viya sakalaṃ saṃsārâdinavaṃ sabbañca ñeyyadhammaṃ yathābhūtaṃ viditvā taṇhāsotassa paratīrabhūte nibbānathale ṭhito samantacakkhu Bhagavā. Tassa purisassa tasmiṃ nadiyā sote vuyhamānapurisassa anukampāya rahadassa rahadâdinavassa ca ācikkhanaṃ viya taṇhāsotena vuyhmānasattassa mahākaruṇāya Bhagavato taṇhâdīnaṃ taṇhādīnavassa ca vibhāvanā. Tassa vacanaṃ asaddahitvā anusotagāmino tassa purisassa tasmiṃ rahade maraṇappatti*maraṇamattadukkha*ppattiyo viya Bhagavato vacanaṃ asampaṭicchantassa apāyupapatti ca sugatiyaṃ dukkh'upapatti ca. Tassa pana vacanaṃ saddahitvā *hatthehi ca pādehi ca vāyāma*-karaṇaṃ

* S. i, 136.

[1] *Cf.* taṇhāyetaṃ *of the Text, also fn. on* p. 114.

viya tena ca vāyāmena paratīraṃ patvā sukhena yath'icchitaṭṭhānagamanaṃ viya Bhagavato vacanaṃ sampaṭicchitvā taṇhâdisu ādīnavaṃ passitvā, taṇhāsotassa paṭisotapabbajjâdinekkhammavasena viriyârambho āraddhaviriyassa ca ten'eva viriyârambhena taṇhāsotâtikkamanaṃ nibbānatīraṃ patvā arahattaphalasamāpattivasena yathārucim sukhavihāro-ti.

Gāthāsu*:—*Sahāpi dukkhena jaheyya kāme*-ti jhānamaggâdhigam'atthaṃ samathavipassanânuyogaṃ karonto bhikkhu yadi tesaṃ pubbabhagapaṭipadā kicchena kasirena sampajjati na sukhena vīthiṃ otarati pubbabhāgabhāvanāya kilesānaṃ balavabhāvato indriyānaṃ vā atikkhabhāvato, tathā sati *sahāpi dukkhena jaheyya kāme* paṭhamajjhānena vikkhambhento tatiyamaggena samucchindanto kilesa*kāme pajaheyya*. Etena dukkhāpaṭipade jhānamagge dasseti.

Yogakkhemaṃ āyatiṃ paṭṭhayāno-ti anāgāmitaṃ arahattaṃ icchanto ākaṅkhamāno. Ayañh'ettha adhippāyo: yadi pi etarahi kicchena kasirena ñāṇapurimamagge adhigacchāmi, imaṃ pan'imaṃ ca nissāya upari arahattaṃ adhigantvā katakicco pahīnasabbadukkho bhavissāmī-ti *sahāpi dukkhena* ñāṇâdīhi *kāme pajaheyyā*-ti.† Athāvā, yo kāmavitakkabahulo puggalo kalyāṇamittassa vasena pabbajjaṃ sīlavisodhanaṃ ñāṇâdīnaṃ pubbabhāgapaṭipattiṃ vā paṭipajjanto kicchena kasirena assumukho rodamāno taṃ vitakkaṃ vikkhambheti, taṃ sandhāya vuttaṃ:—*sahāpi dukkhena jaheyya kāme*-ti. So hi kicchenā pi kāme pajahanto ñāṇaṃ nibbattetvā taṃ ñāṇaṃ pādakaṃ katvā vipassanto anukkamena arahatte patiṭṭhaheyya. Tena vuttaṃ:—*yogakkhemaṃ āyatiṃ paṭṭhayāno*-ti.

Sammappajāno-ti vipassanāsahitāya maggapaññāya sammadeva pajānanto.

Suvimuttacitto-ti tassa ariyamaggâdhigamassa anantaraṃ phalavimuttiyā suṭṭhu vimuttacitto.

Vimuttiyā phassaye tattha tatthā-ti tasmiṃ tasmiṃ maggaphalâdhigamanakāle *vimuttiṃ* nibbānaṃ *phuseyya* pāpuṇeyya adhigaccheyya sacchikareyya. Upayog'atthe hi *vimuttiyā*-ti idaṃ sāmivacanaṃ.

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* *Cf.* A. ii, 6.

† *Cf.* A. ii, 5.

Vimuttiyā vā ārammaṇabhūtāya tattha tattha tantaṃphala-samāpattikāle attano maggaphalacittaṃ *phassaye* phuseyya pāpuṇeyya nibbān'ogadhāya phalasamāpattiyā viraheyyā-ti attho.

Sa Vedagū-ti so veda-saṃkhātena maggañāṇena catunnaṃ saccānaṃ gatattā paṭividdhattā *Vedagū*.

Lokantagū-ti khandhalokassa pariyantaṃ gato.

Sesaṃ suviññeyyameva.

Dasamasuttavaṇṇanā.

11. Ekādasame*:—

Carato-ti gacchantassa caṅkamantassa vā.

Uppajjati kāmavitakko vā-ti† vatthukāmesu avitarāgatāya tādise paccaye *kāma*-paṭisaṃyutto vā *vitakko* ce yadi *uppajjati*.

Byāpāda-vitakko vā vihiṃsāvitakko vā-ti āghātanimitta-byāpādapatisaṃyutto vā vitakko, leḍḍudaṇḍâdīhi para-viheṭhana-vasena vihiṃsāya paṭisaṃyutto vā vitakko uppajjati ceti sambandho.

Adhivāsetī-ti yathāvuttaṃ kāmavitakkâdiṃ yathāpaccayaṃ attano citte uppannaṃ, itipāyaṃ vitakko pāpako iti pi akusalo iti pi sāvajjo, so ca kho attabyābādhāya pi saṃvattatī-ti-ādinā nayena paccavekkhaṇāya abhāvato adhivāseti attano cittaṃ āropetvā *adhivāseti* ce, adhivāsento yeva ca *nappajahati* tadaṅgâdippahānavasena nappaṭinissajjati, tato eva *na vinodeti* attano citta-santānato na nudati na nīharati, tathā avinodanato *na byantīkaroti* na vigatantaṃ karoti. Ātāpī pahitatto, yathā tesaṃ anto pi nāvasissati antamaso bhaṅgamattaṃ pi, evaṃ karoti, ayaṃ pana tathā na karotī-ti attho. Yathābhūto va na anabhāvaṃ gameti anu-abhāvaṃ na gameti.

Na-ppajahati ce na vinodeti ce-ti ādinā *ce*-saddaṃ yojetvā attho veditabbo.

Caran-ti caranto.

Evaṃbhūto-ti evaṃ kāmavitakkâdipāpavitakkehi samaṅgībhūto.

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* *Cf.* A. ii, 13-14. † *Cf.* Vibh. 362-3; D. iii, 215.

Anātāpī anottappī-ti kilesānaṃ ātāpanassa viriyassa abhāvena *anātāpī*, pāp'utrāsa-ātāpanaparittāpanalakkhaṇassa ottappassa abhāvena *anottappī*.

Satataṃ samitan-ti sabbakālaṃ niccaṃ.

Kusīto hīna-viriyo-ti kusalehi dhammehi parihāyitvā akusalapakkhe kucchitaṃ sīdanato kosajjasamannâgamanato ca *kusīto*, sammappadhānaviriyâbhāvena *hīnaviriyo* viriyavirahito-ti *vuccati* kathiyati.

Ṭhitassā-ti gamanaṃ upacchinditvā tiṭṭhato. Sayanīriyāpathassa visesato kosajjapakkhittattā yathā taṃ samaṅgino vitakkā sambhavanti, taṃ dassetuṃ *jāgarassā*-ti vuttaṃ.

Sukkapakkhe—

Tañce bhikkhu nâdhivāsetī-ti āraddhaviriyassâpi viharato anādimati saṃsāre cīrakālabhāvitena yathārūpapaccayasamāyogena satisammosena vā kāmavitakkâdi uppajjati ce, taṃ bhikkhu attano cittaṃ āropetvā nâdhivāseti ce abbhantare nâdhivāseti ce-ti attho. Anadhivāsento kiṃ karoti ? Pajahatī chaḍḍeti. Kiṃ kacavaraṃ viya piṭakena ? Na hi, api ca kho taṃ vinodeti nudati nīharati. Kiṃ balibaddhaṃ viya patodena ? Na hi, atha kho naṃ byantīkaroti vigatantaṃ karoti, yathā tesaṃ anto pi nâvasissati antamaso bhaṅgamattaṃ pi, tathā te karoti. Kathaṃ pana te tathā karoti ? Anabhāvaṃ gameti anu-abhāvaṃ gameti. Vikkhambhanappahānena yathā sukhaṃ vikkhambhito hoti, tathā na karotīti vuttaṃ hoti.

Evambhūto-ti-ādisu evaṃ kāmavitakkâdīnaṃ anadhivāsanena suvisuddhâsayo samāno tāya ca āsayasampattiyā tannimittāya ca payogasampattiyā parisuddhasīlo indriyesu guttadvāro bhojane mattaññū satisampajaññena samannāgato *jāgariyaṃ* anuyutto tadaṅgâdivasena kilesānaṃ ātāpanalakkhaṇena viriyena samannāgatattā *ātāpī*, sabbaso pāp'utrāsena samannāgatattā *ottappī*, *satataṃ* rattindivaṃ, *samitaṃ* nirantaraṃ, samathavipassanābhāvanânuyogavasena catubbidhasammappadhānasiddhiyā *āraddhaviriyo*, *pahitatto* nibbānaṃ paṭipesitacitto-ti kathiyatī-ti attho. Sesaṃ vuttanayameva.

Gāthāsu:—*Gehanissitan*-ti ettha gehavāsīhi apariccattattā gehavāsinaṃ sabhāvattā gehadhammattā vā gehaṃ vuccati vatthukāmo. Athavā, gehapaṭibandhabhāvato kilesakāmā-

naṃ nivāsanaṭṭhānabhāvato vā vatthukattā vā kāmavitakkâdi *gehanissitaṃ* nāma.

Kummaggaṃ[1] *paṭipanno*-ti yasmā ariyamaggassa upathabhāvato abhijjhâdayo tadekaṭṭhadhammā ca kummaggo tasmā kāmavitakkâdibahulo puggalo *kummaggaṃ paṭipanno* nāma.

Mohaneyyesu mucchito-ti moha-saṃvattanīyesu rūpâdisu mucchito sammatto ajjhopanno.

Sambodhin-ti ariyamaggañāṇaṃ.

Phuṭṭhun-ti phusituṃ pattuṃ. So tādiso micchāsaṃkappagocaro na kadāci taṃ pāpuṇātī-ti attho.

Vitakkaṃ samayitvānā-ti yathāvuttaṃ micchāvitakkaṃ paṭisaṃkhānabhāvanābalehi vūpasametvā.

Vitakkūpasame rato-ti navannaṃ pi mahāvitakkānaṃ accantavūpasamabhūte arahatte nibbāne eva vā ajjhāsayena *rato* abhirato.

Bhabbo so tādiso-ti so yathāvutto sammāpaṭipajjamāno puggalo pubbabhāge samathavipassanābalena sabbavitakke yathârahaṃ tadaṅgâdivasena vūpasametvā ṭhito vipassanaṃ ussukkâpetvā maggapaṭipātiyā arahattamaggañāṇasaṃkhātaṃ nibbānasaṃkhātañca anuttaraṃ *sambodhiṃ phuṭṭhuṃ* adhigantuṃ *bhabbo* samattho-ti.

Ekādasamasuttavaṇṇanā.

12. Dvādasame*:—

Sampannasīlā-ti† ettha tividhaṃ sampannaṃ: paripuṇṇasamaṅgīmadhuravasena. Tesu:—

" Sampannaṃ sālikedāraṃ sutvā bhuñjanti Kosiya
Paṭivedemi[2] te, brahme, na ne[3] vāretum ussahe "-ti‡

ettha paripuṇṇ'attho *sampanna*-saddo. " Iminā pāṭimokkhasaṃvarena upeto hoti, samupeto, upagato, samupagato, sampanno samannāgato "-ti§ ettha samaṅgībhāv'attho *sam-*

* *Cf.* A. ii, 14. † *Cf.* MA. 153 *ff.*
‡ J. iv, 278. § Vibh. 246.

[1] *For* kumaggaṃ *of the Text.* [2] J. *and* MA. paṭivedayāmi.
[3] J. *and* MA. naṃ.

panna-saddo. "Imissā, bhante, mahāpaṭhaviyā heṭṭhimatalaṃ sampannaṃ seyyathāpi khuddamadhuṃ anelakaṃ evamassādan"-ti* ettha madhur'attho *sampanna*-saddo. Idha pana paripuṇṇ'atthe pi, samaṅgībhāve pi vaṭṭati. Tasmā *sampannasīlā*-ti paripuṇṇasīlā hutvā pi, sīlasamaṅgino hutvā-ti pi evam ettha attho veditabbo. Tattha: paripuṇṇa-sīlā-ti iminā atthena khettadosavigamena khettapāripūri viya paripuṇṇaṃ nāma hoti. Tena vuttaṃ:—khettadosavigamena khettapāripūri viya, sīladosavigamena sīlapāripūri vuttā-ti. Sīlasamaṅgino-ti iminā pan'atthena sīlena samaṅgībhūtā samodhānagatā samannāgatā hutvā viharathā-ti vuttaṃ hoti. Tattha: dvīhi kāraṇehi sampannasīlatā hoti: sīlavipattiyā ādīnavadassanena, sīlasampattiyā ānisaṃsadassanena ca. Tadubhayaṃ pi Visuddhimagge vuttanayena veditabbaṃ.† Tattha‡ sampannasīlā-ti ettāvatā kira Bhagavā catupārisuddhasīlaṃ uddisitvā pāṭimokkhasaṃvarasaṃvutā-ti iminā jeṭṭhakasīlaṃ dassesī-ti ādinā ettha yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva.

Kimassa[1] *uttariṃ karaṇīyan*-ti evaṃ sampannasīlānaṃ viharataṃ tumhākaṃ *kin*-ti siyā *uttariṃ* kātabbaṃ paṭipajjitabban-ti ceti attho.

Evaṃ *sampannasīlā bhikkhave viharathā*-ti-ādinā sampādanupāyena saddhiṃ sīlasampadāya bhikkhū niyojento anekapuggalâdhiṭṭhānaṃ katvā desanaṃ ārabhitvā, idāni yasmā ekapuggalâdhiṭṭhānavasena pavattitā pi Bhagavato desanā anekapuggalâdhiṭṭhānā va hoti sabbasādhāraṇattā, tasmā taṃ ekapuggalâdhiṭṭhānavasena dassento *carato ce pi bhikkhave bhikkhuno*-ti ādimāha.

Tattha: Abhijjhāyati etāyā-ti *abhijjhā*. Parabhaṇḍâbhijjhāyanalakkhaṇassa lokass'etaṃ adhivacanaṃ.

Byāpajjati pūtibhavati cittaṃ etenā-ti *byāpādo*. Anatthaṃ me acarī-ti—ādinayappavattassa ekūnavīsatiāghātavatthuvisayassa dosass'etaṃ adhivacanaṃ. Ubhinnaṃ pi "Tattha katamo kāmacchando? Yo kāmesu kāmacchando, kāmasneho, kāmapīpāsā, kāmapariḷāho, kāmamucchā, kāmaj-

* (?). † Vism. 53-8. ‡ *Cf.* MA. 155.

[1] *For* Kiñcassa *of the Text.*

jhosānan-ti,* tathā "Lobho lubbhanā lubbhitattaṃ sārāgo sārajjanā sārajjitattaṃ abhijjhā lobho akusalamūlan"-ti†-ādinā, "Doso dussanā dussitattaṃ *byāpādo* byāpajjanā byāpajjitattaṃ, virodho paṭivirodho, caṇḍikataṃ assuropo anattamanatā cittassā"-ti‡-ādinā ca vitthāro veditabbo.

Vigato hotī-ti ayañca abhijjhā, ayañca byāpādo *vigato* hoti apagato pahīno hotī-ti attho. Ettāvatā kāmacchandanīvaraṇassa ca byāpādanīvaraṇassa ca pahānaṃ dassitaṃ hoti.

Thīnamiddhan-ti thīnañc'eva middhañca. Tesu cittassa akammaññatā *thīnaṃ*. Ālasiyass'etaṃ adhivacanaṃ. Vedanâdīnaṃ tiṇṇaṃ khandhānaṃ akammaññatā *middhaṃ*. Capalāyikabhāvass'etaṃ adhivacanaṃ. Ubhinnaṃ pi:—"Tattha katamaṃ *thīnaṃ*? Yā cittassa akalyatā akammaññatā oliyanā caliyanā"; "Tattha katamaṃ *middhaṃ*? Yā kāyassa akalyatā akammaññatā onāho pariyonāho"-ti§-ādinā nayena vitthāro veditabbo.

Uddhaccakukkuccan-ti uddhaccañc'eva kukkuccañca. Tattha *uddhaccaṃ* nāma cittassa uddhatākāro. *Kukkuccaṃ* nāma akatakalyāṇassa katapāpassa tappaccayā vippaṭisāro. Ubhinnaṃ pi:—"Tattha katamaṃ *uddhaccaṃ*? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantataṃ cittassā"-ti‖-ādinā vitthāro. "Akataṃ me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhiruttāṇaṃ, kataṃ pāpaṃ, kataṃ luddhaṃ, kataṃ kibbisan"-ti¶-ādinā pavatti-ākāro veditabbo.

Vicikicchā-ti buddhâdisu saṃsayo. Tassā "Satthari kaṅkhati vicikicchati na adhimuccati na sampasīdatī"-ti**-ādinā, Tattha "Katamā vicikicchā? Yā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsayo anekaṃsagāho āsappanā parisappanā apariyogāhanā chambhitattaṃ cittassa manovilekho"-ti††-ādinā ca nayena vitthāro veditabbo.

Ettha ca *abhijjhābyāpādâ*dīnaṃ vigamavasena ca pahānavasena ca tesaṃ vikkhambhanameva adhippetaṃ. Yaṃ sandhāya vuttaṃ—"So *abhijjhaṃ* lobhaṃ[1] pahāya vigatâ-

* *Cf.* Dhs. 204. † Dhs. 79. ‡ Dhs. 215; Vibh. 253.
§ Vibh. 253-4; Dhs. 204-5. ‖ Vibh. 369; Dhs. 205. ¶ A. ii. 174.
** *Cf.* Vibh. 364; Dhs. 205. †† Vibh. 364-5; Dhs. 205.

[1] Vibh. loke.

bhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti, *byāpāda*-padosaṃ pahāya abyāpannacitto viharati, *byāpāda*-padosā cittaṃ parisodheti, *thīnamiddhaṃ* pahāya vigatathīnamiddho viharati, ālokasaññī sato sampajāno thīnamiddhā cittaṃ parisodheti, *uddhaccakukkuccaṃ pahāya anuddhato* viharati, ajjhattaṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti, *vicikicchaṃ* pahāya tiṇṇavicikiccho viharati, akathaṃkathī, kusalesu dhammesu vicikicchāya cittaṃ parisodhetī"-ti.* Tattha yathā nīvaraṇānaṃ pahānaṃ hoti, taṃ veditabbaṃ.

Kathañca nesaṃ pahānaṃ hoti? Kāmacchandassa tāva asubhanimitte yoniso-manasikārena pahānaṃ hoti. Subhanimitte ayoniso-manasikārena uppatti.† Tenāha Bhagavā:—"Atthi, bhikkhave, subhanimittaṃ. Tattha ayoniso-manasikārabahulīkāro, ayam āhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāyā"-ti.‡ Evaṃ subhanimitte ayoniso-manasikārena uppajjanakassa kāmacchandassa tappaṭipakkhato asubhanimitte yonisomanasikārena pahānaṃ hoti. Tattha asubhanimittaṃ nāma asubhaṃ pi asubhârammaṇaṃ pi. Yoniso-manasikāro nāma upāyamanasikāro, pathamanasikāro, anicce aniccan-ti vā, dukkhe dukkhan-ti vā, anattani anattā-ti vā, asubhe asubhan-ti vā manasikāro. Taṃ tattha bahulaṃ pavattayato kāmacchando pahīyati. Tenâha Bhagavā:—"Atthi, bhikkhave, asubhanimittaṃ. Tattha yoniso-manasikārabahulīkāro, ayam āhāro anuppannassa vā kāmacchandassa anuppādāya, uppannassa vā kāmacchandassa pahānāyā"-ti.§

||Api ca cha dhammā kāmacchandassa pahānāya saṃvattanti: asubhanimittassa uggaho, asubhabhavanânuyogo, indriyesu guttadvāratā, bhojane mattaññutā, kalyāṇamittatā, sappāyakathā-ti. Dasavidhaṃ hi asubhanimittaṃ uggaṇhantassa pi kāmacchando pahīyati. Bhāventassa pi kāmacchando pahīyati, indriyesu pihitadvārassa

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* Vibh. 244-5. † *Cf.* MA. 281. ‡ S. v, 64, 103.
§ S. v, 105 (*with* "anāhāro" . . . 'uppādāya,' *etc.*).
|| *Cf.* MA. 282-6.

pi, catunnaṃ pañcannaṃ ālopānaṃ okāse sati udakaṃ pivitvā yāpanasīlatāya bhojane mattaññuno pi. Tena vuttaṃ:—

Cattāro pañca ālope .abhutvā udakaṃ pīve
Alaṃ phāsuvihārāya pahitattassa bhikkhuno-ti.*

Asubhakammika-Tissattherasadise kalyānamitte sevantassa pi kāmacchando pahīyati. Ṭhānanisajjâdīsu dasaasubbhanissitasappāyakathāya pi pahīyati. Tena vuttaṃ:—cha dhammā kāmacchandassa pahānāya saṃvattantī-ti.

Paṭighanimitte ayoniso-manasikārena byapādassa uppādo hoti. Tattha paṭighaṃ paṭighanimittaṃ, paṭighârammaṇaṃ pi paṭighanimittaṃ. Tattha ayoniso-manasikāro sabbattha ekalakkhaṇo eva. Tasmiṃ nimitte bahulaṃ pavattayato byāpādo uppajjati. Tenâha Bhagavā:—"Atthi, bhikkhave, paṭighanimittaṃ. Tattha ayoniso-manasikāra-bahulīkāro, ayam āhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāyā"-ti.† Mettāya pana cetovimuttiyā yoniso-manasikāren'assa pahānaṃ hoti. Tattha mettā-ti vutte appanā pi upacāro pi vaṭṭati. Cetovimuttī-ti pana appanā va. Yoniso-manasikāro vuttalakkhaṇo va. Taṃ tattha bahulaṃ pavattayato byāpādo pahīyati. Tenâha Bhagavā:—"Atthi, bhikkhave, mettā cetovimutti. Tattha yoniso-manasikārabahulīkāro, ayam āhāro anuppannassa vā byāpādassa anuppādāya, anuppannassa vā byāpādassa pahānāyā"-ti.‡

Api ca cha dhammā byāpādassa pahānāya saṃvattanti: mettānimittassa uggaho, mettābhāvanā, kammassakatāpaccavekkhaṇā, paṭisaṃkhānabahulatā, kalyānamittatā, sappāyakathā-ti. Odissakânodissakadisāpharaṇānaṃ hi aññataravasena mettaṃ uggaṇhantassa pi byāpādo pahīyati, odhiso anodhiso disāpharaṇavasena mettaṃ bhāventassa pi byāpādo pahīyati. Evaṃ etassa kuddho kiṃ karissasi? Kimassa sīlâdīni vināsetuṃ sakkhissasi? Nanu tvaṃ attano kammena āgantvā attano kammen'eva gamissasi? Parassa kujjhanannāma vītacchitaṅgāratattaayasalākagūdhâdīni[1] gahetvā pa-

* Th. i, 983. † S. v, 103. ‡ S. v, 105.

[1] MA. *reads* vītaccikaṅgāratattaayasalākāguthâdīni.

raṃ paharitukāmatā viya hoti. Eso pi tava kuddho kiṃ karissati? Kinte sīlâdīni vināsetuṃ sakkhissati? Esa attano kammena āgantvā attano kammen'eva gamissati. Appaṭicchitapaheṇakaṃ viya paṭivātakhittarajomuṭṭhi viya ca etass'eva esa kodho matthake patissatī-ti evaṃ attano ca parassa cā-ti ubhay'esaṃ kammassakataṃ paccavekkhato pi, paccavekkhitvā paṭisaṃkhāne ṭhitassa pi Assaguttattherasadise mettābhāvanārate kalyāṇamitte sevantassa pi byāpādo pahīyati. Ṭhānanisajjâdisu mettānissitasappāyakathāya pi pahīyati. Ten vuttaṃ:—cha dhammā byāpādassa pahānāya saṃvattantī-ti.

Arati-ādisu ayoniso-manasikārena thīnamiddhassa uppādo hoti. Arati nāma ukkaṇṭhikā. Tandi nāma kāyâlasiyaṃ. Vijambhikā nāma kāyavināmanā. Bhattasammado nāma bhattamucchā, bhattapariḷāho. Cetaso līnattaṃ nāma cittassa līnâkāro. Imesu ayoniso-manasikāraṃ bahulaṃ pavattayato thīnamiddhaṃ uppajjati. Tenâha Bhagavā:—"Atthi, bhikkhave, arati, tandi, vijambhikā, bhattasammado, cetaso līnattaṃ. Tattha: ayoniso-manasikārabahulīkāro, ayam āhāro anuppannassa vā thīnamiddhassa uppādāya, uppannassa vā thīnamiddhassa bhiyyobhāvāya vepullāyā"-ti.* Ārambhadhātuādisu pana yoniso-manasikārena thīnamiddhassa pahānaṃ hoti. Ārambhadhātu nāma paṭhamârambhaviriyaṃ. Nikkhamadhātu[1] nāma kosajjato nikkhantatāya tato balavataraṃ. Parakkama-dhātu nāma paraṃ paraṃ ṭhānaṃ akkamanato tato pi balavataraṃ. Imasmiṃ tippabhede viriye yoniso-manasikāraṃ bahulaṃ pavattayato thīnamiddhaṃ pahīyati. Tenâha Bhagavā:—"Atthi, bhikkhave, ārambhadhātu, nikkhamadhātu, parakkamadhātu. Tattha yonisomanasikārabahulīkāro, ayam āhāro anuppanassa vā thīnamiddhassa anuppādāya, uppannassa vā thīnamiddhassa pahānāyā"-ti.†

Api ca cha dhammā thīnamiddhassa pahānāya saṃvattanti: atibhojane mattaggāho, iriyāpathasamparivattanatā, āloka-

* S. v, 103.

† S. v, 105 (*with* anāhāro . . . anuppād° . . . *etc.*).

[1] C nikkam°.

saññāmanasikāro, abbhokāsavāso, kalyāṇamittatā, sappāyakathā-ti. Āhārahatthakabhuttavammikatatthavaṭṭakaalaṃsātakakākamāsakabhojanaṃ bhuñjitvā rattiṭṭhāna-divāṭṭhāne nisinnassa hi samaṇadhammaṃ karoto thīnamiddhaṃ mahāhatthī viya ottharantaṃ āgacchati. Catupañca-ālope okāsaṃ pana ṭhapetvā, pānīyaṃ pīvitvā yāpanasīlassa bhikkhuno taṃ na hoti. Evaṃ atibhojane mattaṃ gaṇhantassa pi thīnamiddhaṃ pahīyati. Yasmiṃ iriyāpathe thīnamiddhaṃ okkamati, tato aññaṃ parivattantassa pi, rattiṃ candâlokaṃ dīpâlokaṃ ukkâlokaṃ, divā suriyâlokaṃ manasikarontassa pi, abbhokāse vasantassa pi, Mahākassapattherasadise vigatathīnamiddhe kalyāṇamitte sevantassa pi thīnamiddhaṃ pahīyati. Ṭhānanisajjâdīsu dhutaṅganissitasappāyakathāya pi pahīyati. Tena vuttaṃ:—Cha dhammā thīnamiddhassa pahānāya saṃvattantī-ti.

Cetaso avūpasame ayoniso-manasikārena uddhaccakukkuccassa uppādo hoti. Avūpasamo nāma avūpasantâkāro. Atthato taṃ uddhaccakukkuccameva. Tattha ayoniso-manasikāraṃ bahulaṃ pavattayato uddhaccakukkuccaṃ uppajjati. Tenâha:—" Atthi, bhikkhave, cetaso vūpasamo. Tattha ayoniso-manasikārabahulīkāro, ayam āhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāyā "-ti.* Samādhisaṃkhāte pana cetaso vūpasame yoniso-manasikāren'assa pahānaṃ hoti. Tanâha:—" Atthi, bhikkhave, cetaso vūpasamo. Tattha yoniso-manasikārābahulīkāro, ayam āhāro anuppannassa vā uddhaccakukkuccassa anuppādāya, uppannassa vā uddhaccakukkuccassa pahānāyā "-ti.†

Api ca cha dhammā uddhaccakukkuccassa pahānāya saṃvattanti: bahussutatā, paripucchakatā, Vinaye pakataññutā, vuḍḍhāsevitā, kalyāṇamittatā, sappāyakathā-ti. Bāhusaccena pi ekaṃ vā dve vā tayo vā cattāro vā pañca vā Nikāye pālivasena ca atthavasena ca uggaṇhantassa pi uddhaccakukkuccaṃ pahīyati. Kappiyâkappiyaparipucchābahulassa pi, Vinayapaññattiyaṃ ciṇṇavasibhāvatāya paka-

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* S. v, 103.

† S. v, 106 (*with* anāhāro . . . uppād° . . . *etc.*).

taññuno pi, vuḍḍhe mahallake there upasaṅkamantassa pi, Upālitherasadise Vinayadhare kalyāṇamitte sevantassa pi uddhaccakukkuccaṃ pahīyati. Ṭhānanisajjâdīsu kappiyâkappīyanissitasappāyakathāya pi pahīyati. Tena vuttaṃ:— Cha dhammā uddhaccakukkuccassa pahānāya saṃvattantī-ti.

Vicikicchāṭhānīyesu dhammesu ayoniso-manasikārena vicikicchāya uppādo hoti. Vicikicchāṭhānīyā dhammā nāma punappunaṃ vicikicchāya kāraṇattā vicikicchā va. Tattha ayonisomanasikāraṃ bahulaṃ pavattayato vicikicchā uppajjati. Tenâha:—"Atthi, bhikkhave, vicikicchāṭhānīyā dhammā. Tattha ayoniso-manasikārabahulīkāro, ayaṃ āhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāyā"-ti.* Kusalâdidhammesu pana yoniso manasikārena vicikicchāya pahānaṃ hoti. Tenâha:—"Atthi, bhikkhave, kusalâkusalā dhammā, sāvajjânavajjā dhammā, sevitabbâsevitabbā dhammā, hīnappaṇītā dhammā, kaṇhasukkasappaṭibhāgā dhammā. Tattha yonisomanasikārabahulīkāro, ayam āhāro anuppannāya vā vicikicchāya anuppādāya, uppannāya vā vicikicchāya pahānāyā"-ti.†

Api ca cha dhammā vicikicchāya pahānāya saṃvattanti: bahussutatā, paripucchakatā, Vinaye pakataññutā, adhimokkhabahulatā, kalyāṇamittatā, sappāyakathā-ti. Bāhusaccavasena pi ekaṃ vā—pe—pañca vā Nikāye pālivasena ca atthavasena ca uggaṇhantassa pi vicikicchā pahīyati. Tīṇi ratanāni ārambha kusalâdi-bhedesu dhammesu paripucchābahulassa pi, Vinaye ciṇṇavasibhāvassa pi, tīsu ratanesu okappanīyasaddhāsaṃkhāta-adhimokkhabahulassa pi, saddhâdhimutte Vakkalitherasadise kalyāṇamitte sevantassa pi vicikicchā pahīyati. Ṭhāna-nisajjâdisu tiṇṇaṃ ratanānaṃ guṇanissitasappāyakathāya pi pahīyati. Tena vuttaṃ:— Cha dhammā vicikicchāya pahānāya saṃvattantī-ti.

Ettha ca yathāvuttehi tehi dhammehi vikkhambhanavasena pahīnānaṃ imesaṃ nīvaraṇānaṃ kāmacchandanīvaraṇassa tāva arahattamaggena accantappahānaṃ hoti. Tathā thīnamiddhanīvaraṇassa uddhaccanīvaraṇassa ca. Byāpāda-

* S. v, 103.

† S. v, 106 (*with* anāhāro . . . uppādāya . . . *etc.*).

nīvaraṇassa pana kukkuccanīvaraṇassa ca anāgāmimaggena. Vicikicchānīvaraṇassa sotāpattimaggena accantappahānaṃ hoti. Tasmā tesaṃ tathā pahānāya upakāradhamme dassetuṃ *āraddhaṃ hoti viriyan*-ti ādi āraddhaṃ. Idameva vā yathāvuttaṃ *abhijjhâ*dīnaṃ nīvaraṇānaṃ pahānaṃ. Yasmā hīnaviriyatāya kusītena anūpaṭṭhitassatitāya muṭṭhassatinā appaṭipassaddhadarathatāya *sāraddha*-kāyena asamahitatāya vikkhitta-cittena na kadāci pi te sakkā nibbattetuṃ pageva itaraṃ, tasmā yathā paṭipannassa so abhijjhâdīnaṃ vigamo pahānaṃ sambhavati, taṃ dassetuṃ *āraddhaṃ hoti viriyan*-ti-ādi āraddhaṃ.

Tass'attho: tesaṃ nīvaraṇānaṃ pahānāya sabbesaṃ pi saṃkilesadhammānaṃ samucchindan'atthāya *viriyaṃ āraddhaṃ hoti* paggahitaṃ asithilappavattan-ti vuttaṃ hoti.

Āraddhattā eva ca antarā saṃkocassa anāpajjanato *asallīnaṃ*.

Upaṭṭhitā sati appamuṭṭhā-ti na kevalañca viriyameva, sati pi ārammaṇâbhimukhabhāvena *upaṭṭhitā* hoti, tathā upaṭṭhitattā eva ca cīrakata-cirabhāsitānaṃ saraṇasamatthatāya *appamuṭṭhā*.

Passaddho-ti kāyacittadarathapassambhanena *kāyo* pissa passaddho hoti. Tattha yasmā nāmakāye passaddhe, rūpakāyo pi passaddho eva hoti, tasmā mānakāyo rūpakāyo-ti avisesetvā *passaddho kāyo*-ti vuttaṃ.

Asāraddho-ti so ca passaddhattā eva asāraddho, vigatadaratho-ti vuttaṃ hoti.

Samāhitaṃ cittaṃ ekaggan-ti cittaṃ pissa sammā āhitaṃ suṭṭhu ṭhapitaṃ appitaṃ viya hoti samāhitattā eva ca ekaggaṃ acalaṃ nipphandanaṃ niriñjanan-ti. Ettāvatā ñāṇamaggānaṃ pubbabhāgapaṭipadā kathitā.

Ten'evâha:—*caraṃ pi bhikkhave bhikkhu evaṃbhūto ātāpī ottappī satataṃ samitaṃ āraddhaviriyo pahitatto-ti vuccatī*-ti. Tass'attho heṭṭhā vutto eva.

Gāthāsu:—

Yataṃ care-ti yathāmāno careyya. Caṅkamanâdivasena gamanaṃ kappento pi, "Anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamatī".

ti*-ādinā nayena vuttasammappadhānaviriyavasena yatanto ghaṭento vāyamanto, yathā akusalā dhammā pahīyanti, kusalā dhammā bhāvanāpāripūriṃ gacchanti, evaṃ gamanaṃ kappeyyā-ti attho. Esa nayo sesesu pi.

Keci pana *yatan*-ti etassa saṃyato-ti atthaṃ vadanti.

Tiṭṭhe-ti tiṭṭheyya ṭhānaṃ kappeyya.

Acche-ti nisīdeyya.

Saye-ti nipajjeyya.

Yatamenaṃ pasāraye-ti etaṃ pasāretabbaṃ hatthapādâdiṃ yataṃ yatamāno yathāvuttaviriya-samaṅgī yeva hutvā *pasāreyya*.

Sabbattha pamādaṃ vijaheyyā[1]-ti adhippāyo.

Idāni yathā paṭipajjanto yataṃ yatamāno nāma hoti, taṃ paṭipadaṃ dassetuṃ *uddhan*-ti ādi vuttaṃ. Tattha:—

Uddhan-ti upari.

Tiriyan-ti tiriyato. Puratthimadisâdivasena samantato disābhāgesū-ti attho.

Apācinan-ti heṭṭhā.

Yāvatā jagatā gatī-ti yattakā sattasaṃkhārabhedassa lokassa pavatti, tattha sabbathā-ti attho. Ettāvatā anavasesato sammasanañāṇassa visayaṃ saṃgahetvā dasseti.

Samavekkhitā-ti tasmā hetunā nayena avekkhitā. Aniccâdivasena vipassako-ti vuttaṃ hoti.

Dhammānan-ti sattasuññānaṃ.

Khandhānan-ti rūpâdīnaṃ pañcannaṃ khandhānaṃ.

Udayabbayan-ti udayañca vayañca. Idaṃ vuttaṃ hoti:— upari tiriyaṃ adho-ti tisaṅgahe sabbasmiṃ loke atītâdibhedabhinnānaṃ pañc'upādānakhandha-saṃkhātānaṃ sabbesaṃ rūpârūpadhammānaṃ aniccatâdi-sammasanâdhigatena udayabbayañāṇena pañcavīsatiyā ākārehi udayaṃ pañcavīsatiyā ākārehi vayañca samavekkhitā samanupassitā bhaveyyā-ti.

Cetosamathasāmīcittan-ti cittasaṃkilesānaṃ accantavūpa-

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* Vibh. 105.

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[1] S vijjah°.

samanato cetosamathasaṅkhātassa ariyamaggassa anucchavikapaṭipadaṃ ñāṇadassanavisuddhiṃ.

Sikkhamānan-ti paṭipajjamānaṃ bhāventaṃ ñāṇaparamparaṃ nibbattentaṃ.

Sadā-ti sabbakālaṃ rattiñc'eva divā ca.

Satan-ti catusampajaññena samannāgatāya satiyā satokāriṃ.

Satataṃ pahitatto-ti sabbakālaṃ pahitatto nibbānaṃ paṭipesitatto-ti *tathāvidhaṃ bhikkhuṃ* Buddhâdayo ariyā *āhu* ācikkhanti kathentī-ti. Sesaṃ vuttanayameva.

Dvādasamasuttavaṇṇanā.

Terasame*:—

13. *Loko*-ti† lujjanapalujjan'aṭṭhena *loko*. Atthato purimaṃ ariyasaccadvayaṃ. Idha pana dukkhaṃ ariyasaccaṃ veditabbaṃ. Svâyaṃ sattaloko, saṅkhāraloko, okāsaloko-ti vibhāgato sarūpato ca heṭṭhā vutto yeva. Api ca khandhalokâdivasena anekavidho loko. Katamo loko-ti ? Khandhaloko, dhātuloko, āyatanaloko, vipattibhavaloko, vipattisambhavaloko, sampattibhavaloko, sampattisambhavaloko. "Eko loko, sabbe sattā āhāraṭṭhitikā; dve lokā, nāmañca rūpañca; tayo lokā, tisso vedanā; cattāro lokā, cattāro āhārā; pañca lokā, pañc'upādānakkhandhā; cha lokā, cha ajjhattikāni āyatanāni; sattalokā, satta viññāṇaṭṭhitiyo; aṭṭha lokā, aṭṭha lokadhammā; nava lokā, nava sattâvāsā; dasa lokā dasâyatanānī; dvādasa lokā, dvādasâyatanāni; aṭṭhārasa lokā, aṭṭhārasa dhātuyo"-ti,‡ evamanekadhā vibhatto pi loko pañcasu upādānakkhandhesu eva saṅgahaṃ samosaraṇaṃ gacchati. Upādānakkhandhā ca dukkhaṃ ariyasaccaṃ jāti pi dukkhā—pe—saṃkhittena pañc'upādānakkhandhā pi dukkhā-ti. Tena vuttaṃ atthato purimaṃ ariyasaccadvayaṃ, idha pana dukkhaṃ ariyasaccaṃ veditabban-ti.

Nanu ca lujjanapalujjan'aṭṭho avisesena pañcasu khandhesu sambhavatī-ti ? Saccaṃ sambhavati, yaṃ pana na lujjatī-ti gahitaṃ, taṃ tathā na hoti, ekaṃsen'eva lujjati palujjatī-

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* *Cf*. A. ii, 23-4. † *Cf*. UdA. 207.

‡ Pṭs. 123; *also cf*. A. v, 50.

ti so loko-ti. Upādānakkhandhesveva lokasaddo nirūḷho-ti veditabbo. Tasmā loko-ti dukkhaṃ ariyasaccaṃ eva. Yadī pi tathāgatasaddassa heṭṭhā Tathāgatasutte nānānayehi vitthārato attho vibhatto, tathâpi pāliyā atthasaṃvaṇṇanāmukhena ayamettha vibhāvanā.

Abhisambuddho-ti abhiññeyyato pariññeyyato-ti pubbe vuttavibhāgena vā avisesato tāva āsayânusayacariyâdhimutti-ādibhedato kusalâkusalâdivibhāgato vaṭṭappamāṇasaṇṭhānâdibhedato visesato vā pana 'ayaṃ sassatâsayo ayaṃ ucchedâsayo'-ti-ādinā, 'kakkhalalakkhaṇā paṭhavīdhātu, paggharaṇalakkhaṇā āpodhātū'-ti-ādinā ca abhivisiṭṭhena sayambhūñāṇena sammā aviparitaṃ, yo yo attho yathā yathā bujjhitabbo, tathā tathā Buddho ñāto attapaccakkho kato-ti abhisaṃbuddho.

Lokasmā-ti yathāvuttalokato.

Visaṃyutto-ti visaṃsaṭṭho. Tappaṭibaddhānaṃ sabbesaṃ saṃyojanānaṃ sammadeva samucchinnattā tato vippamutto-ti attho.

Lokasamudayo-ti Suttantanayena taṇhā. Abhidhammanayena pana abhisaṅkhārehi saddhiṃ diyaḍḍhakilesasahassaṃ.

Pahīno-ti bodhimaṇḍe arahattamaggañāṇena samucchedappahānavasena savāsanaṃ pahīno.

Loka-nirodho-ti nibbānaṃ.

Sacchikato-ti attapaccakkho kato.

Lokanirodhagāminī paṭipadā-ti sīlâdikkhandhattayasaṅgaho ariyo aṭṭhaṅgiko maggo. So hi lokanirodhaṃ nibbānaṃ gacchati adhigacchati[1] tadatthaṃ ariyehi paṭipajjiyati vā-ti *lokanirodhagāminī paṭipadā*-ti vuccati.

Ettāvatā tathāni abhisambuddho yāthāvato gato-ti tathāgato-ti ayamattho dassito hoti. Cattāri hi ariyasaccāni tathāni nāma. Yathâha—"Cattārimāni bhikkhave tathāni avitathāni anaññathāni. Katamāni cattāri? Idaṃ dukkhanti bhikkhave tathametaṃ avitathametaṃ anaññathametan"-ti* vitthāro.

Api ca tathāya gato-ti tathāgato. Tathaṃ gato-ti tathā-

* S. v, 430.

[1] S *suggests* etenā-ti *after this.*

gato. Gato-ti ca avagato atīto patto paṭipanno-ti attho. Idaṃ vuttaṃ hoti:—yasmā Bhagavā sakalaṃ lokaṃ tīraṇapariññāya tathāya aviparītāya gato avagato, tasmā loko tathāgatena abhisambuddho-ti tathāgato; lokasamudayaṃ pahānapariññāya tathāya gato atīto-ti tathāgato; lokanirodhaṃ sacchikiriyāya tathāya gato patto-ti tathāgato; lokanirodhagāminīpaṭipadaṃ tathaṃ avīparītaṃ gato paṭipanno-ti ca tathāgato-ti, evaṃ imissā pāliyā Bhagavato tathāgatabhāvadīpanavasena attho veditabbo.

Iti Bhagavā catusaccâbhisambodhivasena attano tathāgatabhāvaṃ pakāsetvā, idāni tattha diṭṭhâdiabhisambodhivasena pi taṃ dassetuṃ *yaṃ bhikkhave*-ti ādimāha. Aṭṭhak'aṅguttar'aṭṭhakathāya pana catūhi saccehi attano buddhabhāvaṃ kathetvā-ti-ādi vuttaṃ. Taṃ *tathāgata*sadda*buddha*saddānaṃ atthato ninnānākāraṇataṃ dassetuṃ vuttaṃ. Tathā c'eva hi pāli pavattā-ti.

Tattha: *diṭṭhan*-ti rūpâyatanaṃ.

Sutan-ti saddâyatanaṃ.

Mutan-ti patvā gahetabbato gandhâyatanaṃ, rasâyatanaṃ phoṭṭhabbâyatanañca.

Viññātan-ti sukhadukkhâdidhammârammaṇaṃ.

Pattan-ti pariyesitvā vā apariyesitvā vā *pattaṃ*.

Pariyesitan-ti pattaṃ vā appataṃ vā *pariyesitaṃ*.

Anuvicaritaṃ manasā-ti cittena anusañcaritaṃ. Kassa pana anuvicaritaṃ manasā-ti? *Sadevakassa—pe—sadevamanussāyā*-ti sambandhanīyaṃ.

Tattha saha devehī-ti *sadevako*, tassa *sadevakassa lokassa*. Sesapadesu pi es'eva nayo. Sadevakavacanena c'ettha pañcakāmâvacaradevaggahaṇaṃ veditabbaṃ. *Samāraka*-vacanena chaṭṭhakāmâvacaradevaggahaṇaṃ. *Sabrahmaka*-vacanena brahmakāyikâdibrahmaggahaṇam. *Sassamaṇabrāhmaṇi*-vacanena sāsanassa paccatthikasamaṇabrāhmaṇaggahaṇañc'eva samitapāpabāhitapāpasamaṇabrāhmaṇaggahaṇañca.

Pajā-vacanena sattalokaggahaṇaṃ. *Sadevamanussa*-vacanena sammatideva-avasesamanussaggahaṇaṃ. Evamettha tīhi padehi devamāra-Brahmehi saddhiṃ sattaloko, dvīhi pajāvasena sattaloko va gahito-ti veditabbo.

Aparo nayo. *Sadevaka*-ggahaṇena arūpâvacaradevaloko gahito. *Samāraka*-vacanena chakāmâvacaradevaloko. *Sabrahmaka*-vacanena rūpībrahmaloko. *Sassamaṇa-brāhmaṇâdi*-vacanena sammatidevehi saha avasesasattaloko gahito.

Api c'ettha *sadevaka*-vacanena ukkaṭṭhaparicchedato sabbaloka-visayassa Bhagavato abhisambuddhabhāve pakāsite, yesamevaṃ siyā Māro nāma mahânubhāvo chakāmâvacar'issaro vasavatti, Brahmā pana tato pi mahânubhāvataro dasahi aṅgulīhi dasasu cakkavālasahassesu ālokaṃ pharati uttamajjhānasamāpatti-sukhaṃ paṭisaṃvedeti, puthū ca samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno mahânubhāvā saṃvijjanti, ayañca sattanikāyo ananto aparimāṇo kimetesaṃ sabbesaṃ yeva visayo anavasesato bhagavatā abhisambuddho-ti. Tesaṃ vimatiṃ vidhamento bhagavā *sadevakassa lokassā*-ti-ādimāha. Porāṇā panâhu:—*Sadevakassā*-ti devatāhi saddhiṃ avasesalokaṃ pariyādiyati, *samārakassā*-ti Mārena saddhiṃ avasesalokaṃ, *sabrahmakassā*-ti Brahmehi saddhiṃ avasesalokaṃ, evaṃ sabbe pi tibhavūpage satte tīsu padesu pakkhipītvā, puna dvīhi padehi pariyādiyanto *sassamaṇabrāhmaṇiyā pajāya sadevamanussāyā*-ti āha, evaṃ pañcahi pi padehi khandhattayaparicchinne sabbasatte pariyādiyati.[1]

Yasmā taṃ tathāgatena abhisambuddhan-ti iminā idaṃ dasseti. Yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa nīlaṃ pītakan-ti-ādi rūpârammaṇaṃ cakkhudvāre āpāthaṃ āgacchati, taṃ sabbaṃ ayaṃ satto imasmiṃ khaṇe imaṃ nāma-rūpârammaṇaṃ disvā sumano vā dummano vā majjhatto vā jāto-ti tathāgatassa evaṃ abhisambuddhaṃ. Tathā yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa bherisaddo mudiṅgasaddo-ti-ādi saddârammaṇaṃ sotadvāre āpāthaṃ āgacchati, mūlagandho tacagandho-ti-ādi gandhârammaṇaṃ ghānadvāre āpāthaṃ āgacchati, mūlaraso khandharaso-ti-ādi rasârammaṇaṃ jivhādvāre āpāthaṃ āgacchati, kakkhalaṃ mudukan-ti-ādi paṭhavīdhātutejodhātuvāyodhātubhedaṃ phoṭṭhabbârammaṇaṃ kāyadvāre āpāthaṃ āgacchati, ayaṃ satto imasmiṃ khaṇe imaṃ nāma phoṭṭhab-

[1] S *suggests* iti *after this.*

baṃ phusitvā sumano vā dummano vā majjhatto vā jāto-ti sabbaṃ taṃ tathāgatassa evaṃ abhisambuddhaṃ. Tathā yaṃ aparimāṇāsu lokadhātūsu imassa sadevakassa lokassa sukhâdibhedaṃ dhammârammaṇaṃ manodvāre āpāthaṃ āgacchati, ayaṃ satto imasmiṃ khaṇe imaṃ nāma dhammârammaṇaṃ jānitvā sumano vā dummano vā majjhatto vā jāto-ti sabbaṃ taṃ tathāgatassa evaṃ abhisambuddhaṃ. Evaṃ yaṃ imassa sadevakassa lokassa diṭṭhaṃ sutaṃ mutaṃ viññātaṃ, taṃ tathāgatena adiṭṭhaṃ vā asutaṃ vā amutaṃ vā n'atthi. Imassa pana mahājanassa pariyesitvā appattaṃ pi atthi apariyesitvā, appattaṃ pi atthi pariyesitvā, pattaṃ pi atthi pariyesitvā pattaṃ pi atthi, sabbaṃ pi tathāgatassa appattaṃ nāma n'atthi ñāṇena asacchikataṃ. Tato eva yaṃ aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhudvāre āpāthaṃ āgacchantaṃ rūpârammaṇaṃ nāma atthi, taṃ bhagavā sabbaṃ sabbâkāreṇa jānāti passati. Evaṃ jānatā passatā cânena taṃ iṭṭhâniṭṭhâdivasena vā diṭṭhasutamutaviññātesu labbhamānapadavasena vā katamantaṃ rūpaṃ rūpâyatanaṃ yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhāsanidassanaṃ sappaṭighaṃ nīlaṃ pītakan-ti-ādinā nayena anekehi nāmehi terasahi vārehi dvepaññāsāya nayehi vibhajjamānaṃ tath'eva hoti, vitathaṃ n'atthi. Esa nayo sotadvārâdisu pi āpāthamāgacchantesu saddâdisu.

Tasmā tathāgato ti vuccatī-ti yaṃ yathā lokena gataṃ, tassa tath'eva gatattā tathāgato-ti vuccati. Pāliyaṃ pana abhisambuddhan-ti vuttaṃ taṃ *tathāgata*-saddena samān'atthaṃ. Iminā tathādassibhāvato *tathāgato*-ti ayamattho dassito hoti. Vuttañh'etaṃ Dhammasenāpatinā:—

Na tassa adhiṭṭham idhatthi kiñci
Attho aviññātam ajānitabbaṃ
Sabbaṃ abhiññāsi yadatthi neyyaṃ
Tathāgato tena samantacakkhū-ti.*

Suttante pi vuttaṃ bhagavatā—" Yaṃ, bhikkhave, sadevakassa lokassa—pe—sadevamanussāya diṭṭhaṃ, sutaṃ, mu-

* (?).

taṃ, viññātaṃ, pattaṃ, pariyesitaṃ, anuvicaritaṃ manasā, taṃ ahaṃ jānāmi, taṃ ahaṃ abbhaññāsiṃ, taṃ tathâgatassa viditaṃ, taṃ tathâgatassa upaṭṭhāsī"-ti.*

"Yañca bhikkhave rattiṃ tathāgato anuttaraṃ Sammāsambodhiṃ abhisambujjhatī"-ti† yassaṃ ca Visākhapuṇṇamīrattiyaṃ tathā-āgatâdi-atthena tathāgato bhagavā bodhimaṇḍe aparājitapallaṅke nisinno tiṇṇaṃ Mārānaṃ matthakaṃ madditvā uttaritarâbhāvato anuttaraṃ sammāsambodhiṃ āsavakkhayañāṇena saddhiṃ sabbaññutañāṇaṃ ādhigacchati. Yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati-ti, yassaṃ ca Visākha-puṇṇamīrattiyaṃ yeva Kusinārāyaṃ Upavattane Mallānaṃ sālavane yamakasālānamantare anupādisesāya nibbānadhātuyā parīnibbāyati. Yaṃ etasmiṃ antare ti imāsaṃ dvinnaṃ sa-upādisesa-anupādisesanibbānadhātūnaṃ vemajjhe pañcacattāḷīsavassa parimāṇe kāle paṭhamabodhiyaṃ pi, majjhimabodhiyaṃ pi, pacchimabodhiyaṃ pi suttageyyâdippabhedaṃ dhammaṃ bhāsati, niddisanavasena lapati, uddisanavasena niddisati, paṭiniddisanavasena, sabbaṃ taṃ tath'eva hotī-ti,‡ taṃ etthantare desitaṃ sabbaṃ suttageyyâdi-navaṅgaṃ buddhavacanaṃ atthato byañjanato ca anūpavajjaṃ anūnamanadhikaṃ sabbâkāraparipuṇṇaṃ rāga-mada-nimmadanaṃ—pe—mohamadanimmadanaṃ, n'atthi tattha vālaggamattam pi avakkhalitaṃ ekamuddikāya lañcitaṃ viya ekanāḷiyā mitaṃ viya ekatulāya tulitaṃ viya ca tath'eva hoti yass'atthāya bhāsitaṃ ekanten'eva'tthāya tassa sādhanato, no aññathā, tasmā tathaṃ avitathaṃ anaññathaṃ, etena tathāvāditāya *tathāgato*-ti dasseti. *Gada*-attho ayaṃ *gata*-saddo *da*-kārassa *ta*-kāraṃ katvā. Tasmā tathaṃ gadatī-ti tathāgato-ti attho. Athavā, āgadanaṃ āgado vacanan-ti attho. Tatho aviparīto āgado assā-ti *da*-kārassa *ta*-kāraṃ katvā *tathāgato*-ti evamettha padasiddhi veditabbā.

Yathāvādī tathākārī-ti ye dhamme bhagavā—"Ime dhammā akusalā sāvajjā viññūgarahitā samattā samādin-

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* A. ii, 25 (*with* na *before* upa°).

† D. iii, 135; A. ii, 24. ‡ *Cf.* D. iii, 135; A. ii, 24.

nā ahitāya dukkhāya saṃvattantī"-ti paresaṃ dhammaṃ desento vadati, te dhamme ekanten'eva sayaṃ pahāsi. Ye pana dhamme bhagavā—"Ime dhammā kusalā anavajjā viññūpasatthā samattā samādinnā hitāya sukhāya saṃvattantī"-ti vadati, te dhamme ekanten'eva sayaṃ upasampajja vihāsi. Tasmā *yathāvādī* bhagavā *tathākārī*-ti veditabbo. *Yathākārī tathāvādī*-ti sammadeva sīlâdiparipūraṇavasena sammā paṭipanno sayaṃ *yathākārī* bhagavā tath'eva dhammedesanāya paresaṃ tattha patiṭṭhāpanavasena *tathākārī*. Bhagavato hi vācāya kāyo anulometi, kāyassa pi vācā. Tasmā *yathāvādī tathākārī*, *yathākārī tathāvādī* ca hoti. Evambhūtassa c'assa yathā vācā, kāyo pi tathā gato pavatto, yathā ca kāyo, vācā pi tathā gatā pavattā-ti attho.

Abhibhū anabhibhūto-ti upari bhavaggaṃ heṭṭhā avīciniraya pariyantaṃ katvā tiriyaṃ aparimāṇāsu lokadhātūsu bhagavā sabbasatte abhibhavati sīlena pi samādhinā pi paññāya pi vimuttiyā pi vimuttiñāṇadassanena pi, na tassa tulā vā pamāṇaṃ vā atthi, asamo, asamasamo, appaṭisamo, appaṭibhāgo, appaṭipuggalo, atulo, appameyyo, anuttaro, dhammarājā, devâtidevo, sakkānaṃ ati-Sakko, Brahmānaṃ ati-Brahmā, tato eva sayaṃ na kenaci abhibhūto-ti *anabhibhūto*.

Aññadatthū -ti ekaṃs'atthe nipāto. Yaṃ hi kiñci ñeyyaṃ[1] nāma, sabban taṃ hatthatale āmalakaṃ viya passatī-ti *daso*.

Aviparītaṃ āsayâdiavabodhena hit'upâsaṃhārâdinā ca satte bhāvañña-itt'ūpanayanavasena saṅkhāre sabbâkāreṇa suciṇṇavasitāya samāpattiyo cittañca vase vattetī-ti *vasavattī*.

Ettāvatā abhibhavan'aṭṭhena bhagavā attano tathāgatabhāvaṃ dasseti. Tatr'evaṃ padasiddhi veditabbā. Agado viya agado. Ko pan'esa? Desanāvilāso c'eva puññ'ussayo ca. Ten'eva h'esa mahânubhāvo bhisako viya dibbâgadena sappe sabbe parappavādino sadevakañca lokaṃ abhibhavati. Iti sabbalokâbhibhavane tatho aviparīto desanāvilāso c'eva puññ'ussayo ca agado assā-ti *da*-kārassa *ta*-kāraṃ katvā tathāgato-ti veditabbo. Tena vuttaṃ—*sadevake, bhikkhave, loke —pe—vasavattī, tasmā tathāgato-ti vuccatī-ti*.

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[1] S *reads* neyyaṃ, *also below*.

Gāthāsu:—

Sabbalokaṃ abhiññāyā-ti te-dhātukalokasannivāsaṃ jānitvā.

Sabbaloke yathātatthan-ti tasmiṃ tedhātukalokasannivāse yaṃ kiñci ñeyyaṃ, taṃ sabbaṃ yathātathaṃ aviparītaṃ jānitvā.

Sabbalokavisaṃyutto-ti catunnaṃ yogānaṃ anavasesappahānena sabbena pi lokena visaṃyutto vippamutto.

Anusayo[1]-ti sabbasmiṃ pi loke taṇhādiṭṭhi-usayehi *anusayo*, tehi usayehi virahito.

Sabbâbhibhū-ti rūpâdīnaṃ sabbârammaṇāni sabbaṃ saṃkhāragataṃ sabbe pi Māre abhibhavitvā ṭhito.

Dhīro-ti dhitisampanno.

Sabbagaṇṭhappamocano-ti sabbe abhijjhākāyagaṇṭhâdike mocetvā ṭhito veneyyasantānena attano desanāvilāsena ca tesaṃ pamocanato *sabbagaṇṭhappamocano*.

Phuṭṭhassā-ti phuṭṭhā assa. Karaṇ'atthe idaṃ sāmivacanaṃ. Phuṭṭhā anenā-ti attho.

Paramā santī-ti nibbānaṃ. Tañ hi tena ñāṇaphusanena phuṭṭhaṃ. Ten'evâha:—*nibbānaṃ akutobhayan*-ti.

Athavā:—

Paramā santī-ti uttamā santi. Katarā sā-ti? Nibbānaṃ. Yasmā pana nibbāne kutoci bhayaṃ n'atthi, tasmā taṃ *akutobhayan*-ti vuccati.

Anīgho-ti niddukkho.

Sabbakammakkhayappatto-ti sabbesaṃ kammānaṃ khayaṃ pariyosānaṃ accantâbhāvaṃ patto.

Vimutto upadhisaṃkhaye-ti upadhikkhayasaṃkhāte nibbāne tadārammaṇāya phalavimuttiyā *vimutto*.

Esa so-ti eso so.

Sīho anuttaro-ti parissayānaṃ sahan'aṭṭhena kilesānaṃ hanan'aṭṭhena ca Tathāgato anuttaro sīho nāma.

Brahman-ti seṭṭhaṃ.

Cakkan-ti dhammacakkaṃ.

Pavattayī-ti tiparivaṭṭaṃ dvādasâkāraṃ pavattesi.

Itī-ti evaṃ Tathāgatassa guṇe jānitvā.

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[1] *For* anūpamo *of the Text.*

Saṅgammā-ti samāgantvā.

Taṃ namassantī-ti taṃ tathāgataṃ te saraṇaṃ gatā, devamanussā namassanti mahantehi sīlâdiguṇehi samannāgatattā mahantaṃ catuvesārajjayogena vītasāradaṃ.

Idāni yaṃ vadantā te namassanti, taṃ dassetuṃ *danto*-ti-ādi vuttaṃ. Taṃ uttānatthameva.

Terasamasuttavaṇṇanā.

Iti imasmiṃ Catukkanipāte Chaṭṭhe Sattame ca sutte vaṭṭaṃ kathitaṃ. Dutiyatatiyapaṭhamadvādasamaterasamesu vivaṭṭaṃ kathitaṃ. Sesesu vaṭṭavivaṭṭaṃ kathitan-ti veditabbaṃ.

Iti Paramatthadīpaniyā Khuddakanikāy'aṭṭhakathāya
Iti-vuttakassa Catukkanipātavaṇṇanā niṭṭhitā.

Ettāvatā ca*—

Dhamm'issarena jagato dhammalokavidassinā
Dhammānaṃ bodhaneyyānaṃ jānatā desanāvidhiṃ
Taṃ taṃ nidānam āgamma sabbalokahitesinā
Ekakâdippabhedena desitāni mahesinā
Das'uttarasataṃ dve ca suttāni Itivuttakaṃ.
Itivuttappabhedena saṅgāyiṃsu mahesayo
Chaḷābhiññāvasippattā pabhinnapaṭisambhidā
Yantaṃ sāsanadhoreyhā dhammasaṃgāhakā pure.
Tassa atthaṃ pakāsetuṃ porāṇ'aṭṭhakathānayaṃ
Nissāya yā samâraddhā atthasaṃvaṇṇanā mayā.
Sā tattha paramatthānaṃ Suttantesu yathârahaṃ
Pakāsanā Paramattha— dīpanī nāma nāmato
Sampattā pariniṭṭhānaṃ anākulavinicchayā
Aṭṭhattiṃsappamattāya Pāliyā bhāṇavārato:
Iti taṃ saṃkharontena yantaṃ adhigataṃ mayā.
Puññaṃ tassânubhāvena lokanāthassa sāsanaṃ
Obhāsetvā visuddhāya sīlâdipaṭipattiyā
Sabbe pi pāṇino hontu vimuttirasabhāgino.

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* *Cf.* UdA. 436.

Ciraṃ tiṭṭhatu lokasmiṃ sammāsambuddhasāsanaṃ,
Tasmiṃ sagāravā niccaṃ hontu sabbe pi pāṇino.
Sammāvassatu kālena devo pi jagatippati
Saddhammanirato lokaṃ dhammen'eva pasāsatū-ti.

Iti Padaritiṭṭhavihāravāsinā[1] ācariya-Dhammapālena katā
Iti-vuttakassa Aṭṭhakathā niṭṭhitā-ti.

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[1] B *inserts* Baddharatitṭha°.

I. INDEX OF WORDS

[Page-references of words not commented on are in italics]

II INDEX OF PROPER NAMES

[Names occurring in Quotations are not included]